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THE

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1807.

HISTORICAL SKETCH OF THE STATE OF EUROPE.

SINCE the commencement of the French Revolution, the passing events, highly important as they have been in their immediate, and more so, as they probably will be, in their remote consequences, have defeated both the hopes and the expectations of the wisest statesmen and most experienced generals, and have, indeed, baffled all the efforts of human sagacity and foresight. Arguments from the past to the future, the surest guides to right and just conclusions in former times, have proved futile and deceptive; and even the most legitimate deductions of the most subtle and acute, as well as of the most sober, reasoners, have been nearly as fallacious as the dreams of a visionary! The task of the historian is thus reduced to the simple narration of political and military occurrences, and to the attempt to trace their causes. A melancholy task, alas! it is. For where is he to look for symptoms of that wisdom in council, or of that vigour in action, the union of which has raised kingdoms and states to the utmost pitch of prosperity, and grandeur, and renown? The only quarter in which either of these means of successful exertion is to be found, is that in which it is exclusively employed for the most wicked purposes of subversion, devastation, treachery, and destruction.

Scarcely four months have elapsed since a military nation appeared in arms against the ferocious Usurper, who, after having reduced twenty millions of Frenchmen to a state of the most abject slavery, has avowed his determination to place the rest of the Continent on the same footing. The King of Prussia had, ever since his accession to the throne, displayed the most pusillanimous spirit; and had pursued a course of policy the most tortuous, and the most selfish. With an imbecility that was proof against daily experience, and that shut its eyes against conviction which flashed upon them from every quarter, he vainly imagined that, by conniving at the constant encroachments of the French upon all the neighbouring States, he would not only ensure his own safety, but gain some territorial acquisitions, which would increase both his revenue and his power. Mistaken man! By what infatuation could he be led to expect that he alone would be secure from the rage of that revolutionary Monster, whose pestiferous breath had poisoned and laid waste all the surrounding countries? But *quos Deus vult perdere prius dementat*. The history of the last sixteen years must have convinced every other man in Europe, not only of the absolute inutility of concession to *avert*, but of its direct tendency to accelerate, the devastating vengeance of the sanguinary Corsican. There have been other Princes, indeed, who have acted as if they had not been so convinced; but their conduct may reasonably be referred to a different cause: and the Prussian Monarch may be truly said to have exhibited a solitary instance of blindness, as wilful in itself, as fatal in its consequences. So long as the overwhelming torrent limited its destructive rage to the desolation of other States, he contemplated the spreading mischief without a sigh. It approached nearer and nearer;—still did he make no effort to oppose it:—he was passive, nay, worse than passive; because his inactivity increased the devouring activity

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of the enemy. But when he found it, at last, advancing, rapidly advancing, toward that territory which had been assigned him as the reward of his wretched policy, the grovelling spirit of interest did that which no sense of honour, no principle of justice, no motive even of self-preservation, had proved adequate to effect;—it opened his eyes to the truths which had been often sounded in his ears;—it made him sensible of his own situation;—it exposed to him the dangers which threatened him on every side;—and it roused his torpid and inanimate soul to exertions becoming the nation which he governed, and, in a great degree, adequate to the alarming exigency of the case. All Europe now re-echoed the deep note of preparation, which was heard from one extremity of the Prussian dominions to the other. A military nation in arms—a people apparently united, and breathing the most fervent devotion to their King—troops in the highest state of discipline, and commanded by veterans who, to the practical knowledge which they had derived from the memorable campaigns of the great Frederic, joined the theoretical wisdom so abundantly to be reaped from a steady and close contemplation of the new tactics, and revolutionary operations, of modern France;—these were circumstances well calculated to inspire the most sanguine hopes, and to justify the most flattering expectations. At this crisis it was naturally to be inferred, that Prussia would carefully compare her means of resistance with the means of attack about to be opposed to her. She must have known that it was her *first*, so would it be her *last*, struggle with the general Usurper; consequently, that she was not to fight for any portion of her territory, but for her political existence; and that she must either secure victory, or submit to annihilation. With this knowledge, then, was it too much to expect that she would call forth all the resources of the state, all the energies of the people—that she would employ, in short, her whole physical strength in the contest?

The army which she marched against the enemy was certainly most formidable, as well from discipline as from numbers. It was also most ably commanded, and had taken the field in time—an advantage of no small importance, if duly improved. But instead of improving it, she wholly threw it away. Instead of attacking the detached parts of the French army before they had formed into one compact mass, as she had frequent opportunities of doing—she halted, as it were, to give them time to form; nay, she went even farther; and certain as the fact is, posterity will scarcely credit it, she publicly proclaimed the day on which she would begin her military operations, and before which, no measure of hostility would be attempted by her. There is something so extraordinary, so much out of the usual course of things, in this proceeding, that the mind in attempting to discover the cause of it, is lost and bewildered in the fruitless search. It must be supposed, that the King of Prussia thought his army invincible, and that he was marching to certain conquest;—and that, therefore, this notice to the enemy was a proof of forbearance and of magnanimity that would extort the admiration of the present age, and tend to immortalize his name, while it exposed him to no risk whatever. On this supposition alone, not very favourable, it must be admitted, to his judgment, can he be cleared from the imputation of insanity. Thus, between imbecility and madness, must his Majesty be content to chuse. For certainly, to apprise the enemy of his designs,

signs, to give them time to reconnoitre the strength and distribution of his forces, and to unite and consolidate their own; was an act so unprecedented in the annals of human warfare, so utterly irreconcileable with any known or conceivable principles of human action, that it is impossible to refer it to any other causes. There was, indeed, in all probability, another motive for such forbearance, which may be considered as a constituent part of the efficient cause of his conduct on this occasion. He might think, that by assuming a more formidable attitude than that which he assumed the year before, he might frighten his enemy into more important concessions, and might gain for himself more considerable acquisitions of territory than he had then. He was not aware of the immense difference of his situation in 1805 and in 1806. At the former period, previous to the battle of Austerlitz, he held, as it were, the fate of Europe in his hands. On him it depended whether the sanguinary Ruffian, who had usurped the throne of the Bourbons and the power of Charlemagne, should extend the limits of his sway by new triumphs, or should perish in disgrace. Buonaparte knew that the gallant Archduke Charles was on his rear, rapidly advancing from Italy with a powerful army, devoted to their chief, and undismayed by defeat. In his front was the united force of Austria and Russia. Thus situated, and trembling for his existence, the wily Usurper cunningly appealed to the low-minded ambition and avarice of his Prussian Majesty; and while he bribed him to inactivity, he doomed him to dishonour. Hanover was the bribe which will stamp the Prussian name with indelible infamy to the remotest posterity. But far different was the relative situation of Prussia and France in the autumn of 1806; then France had no enemy to encounter on the continent of Europe but Prussia herself. All the difficulties of the preceding year had vanished, and her undivided force, if allowed time to collect it, could be turned against her only enemy. This it was the business of Prussia to prevent;—this Prussia had the power to prevent; but by the gross misconduct before noticed, she did not prevent it. She suffered France to assemble her armies; she allowed her to chuse her points of attack; she left her to fix the day of battle. When that fatal day arrived, the very spirit of anarchy appears to have pervaded the Prussian ranks;—there was no fixed plan of defence, or of attack; there was no concert or co-operation between the different divisions of the army; but all seems to have been left to chance, and all was, accordingly, lost. Nor had Frederic William even the melancholy consolation of Francis the First, to be enabled to say, *Tout est perdu, hors l'honneur.* It was now that the absence of all foresight, prudence, and discretion, from the Prussian councils became more manifest than ever, in the operations which preceded the defeat at Auerstadt; so manifest, indeed, were they, as almost to justify suspicions of treachery in the leading members of the cabinet. The possibility of a defeat seems never to have entered into the calculations of these arbiters of the fate of nations; since no precautions whatever had been adopted, no means devised, for collecting the scattered remains of the army, for securing their retreat, or for enabling them to make a farther stand against the enemy. In a word, the battle of Auerstadt was suffered to decide the fate of the Prussian Monarchy. Some subsequent skirmishes took place, in which the Prussians proved what, if ably commanded and judiciously led, they were capable of doing; but they

they only served to increase the effusion of blood, without impeding the progress of the foe. Fortress after fortress was reduced; and nothing like an army appeared to oppose the advancing enemy, who marched to the capital without resistance. Weak, wavering, and timid, the Prussian Monarch now hastened to dispatch his trusty Ambassador, Lucchesini, to the ferocious Conqueror with proposals for peace, which were rejected with scorn; and Frederic William was compelled, in spite of himself, to prolong a contest which he should never have begun, without a previous determination not to sheath the sword until the object for which he had drawn it had been obtained.

It is not the least unaccountable part of his Prussian Majesty's conduct, that, with a certainty of assistance and co-operation from the gallant Emperor of Russia, he should have rushed forward to meet the enemy alone, instead of acting on the defensive until the arrival of his Allies. It has been asserted, indeed, and with a great shew of truth, that the minister to whom the dispatches for the Imperial Alexander had been entrusted, and which were intended to accelerate the march of his troops, purposely kept them back so long, as to make their arrival impossible in time to prevent the French from taking possession of the Prussian capital. If this, however, were the fact, it does not exempt the King from merited censure—for his temerity and imprudence in the first instance, and for his weakness and meanness afterwards. He ought, assuredly, either to have secured the assistance of Russia before he opened the campaign, or to have taken such measures as would afford him the fairest prospect of success, unsupported by allies, and render a defeat at least reparable. But he omitted every precaution which wisdom and prudence suggested; and the want of principle which had marked his whole conduct previous to this disastrous war, has, through his own subsequent imbecility, been punished as it deserved, exhibiting, as has been truly remarked, at once a memorable example to other princes, and a signal instance of retributive justice.

It will be proper here to remind the reader, that, in this instance, as in almost every other, it was not so much to their own strength, ability, and courage, that the French were indebted for success, as to the weakness, and infatuation of their enemies. It is to be hoped, however, that his own fate will impress on the mind of the Prussian Monarch that lesson which he has failed to imbibe from the fate of others; and that henceforth he will not only be ready to acknowledge, that no throne can be safe during the existence of the present revolutionary government of France, but prepared to act in strict conformity with such an acknowledgment, should the fortune of war leave it in his power to act at all. Indeed the late conduct of Frederic William appears to justify this hope; for, since the approach of the Russians, he has assumed a more dignified and becoming tone; he has rejected the insolent proposition of Buonaparte for a truce; and has declared that he will conclude no peace but in conjunction with his august Ally. This is the language of a King; and if he have learned wisdom and firmness in the school of adversity, he will have reason to reckon the day of his defeat at Auerstadt as the most propitious day of his life.

After the peace of Presburg, the joint fruits of Austrian weakness and of Prussian treachery, the Russian Emperor, true to the principles which

which had uniformly governed his conduct, avowed his disposition to bring forward the whole force of his vast empire, in defence of the remains of European independence, and in resisting the further encroachments of the common enemy, whenever a disposition should be manifested by other powers to concur in the execution of so noble a plan. Wanting no defence for his own dominions, he looked not for any accession of territory; not seeking for conquest, he was not dismayed by defeat; not intimidated by disaster, he sought not to decline the conflict; nor did he relinquish the field until the power to which he had acted as ally, had sheathed the sword, and submitted to an humiliating and degrading peace. He was therefore fully prepared to redeem his pledge, by obeying the call of Prussia; and had that call been made in time, Berlin had been safe, Buonaparte had been checked in his victorious career, and the French had been expelled from Germany. This is not the deduction of a sophist; it is not the reasoning of a zealot; but a self-evident fact. For can it be denied by the most confident political sceptic, that the presence of eighty thousand Russians at the battle of Auerstadt, would have decided the fate of the day in favour of the Allies; or that the total defeat of the French would have rendered their expulsion from Germany a matter of facility? Still it will be left for subsequent events to decide, whether the absence of the Russians at the opening of the campaign, be really a cause for lamentation or not. They are now fighting nearer to their own country, whence reinforcements can speedily be sent, and consequently, in case of defeat, their loss may be more easily repaired, and their retreat more effectually secured.

But the most important advantage derived from the transfer of the scene of action from the banks of the *Rhine* to those of the *Vistula*, is the immense distance to which it throws the Usurper from the seat of his government and the source of his power. 'Tis true, that he has left no active *enemy* behind him; but 'tis equally true, that he has nothing but doubtful friends, discontented Allies, and murmuring vassals, between himself and France. If, in presumptuous reliance on his past fortunes, or on the terror of his name, he dare to leave the intermediate States, and his own territory, unawed by the presence of his troops, in order to draw an immense force into Poland, he will indeed "have set his life upon a cast," and he "must stand the hazard of the die." But even then Russia, with the assistance which Prussia, in her fallen state, can supply, will be able to cope with him. Indeed the military force of Russia is, at least, equal to that of France; and no danger can accrue to *her* from drawing the garrisons from her different fortresses, and from leaving her territory without troops; whereas Buonaparte, by such conduct, would be exposed to the most imminent danger. Besides, if he were to sustain a signal defeat in Poland, it would be a matter of extreme difficulty to repair his losses, or even to secure his retreat, in an enemy's country.

It is in this quarter then, and from these circumstances, that a ray of comfort is perceptible amidst the general gloom. Whether it portend good or evil, it is not for man to decide. But it is the province of man to infer from existing circumstances probable facts; and certainly the present state of things, the relative situation of the Belligerent Powers, the consideration of their different views, means, and resources—all combine to sanction the hope, that the career of successful villany is about to be

checked, and that the instrument of retributive justice inflicted on others, will himself experience its dreadful effects in his turn.

The Russians come not into the field an inexperienced band, strangers to modern tactics, or unused to modern warfare; they have fought with the French in Italy, in Switzerland, and in Germany; they have defeated them with inferior numbers; they were never defeated by them with equal numbers. The brave followers of Suwarrow made the *invincible* army of Italy fly before them; and the recollection of their gallant achievements will, we trust, animate their countrymen, inspire them with a noble spirit of emulation, and lead them to exact severe vengeance, in the morasses of Poland, for the defeat which they sustained in the plains of Moravia. They are commanded by veteran leaders, who combine with the discretion of age all the vigour and firmness of youth; by generals who are conversant with the new mode of fighting introduced by the French, who are perfectly acquainted with the country, and who have a full knowledge of the strength and resources of the enemy. To these advantages they add another of, at least, equal importance: both officers and troops are proof against that perfidy, fraud, and corruption, which have been such potent instruments in the hands of their parents, the French. Treachery is as much unknown in the Russian ranks as cowardice. Honour binds the officer, and duty secures the soldier. From an enemy so composed, every thing of which courage, united with prudence and perseverance, is capable, may reasonably be expected. None of that *inhuman courtesy*, none of that *barbarous liberality*, none of that *cruel forbearance*, which so strongly marks the other opponents of the murderous hordes of modern Gaul, and which constitutes the tinsel frippery of war, will be displayed by this bold and hardy race, who, with minds uncontaminated by the vicious refinements of the South, still think rebellion a crime, and regicide a sin; who still dare to punish murder, by whomsoever committed, and to retaliate even upon Frenchmen.

Buonaparte, disappointed in his expectations of dictating such a peace at Berlin as would effectually render the King of Prussia his vassal, and secure the succession to one of his own spurious breed, begins at length to be sensible of the danger to which he is exposed. Having advanced into the heart of Poland, he no doubt hoped, by a display of his revolutionary skill, and with the aid of his trusty agent Kosciusko, to raise a rebellion throughout the country, and to establish a new kingdom for the youngest of his low-born family. But various causes, which common sagacity might have foreseen, have combined to frustrate his benevolent efforts. In the first place, the Poles, unfortunately for the Arch-Usurper, have been governed, since the partition of their country, with infinitely more mildness, justice, and humanity, than they had ever experienced under their former *bastard* monarchy, and, assuredly, more than the French themselves, or any of their tributary states, experience under the *benignant* reign of the *merciful* Napoleone; of course, they are not quite so willing to exercise the *holy right of insurrection*, as this general guardian of the rights and liberties of Europe had been led to believe. Secondly, the Russians have, very properly, declared, that any of the Poles, subjects of Alexander, who shall take up arms, or join the French, shall assuredly meet the punishment of death: hence fear renders those obedient whom indignation will not secure. And lastly, Buonaparte is afraid of exciting

exciting a *general* insurrection, which would extend to Austrian Poland, lest the Emperor of Austria should take umbrage at his conduct, and advance his army on his rear.

All these natural impediments to the completion of his grand design, the towering genius of Napoleone did not stoop to consider; buoyed up by vanity, inflated with success, inflexible in his purpose, and resolved on the attainment of his end, at whatever cost, he rushes impetuously forward, and acts as if he thought that victory was not figuratively, but literally, chained to his car. Hence it is that he is, at this moment, placed in a situation of such extreme peril, that nothing but the most extraordinary infatuation, the most stupid insensibility, on the part of the leading Powers of Europe, can possibly save him from destruction. He presumes on that infatuation, on that insensibility. His presumption, it must be confessed, is not unjustified by past events; but it is to be hoped that the same grounds for it will not always subsist, and that he will soon be plunged into that abyss to which his boundless oppression, and his enormous crimes, should long since have consigned him.

If the feeble mind of the Austrian Emperor would enable him to appreciate the advantage of his present situation, and to discharge that duty which he owes to himself, to his subjects, and to posterity, he might become the political saviour of Europe. We cannot think so meanly of him, as to admit the supposition that his present inactivity is the effect of a just resentment for the perfidious conduct of Prussia, under similar circumstances, in 1805. We rather ascribe it to a timid policy, a too acute sense of past disasters, and a mistaken prudence. His experience of the uniform conduct of Buonaparte, and the recent fate of Prussia, should convince him not only of the inutility of such forbearance, but of its dangerous and even fatal tendency. So long as the Usurper shall dread his interference with the present war, so long will he flatter him with expectations, and allure him by promises. But the moment the necessity for such affected mildness shall cease to exist; the moment he shall have either subdued or pacified his present enemies; he will issue his imperious mandate to Austria, and the first refusal of implicit obedience will be the signal of attack. We have a better opinion of the gallant people who are subject to the House of Austria, particularly of the brave Hungarians, than to believe that they will fall an easy prey to any assailant, however fierce or however potent. But certainly Austria, left, with contracted territory, and diminished resources, alone to oppose the whole power of France and her numerous Vassals, will have considerable difficulty in supporting the contest, and will be exposed to extreme danger.

It is on this system of separate warfare, if it may be so called, that Buonaparte depends for the establishment of an universal monarchy. He has laboured ever since he seized the reins of government in France, and alas! but too successfully laboured, to enforce the ancient maxim, *divide et impera*;—to break all subsisting alliances between the different Powers; to detach each from the other, so as to insulate them all; and to excite endless jealousy and mistrust between them. It was to the success of such efforts that he was indebted for his safety first at the battle of Austerlitz, and afterwards, at that of Auerstadt: in the former case he succeeded in preventing the interposition of Prussia; in the latter, that of Austria; and if the Princes of Europe will continue to be dupes to so paltry an arti-

ple; if, blind to their own interest and to their own safety, they will suffer personal prejudices and petty animosities to deter them from all co-operation for the general good,—they must perish, and be cause of their own. Unwilling to unite, and unable to oppose him singly, they will, inevitably—unless the hand of Providence interfere to prevent it—fall one by one; annihilated by his rage, or tolerated by his mercy.

It is, then, perfectly clear, not only that a principle of self-preservation should lead the Austrian Emperor to take a decided part in the present war; but that this is the precise moment when he can do so with effect; since by acting in concert with the Russians, a plan of operations might be formed, which could not fail of success, and which would enable the Allies to rescue Europe from the degrading shackles which have been so long imposed upon her. The French army is now considerably weakened by the joint operation of want and disease; pressed vigorously in front by the Russians, with an Austrian force, under the command of that judicious and able General, the Archduke Charles, hanging on its flanks or on its rear, it must be first dispersed, and afterwards destroyed. Previous to the battle of Austerlitz, the King of Prussia was solemnly warned by a Writer in this Work, that if he suffered that opportunity for rescuing the salvation of Europe to escape, he would never recover it; he was farther told, that he vainly flattered himself to escape the fangs of the Usurper by forbearance or concession; that such conduct might answer for a time, but that it would only ensure him the notable privilege of being one of the last victims of his rage. The event has too fatally verified the prediction. To the Emperor of Austria we now use the same admonitory language; if he treat it with contempt; if, uninstructed by experience, he persist in neglecting its dictates, he, like his Prussian neighbour, will fall unpitied and despised. But, it is to be hoped that he will not be guilty of such fatal neglect; and that the only sentiment which he will suffer to prevail in his mind, will be the desire of proving himself worthy of the elevated station in which it has pleased the Supreme Disposer of Thrones and of Kingdoms, to place him; by showing himself superior to all feelings of resentment and jealousy, when called upon to assert the rights of his insulted sovereignty, and to defend the claims of subjugated states, struggling for freedom against the general oppressors of the human race.

France, meanwhile, exhibits the strange spectacle of a military state, kept in subjection solely by the bayonet and the sword, deserted by her Conqueror, and drained of her troops, to carry on a war in a remote quarter of the Continent. With a Chief universally detested (for we have good authority for asserting, that, from one end of France to the other, Buonaparte is execrated by every class and description of his people), and surrounded by powers eager to assert their emancipation from his iron yoke, the French are awed by a servile senate, the abject slaves of their Tyrant, and by a legion of police spies, who invade domestic privacy, render the capital of the empire a close prison, and the whole country one vast inquisition. But by whom, and by what, are the neighbouring nations awed into a base acquiescence in all the mad doings of the Usurper's insatiate ambition; and induced to remain passive when their active efforts might restore them to their pristine independence? The answer to this question would lead us into a field of inquiry, which it is not to be conjectured within the limits of an Historical Sketch.

In

In such perfect security, however, does this Corsican Adventurer, who has so much reason to tremble for his existence, feel, or affect to feel, himself, that from his palace at Berlin he thunders out his anathemas against all who dare to dispute his universal supremacy. Against this country in particular, which seems incessantly to haunt his imagination, to be the subject of his daily meditations, and the topic of his nightly dreams, is all the fury of his vindictive and relentless mind directed. First, invading the territory of neutral states, in violation of the law of nations, and of every right but that of *power*, he seizes all the productions of English manufactures, or of the English soil, with the spirit, and with the rapacity, of the leader of a desperate banditti, and prohibits their future importation under the severest penalties. Never, since the first civilization of the barbarous hordes which erst monopolized the most fertile parts of Europe, was the tyrant's maxim,

"Sic volo, sic jubeo, stat pro ratione voluntas,"

so fully exemplified. Next, in a paroxysm of impotent rage, he declares all the ports belonging to the British Monarchy in a *state of blockade*; he, who dares not send a single ship to sea, whose vessels are closely imprisoned in his harbours, and who cannot dispatch a cock-boat beyond their mouths without the permission of a British commander! this, indeed, is *telum imbelle sine ictu*. Rash and insensate Tyrant! thou art stimulated by the accomplishment of acts greatly beyond thy hopes; to attempt achievements more greatly beyond thy power! Even as to his efforts totally to exclude all British produce from the ports of the Continent, he will find more difficulty than he expects in rendering them effectual. Indeed for that, as for his success in most other instances, he must be indebted more to the weakness of his enemies than to his own strength. Nor is he aware that even his success, by reducing those enemies to the necessity of opening other channels for their commerce, will be less detrimental to them than to his own miserable subjects. But neither the interest nor the happiness of friends or of foes can have the smallest influence over the mind of a remorseless marauder, who has the profligate impudence to proclaim to the world his intention to restore the barbarism of the early ages. Let this ruffian, who ought to be considered as a general outlaw, for whose head a reward ought to be offered by all nations who have a common interest in the destruction of an avowed enemy of the human race, speak for himself. In his message to his Senate from Berlin, of the 21st of November, he says, "We have placed the British Islands in a state of blockade, and ordered measures to be taken against them which excite a struggle in our heart." A blessed struggle between *fear* and *rage*! the only struggle of which that heart is capable whence issued the bloody mandates which consigned five thousand Turks at Jaffa to massacre, in cold blood; and many hundreds of Frenchmen, who had bravely fought *his* battles, to an untimely death by poison, in his cowardly retreat from Acre—deeds which should be engraven in characters of adamant, as affording an useful lesson to the present age, and a salutary warning to future times!—"It has cost us *the pain of a victory*"* to render the interest of private individuals dependent on

* Not having the Moniteur to refer to, we cannot ascertain the accuracy of the translation; but we incline to believe that the passage is not accurately

on the disputes of Kings, *and, after so many years of civilization, to return to those principles which characterize the barbarism of the first ages of nations.*"

In this same message the Usurper declares his firm resolution to conclude no peace with this country, and not to evacuate the Prussian territories, until we shall consent to restore the Colonial Possessions which we have conquered from him and from his Vassals. Here again he displays the impotence of his rage: these Colonies he can never wrest from us; nor will any Minister dare to restore them, without either the restoration of Lewis the XVIIIth to the Throne of his Ancestors, or the return of the French within their ancient limits. Through the greater part of this message, his usual cant of lying hypocrisy is manifest;—but the slavish Senate, in their answer, exceed their master, both in hypocrisy and in impiety. These impious minions of a wretch stained with more crimes than ever yet debased the nature of an individual, who in the face of the world renounced the blessed Redeemer of mankind—addressed him in the language of adoration, and even of horrible blasphemy! compare him to that Redeemer! There is not, it may boldly be averred, in any other nation upon earth, a body of men who would set their hands to so profane a composition. But the language of France seems to be the native language of servility; as Frenchmen appear to delight in blasphemy. It may, then, afford some mortification to the excessive vanity of the Corsican to learn, that the addresses to his worthy predecessor, *Robespierre*, the hero of his day, were equally adulatory, and equally blasphemous, with those which have been directed to him. The same tone and the same spirit inspired the Republican Frenchmen of 1792 and the Imperial Frenchmen of 1806. By the former, Robespierre was declared to be "*aussi aimable par son caractere qu'admirable par ses talens;*"—"*un homme eminemment sensible, humain et bienfaisant.*" One while he was termed "*mon apôtre;*" at another, "*le messie que l'eternel nous a promis pour reformer toute chose.*"—The vile Senators of Napoleone cannot go farther; they are deprived even of the poor merit of originality; and are reduced to the degraded state of servile copyists; while the Usurper himself must be compelled to acknowledge, that all his exertions, and great indeed have they been, to establish his pre-eminence in crime, have been inadequate to ensure for his vanity a pre-eminence of adulation! Any analysis of the Message and of the Answer, which we quoted, and which will make a conspicuous figure in the annals of revolutionary France, would occupy more space than, consistently, can be allotted to it in a *Cursory View.* The task too, is rendered in some measure unnecessary, by the unanimity of opinion which, happily, prevails at present in Great Britain, respecting the principles and the conduct of the government of Buonaparte.

Unless the force of Russia, united with the scanty remnant of the Prussian army, succeed in completing that destruction which disease has begun, in the French ranks; or, at least, carry on a most active and successful warfare during the winter, the advantages which the Usurper will have

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rately given. Probably, instead of the *pains of a victory*, we should read *the trouble of a victory—la peine d'une victoire.* Indeed, the whole of the passage, as it stands in all the London papers, is scarcely intelligible.

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gained, even if he shall be ultimately compelled to evacuate the countries which he now occupies, in Poland and in Prussia, will be highly important. By fixing his quarters in a foreign country, he pays and subsists his troops at the expence of the enemy; while he replenishes his exhausted treasures by unbounded plunder. It is this system of making their enemies defray the whole cost of the war, which has been pursued by the French Generals from the dawn of the Revolution to the present moment. And so long as they shall be able to carry it on, it will be the interest, as it is the policy of their Government, to wage war with all the Powers of the Continent. That this is a most serious evil, will not be disputed;—the *power* to remove it certainly exists; but the will to exercise that power is more than doubtful.

Such is the general aspect which the Continent presents at the opening of the new year; for the conduct of the subordinate States, of Holland on the one side, and Sweden on the other, the former exhibiting a low, servile, and degraded race, subject to the will of a lawless upstart, the latter exhibiting the noble spectacle of a bold and loyal people, seconding the gallant exertions of their high-spirited and legitimate Sovereign, is comparatively but of little consequence. But there exists, or rather there did exist another power, which in better days, was wont to set an example to the Continental states, and to be, in some sort, the arbiter of nations;—a power which, even in later years, had displayed her generosity, manifested her prowess, and rendered her name respected.—*Then* she was governed by statesmen of comprehensive minds, and vigorous intellects, who had the wisdom to conceive, and the spirit to execute "deeds of noble daring and of high emprize." Alas! how are the mighty fallen! In vain we cast our eyes around us to descry this power;—she mocks our sight; she eludes our grasp; but, in her stead uprises *modern Britain*. In truth, it is impossible to recognize, in the public conduct of the British Government, during the last nine months, that power, which, under the luminous guidance of a Chatham or a Pitt, made her thunders resound in every quarter of the globe, and established her ascendancy in every Court in Europe. On the accession of the present Ministers to the government of the country, it was promised by the former Conductor of the political department of this work, to judge them by their measures alone; giving them commendation, where their attention to the welfare of the State seemed to deserve it, and freely censuring them when inattentive to its interests. Such is the principle by which every friend to truth and justice must be guided; and is the principle by which we pledge ourselves to be guided, in all our animadversions on the public characters of public men. And here, let us enter our solemn protest against that monstrous doctrine, which men eminent in the noble profession of the law have not blushed to avow—that, "*any thing, spoken, written, or printed, uncomfortable to the feelings of any man or woman,*" is a *libel*. If this, indeed, were law, what would become of our boasted *liberty of the press?* It would be a mere name, a shadow; *vox et præterea nihil*, a vain and empty sound; an insulting mockery;—that "keeps the word of promise to the ear, and breaks it to the sense." Nay, it would be worse than an imaginary benefit; it would be a real evil;—for it would hold out temptations to freedom of discussion; and inflict punishment for yielding to them; it would operate as a snare to the unwary;—as a lure to the ingenuous;—it would,

offer protection, but ensure persecution;—in short, harlot like, it would "smile but to betray."

Thank heavens, however! and, with the fervour of a true British spirit, we pronounce the words, the mere dictum of a judge is not law in England. If the *liberty of the press* mean any thing, if it convey any solid and substantial benefit—and who will dare to say it does not?—it must signify the right of freely discussing the public conduct of public men. In this sense has it ever been taken by the best political and constitutional writers. But if tried by the test of the new doctrine, no such right can possibly exist; at least, it cannot be exercised;—for what ingenuity is sufficient, in explaining the incapacity of a minister, in producing proofs, in illustrating the arguments by facts, and in assigning those reasons which are necessary to carry conviction to the mind of the reader, so to frame the style and language, as to render the whole innocuous to the feelings of the party? It is, indeed, the height of absurdity to suppose, that the attempt to prove a man unfit for the situation which he holds, will not be "uncomfortable" to his "*feelings*." And yet is it not the right, is it not the duty of an Englishman, if he know of the existence of such incapacity or unfitness; if he know that his country is injured by the conduct of such a man; to enter upon such proof, and to convince his sovereign, and the public, of a fact which it is of importance to the general good to ascertain?—Either, then, the advocates for this doctrine must deny the existence of any such right of free discussion, or they must abandon the position as untenable. If they prefer the former, and if they be supported in that preference by the legal authority of the country, all arguments respecting the liberty of the press are at an end;—for who would be so senseless as to dispute about a non-entity?—But we shall persist in denying that the doctrine in question is law, until the fiat of parliament shall have given it the force of a law; and we trust that we shall not live to see that day. This doctrine, however, as applicable to attacks either on private persons, or on the *private* characters of public men, is not only defensible, but strictly legal. The mischief arises from the want of a proper distinction between such attacks and discussions of the nature before described. There is a marked and broad distinction between them; and while the former cannot be too severely restrained, the latter, when confined within the bounds of decency, cannot be too fully tolerated.

Reverting to the principle of judging of the merit of Ministers by their measures, it becomes necessary, for the formation of such judgment, to inquire what these measures have been. The prominent measures of the present Administration, are the Reform of the Army, the American Intercourse Bill, and the American Treaty. The first partakes a good deal of the nature of a modern reform, which is more favourable to demolition than to improvement. Its projector began, where a wise man would have ended, by abolishing the existing sources of military strength; and, on their ruin, he endeavoured to raise his own fanciful superstructure, the worthy offspring of a metaphysical brain, but ill calculated for any purpose of practical utility. *If in* the ordinary affairs of life, a man had proceeded *in a manner so extraordinary*, the sanity of his intellects would, *assuredly, have been called in question.* Who that wished to build a new *house, would pull down his old one*, before he had secured another for his *reception? Or who that wanted to turn a* would destroy the existing which

ing road, before he had made another for the use of passengers? But an eccentric genius is not to be restrained by an adherence to common forms, or vulgar usage. It is not a fixed star that gives a strong and steady light; but a comet whose irregular blaze burns but to frighten and to destroy. Of the full effects of this alarming innovation, no adequate opinion can be formed, until the appearance of authentic documents,—the only facts which are known are these; that the bill for raising the population of the country in a mass, which was substituted for the General Defence Bill, has never been put in execution in a single instance; and, we shrewdly suspect, it never will be. Indeed, the Secretary for the War Department, has lately acknowledged that it was never intended to carry it into *general* effect; an alarming acknowledgment, since it proves that a general law has passed for a partial purpose; and that Ministers reserve to themselves the right of subjecting to its operation, only such part of the country as they shall think proper. As the duty which it imposes is a serious and a burthensome duty; a power is thus vested in them of imposing the burthen on their adversaries, if they should choose so to do, and of exempting their friends from its weight. It is not meant to be insinuated that this monopoly of wealth, rank, and talents, would be rendered subservient to any purpose so mean, so base, and so unconstitutional. But the best means of preventing the abuse of power, by bold and enterprising men, is, either not to entrust them with it, or so precisely to define its limits, as to render misconception and misapplication alike impossible. The next known fact, is, that by the alteration in the period of enlistment, and the measures which accompanied it, a vast additional expence is imposed on the nation, without any one advantage, in return. All those fine philosophical inducements which, the public were told, in the florid harangues of metaphysical eloquence, were to operate so powerfully on the minds of men, have, as all sober minded people expected and foretold, failed to produce the smallest effect. If, then, it should ultimately prove that a durable expence of an annual million has been incurred by this wild speculation, what a weight of responsibility will the imprudent speculatist have attached to himself, and what a serious call will his country have on him!

On the American Intercourse Bill, so much has already been said, by the former writers in this work, as well as by the intelligent author of that able tract, "War in Disguise," that, *out of a certain circle*, there cannot remain two opinions in the country. It is fraught with the most ruinous consequences to the shipping and commercial interest, which can only be averted, by suffering the Act to remain a dead letter on the statute book. The arguments used in support of that bill, were some of the most extraordinary that were ever employed by British Senators. The amount of our exports to America was dwelt upon with all the pomp of oratory; and the strongest language was used to impress the country with a conviction of the vast importance of the American trade. In short, whoever reads the speech of Lord Auckland, and that of Mr. Randolph, would naturally be led to conclude, that the former had been delivered in the American Congress, and the latter in the British Senate. Most true it is, that the trade with America is *highly advantageous* to this country; but it is equally true, that it is *absolutely necessary* to the political existence of America. The manufactories of the United States are utterly incapable

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of supplying the inhabitants with the most necessary articles; while the greater part of their revenue is derived from the *duties* imposed on British imports. To us, then, war with America would be productive of very little inconvenience; while to America it would be ruinous. Yet what has the policy of the two countries been under these relative circumstances? The American government rejected the propositions of Mr. Randolph, persisted in holding high and insulting language, and actually passed a law to prohibit the importation of British goods; a law which was in itself a declaration of war. The British Government, on the contrary, adopted the sentiments of Lord Auckland, assumed a tone of humiliation and despondency, took no step to resent the unprovoked hostility of the United States, and appointed Lord Auckland himself, and another Nobleman, who had seconded his motion, and echoed his opinions, to conclude a Treaty with the American Commissioners!!!—What was the conduct which the honour of the Crown and the dignity of the Nation required? Certainly, to enter into no negotiation whatever with America, until she had repealed her non-importation act, and made ample reparation for the insult; and to have rendered such repeal within a given time, the *sine qua non* of continued peace between the two countries. These are not times, in which national honour should be considered as an object of little importance. It is a feather in the British diadem, of use as well as of ornament; and ought not to be touched lightly or irreverently. Experience has sufficiently taught us the dangers of concession; and though Ministers may flatter themselves that their conduct in this instance will be imputed to a consciousness of existing strength, they will assuredly find by our enemies it will be construed into a proof of weakness. What can be expected from a *treaty* concluded under such auspices*? Have we not a right to infer that the spirit of concession will mark every provision? But to argue on a treaty, on which, from prudential motives no doubt, Ministers have observed a profound silence, and with which the British public will probably be first made acquainted through the medium of the American prints, would be the work of anticipation, and not the task of history. We shall, however, declare our fixed opinion, that if we have conceded to the Americans the privilege of transporting the colonial produce of France and Spain to the respective mother-countries, on the sole condition of first landing them in America, and there subjecting them to a duty (the payment of which will never be exacted, nor shall we have the power to enforce it) we have given a fatal blow to our shipping, commercial, colonial, and

* Lord Auckland is an able political writer; it would, no doubt, afford great satisfaction to the public, to see him state his reasons, for the total change which seems to have taken place in his opinions, respecting our intercourse with America, since the discussion which took place in the House of Commons, subsequent to the acknowledgment of American Independence, in which he took a decided part. That circumstances have changed since that period, must be generally admitted, but to common observers it would appear, that such alteration imperiously demands a more rigid adherence to the doctrine which his Lordship then laid down. It would not be unworthy of either his Lordship's courtesy or his talents, to reconcile this apparent contradiction.

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manufacturing interests. It was a privilege to which the Americans were not entitled, by the law of nations, by the principles of justice, or by established custom. And the concession will enable our enemies to carry on the war against us with additional advantage, since it will exempt them from the risk and expence of maintaining a military or commercial navy for the supply of their colonies, while it will secure the safe return of their produce at a considerable reduction of price, and will enable them not only to raise a revenue thereon, but to supply the Continent with those very articles which must otherwise have been furnished by the British market. The evils flowing from such a measure are of such magnitude, and are so multifarious, that the detail of them would fill a volume. It is to be hoped, however, from a recent declaration of the Secretary for the Foreign Department, that we have at least reserved to ourselves the right of retaliation upon France; though, if we have, it is impossible to guess at the motive which has deterred Ministers from the full exercise of it. When Buonaparte, by the ridiculous assumption of a power which existed but in his own frantic imagination, like the mock monarch of the theatre, fulminated his anathema against the Commerce of Britain, issued his mandate of prohibition to all the nations of the earth to enter British ports with their ships; it immediately occurred to the mind of every man who thought on the subject, that our Ministers would retort upon him, by declaring every port of France, her vassals, and allies, in a state of blockade.

By a measure so vigorous, and so perfectly just, we should speedily either reduce the tyrant to the necessity of formally abrogating his own restrictions on our continental trade, or compel him, by a circuitous course, and at a great additional expence, to obtain from the British markets, the produce of America, and of the East, not only for the supply of other states, but for the use of his own subjects. But by the impotent Order of Council lately issued, no good effect whatever can accrue. France may still continue to supply herself and her neighbours, through the medium of America, with every article of which they stand in need; in this respect, they will suffer no privation from the war, but will purchase these articles at a much lower price than they could if brought home direct in their own ships—while the warehouses of our merchants are overstocked with colonial produce, for which no sale can be found. Had we boldly asserted our right, displayed the spirit of our ancestors, enforced a rigid observance of our navigation laws, and prevented America from carrying on, in time of war, any trade which she was forbidden to pursue in time of peace, all the evils which now flow in upon us on every side would have been averted; and, setting at defiance the impotent rage of our malignant enemy, we might have nearly monopolized the commerce of the world. By injudicious concessions on the one hand, and by a wavering policy, and a wretched system of half-measures on the other, a great part of Europe has already been lost. And, if, with our eyes open to the consequences of such conduct, we pursue a similar system, we shall richly deserve a similar fate. Whilst the trade with our Colonies is opened to America, Ministers aware of the impolicy, and of the dangerous tendency of their own measures, have issued instructions to the contractors in the West Indies to procure the necessary supplies for our islands from Nova Scotia; not aware that, from the mere difference in the rate of insurance, the Americans

Americans can send their supplies at a cheaper rate by *twenty per cent.* Of course it is needless to observe, that little or nothing will be shipped from Nova Scotia. Yet had we prohibited the intercourse of America with our Colonies, and given to the settlers in Nova Scotia that common encouragement, and that common protection, to which all British subjects are entitled, they would, in a short time, have been able to furnish all the necessary supplies for our islands. As it is, seeing no prospect of a reward for their industry, they have adopted the resolution of emigrating to the United States of America. From the town of Liverpool (in Nova Scotia), alone, seventy families, with all their moveable property, with fifteen sail of vessels, have sailed to increase the number of American citizens. These are most alarming facts; and unless they become the subject of parliamentary investigation, and Ministers are induced to adopt a totally different system of commercial (as well as of military) policy, they will, very soon, feel such effects from their measures, as will rouse them from their torpor, in spite of themselves. Providence, in its bounty, has amply supplied us with the means of defending ourselves, and of annoying our enemies, and if we neglect to employ them, we may reasonably expect that the punishment of ingratitude will await us.

In their negotiations for peace with the French, Ministers are deserving of praise for the tone which they assumed, which was such as the honour of the crown and the interest of the country demanded; and they had certainly a right to infer from the language of the enemy, that the principle of the *uti possidetis* was admitted. When Talleyrand explicitly said, we demand nothing of you—the Emperor does not wish for any thing which is in the possession of England—and when, in the application of this principle to a practical point, be added, in respect of Sicily—it is not in our possession, therefore no question can arise upon it—no doubt could remain that it was the original intention of Buonaparte to conclude a peace upon that basis, if he really meant to conclude one at all. But while we render justice to Ministers on this subject, we cannot but express our surprise that a point so essential, as the basis of a Treaty of Peace, should be left to *inference*—that an express and unequivocal admission of it in writing should not have been demanded, as an indispensable preliminary to the opening of a negotiation. The fact we believe to be, that Mr. Fox was so anxious to bring about a peace with France, that he eagerly seized the first opportunity that was offered him for the purpose; and if he had not found an opportunity, he would, probably, have made one: hence the vague and indefinite principles of negotiation advanced in his letters to Talleyrand; and hence his forbearance to demand those definite admissions which would have left no room for cavil, or for doubt. The conduct of the French on the occasion was marked by all the characteristic fraud, hypocrisy, and perfidy of their government; and must have effectually convinced the world, that peace with this country forms no part of Buonaparte's hopes, wishes, or intentions. The language of Lord Lauderdale, during the negotiation was uniformly dignified and firm, and exhibited a flattering contrast with the evasive conduct of the French Commissioners. The question, however, at issue, was so simple, and admitted of such a ready decision, that the delay which took place was attended with inexcusable [illegible] part of our government. But

But most blame attaches to them for their total inactivity, while Enona, pure was employed in active preparations for hostility. That warlike measures of a most vigorous nature should ever accompany pacific propositions, is a maxim of policy so confessedly wise, as not to admit of dispute; yet was the whole campaign suffered to pass away without a single attempt to annoy our enemies. And the Tyrant of the Continent has since been allowed to drain his country of troops, and to march them to the very extremity of Germany, without an effort on our part to create the smallest diversion, or to give him the smallest uneasiness; indeed, he acts as if he thought there was no such country as Great Britain in existence!—and are we doomed to this fatal inactivity, by a Ministry assuming to itself all the vigour and intellect, all the wealth and talents of the country? and certainly containing men who have formerly displayed a considerable portion of all these qualities. To whatever cause it may be imputed, it is a most ruinous policy, which we shall all live to feel and to rue.

In the premature dissolution of Parliament, Ministers certainly manifested their fears, though evidently without any just grounds; for never was a Parliament so completely pliant, so perfectly servile, as the last. And on that account, they performed a meritorious act in signing its death-warrant. It supported Mr. Addington, to whom it was indebted for its birth; it then rebelled against its parent, and fostered Mr. Pitt; and, on the death of that statesman, it transferred its protection to the political enemies both of Mr. Pitt and of Mr. Addington. To its patriotic labours the nation was indebted for the persecution of Lord Melville, in which a novel illustration of the principles of parliamentary justice was exhibited, in the condemnation of a person accused, without hearing him in his own defence, and in the infliction of punishment before trial; for the blessings of the American Intercourse Bill, in which a new principle of commercial policy was brought forth, by aid of which we robbed our friends to reward our enemies; and for the vast advantages of the new military code, which increased our expences, while it diminished our force. Such were the achievements of that respectable body whose funeral oration it has fallen to us to pronounce. We trust, its successors will profit by its errors, and not imitate its faults.

That purity may spring from corruption, is a fact of which too many proofs exist in the natural world, to allow any one to doubt. But certainly if one half of the circumstances recorded in the public prints, respecting the late election, be correctly stated, at no period of our history, on any similar occasion, was there such an open, dangerous, and unconstitutional interference displayed. We should feel it our duty to enter into some detail on the subject, were we not deterred from the specification of facts, by the knowledge, that, in most instances, they are about to form the subject of parliamentary inquiry. The apathy, however, which has prevailed, in regard to these flagrant breaches of law; these gross violations of a constitutional principle; these barefaced attempts to break down those fences and those barriers which the wisdom of our ancestors had erected for the preservation of our legislative purity; is a lamentable proof of the dreadful decline of public spirit, and the rapid decay of genuine patriotism. And by whom has this been done? By the Whigs, forsooth! by those very men who have asserted an almost exclusive right

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to the appellation of *Patriots*; who have almost assumed the *exclusive* Guardianship of the Constitution; who have been the loudest advocates for Parliamentary Reform; and the most violent declaimers against Ministerial Corruption! Well might that departed Philosopher, who charmed the world by his eloquence, and enlightened it by his wisdom, appeal from such *new* whigs to the whigs of ancient days! How would he have deplored the melancholy degeneracy of his former associates!—of those associates who, for the greater part of the last twenty years, have been employed in condemning the conduct of their present colleagues in office; and in reprobating the very measures which they have since adopted!

It would be a matter of curious inquiry, to investigate the motives which have induced these Whigs, since they have come into power, to forego the pleasures of their annual festival on the *fourth of November*. Have they already altered their opinions on the virtues of Revolutionary Epochs? Or does their conduct arise from a consciousness that some of their measures, and some of their projects, are repugnant to the principles of that Revolution, which professed to be founded on the exclusion of *Popery* and the destruction of *Arbitrary Power*? Has the adoption of one of their standing toasts on this memorable day, by an Anti-Jacobin, "May the Princes of the House of Brunswick never forget the principles which placed their Ancestors on the Throne!" so disgusted them with the sentiment, that they are unwilling to repeat it? It has often fallen to the lot of *Tories* to expose the ignorance, and to chastise the presumption, of *Whigs*; but it was left to the present extraordinary times to afford an opportunity to *Tories* for reproving *Whigs* for the dereliction of *Whiggish* principles. For the suppression of this commemoration in *Ireland*, a rational cause may be assigned; it did not square with the conciliating policy of the new Viceroy to gratify the Protestants, while he was resolved to flatter the Papists, and while, in pursuit of this notable plan, he issued his prohibitions to the Protestants, to defend the established religion of their country, by any exposure of the radical errors of Popery, and of the mischievous use which was made of them in the country which he was sent to govern. Such is the consistency of modern Whigs!

As to Ireland, unless more wisdom and more vigour be displayed in the government of it, it will shortly be exposed to all the horrors of Rebellion. For six months a spirit of insurrection, which has broken forth into acts of open violence, has manifested itself in various parts. And while that country has been represented, in virtue of a regular system for keeping us in total ignorance of its real situation, as in a state of perfect tranquillity, it has been a prey to intestine disorders of the most serious and alarming nature. That evils, and great evils, subsist in Ireland, is most certain; but the causes of them are generally mistaken, and it is therefore no matter for wonder that wrong remedies should be applied. Many of these evils would not have existed at present, or at least would have existed in a much smaller degree, had a man, who, after labouring for years to overthrow the Constitution, has received the open support of the present Government, never been born. He is a man held in execration by every loyal Protestant in Ireland, and therefore no doubt patronised by a Ministry which professes a friendship for the Papists. The necessity we are persuaded will speedily be felt and acknowledged, for adopting the most vigorous measures, for subduing the rebellious disposition

position which unhappily prevails in that ill-fated country: in which the bounty of Providence is impiously counteracted by the misconduct of man. Had the Reformation but extended its blessings to Ireland, it had long since been the seat of industry, happiness, and peace.

We cannot finish this sketch, without adverting to a transaction, which, though for some time it was the general topic of conversation, seems to have been consigned to oblivion, as if it were a mere matter of curiosity, and not a subject of the first importance to the people of the United Kingdom. We mean the inquiry which, some months ago, was instituted into the Conduct of *Her Royal Highness the Princess of Wales.* We are fully aware of the *delicacy* of entering upon such a subject. But it is one involving so many points of constitutional importance, that we should ill discharge our duty, if we did not avail ourselves of every opportunity for calling the public attention to it. If it were deemed indispensably necessary to make a perfect mystery of the transaction, not one circumstance relating to it should ever have been suffered to meet the public eye. But, is it to be endured, that, while enough is published to cast suspicions upon the conduct of one, who ought to be placed above all suspicion, and whom we, in our conscience, believe to be as pure as any one of the daughters of Eve, every thing which leads to her complete justification is withholden? Is this Justice? Is it Equity? Is it fair, or even honest? Would not any humble individual have a right to complain of such conduct? What cause of complaint then must *she* have, every one of whose actions is of great public importance? who is more peculiarly responsible to the nation for *those parts of her Conduct* to which this inquiry was directed? Feeling, as we do, the highest respect, and the greatest sympathy, for this illustrious personage, who, since her arrival in this country, where she ought to have found every thing that could afford her comfort and happiness, has experienced treatment that must have pierced her gentle bosom with the most poignant anguish;—feeling, we say, as we do, for this much injured, insulted, and persecuted Lady, we must condemn the unfeeling indifference which our countrymen, at least a majority of them, have shewn to her cause. But it is not, from feeling for an individual, however amiable, however deserving, however illustrious, that we are anxious to promote a full discussion of this subject; but from a sense of duty to our Sovereign, to our Country, and to our posterity. Can any man acquainted with history, be ignorant of the danger attending the suppression of circumstances of this nature? of involving such a transaction in mystery? Does it require any extraordinary degree of sagacity to devise a case, for which such conduct might supply a very plausive and specious foundation, and which might expose the country to all the horrors of a civil war? If such an incident were barely possible, it would be a sufficient reason for rendering all the circumstances of this strange inquiry public:—when then we know that it is more than possible, when we couple that possibility with the flying rumours which have been circulated for some time past, and which have very much the appearance of having been propagated for the purpose of *sounding* the public feeling and opinion, about the introduction of the *Salic Law*, the proposal to give validity, by an Act of Parliament, to marriages at present illegitimate, &c. &c.; there appears to us an absolute necessity for bringing the whole business before the public.

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Let it not be forgotten, that the Royal Personage who has been the subject of this inquiry is a high *public* character; that the public have an interest in every thing which relates to her; and have, consequently, a right to be made acquainted with the grounds on which any one has presumed to impeach her rectitude, or to cast a suspicion upon her conduct. The publication of such grounds, then, we assert, and without fear of contradiction, is a DUTY on the part of those persons, whoever they be, who have the power and the means of publishing them. It is, indeed, an act of justice, both to the PRINCESS herself, and to the *British Nation*, to which she has given a FUTURE SOVEREIGN. Some reasons, or rather pretexts, have been privately assigned, for the mysterious silence observed on this occasion; but they were so preposterously frivolous and absurd, that no man could believe them to be *seriously* urged. Be that as it may, there can exist no reasons for silence, which are not overpowered by the resistless motives which may be assigned for the publication of these important documents. We trust, then, that the voice of the country will be raised to call for them; or that some honest, upright, and truly independent senator, will render the inquiry a subject for the cognizance of Parliament*.

Our *Sketch* has already exceeded the limits assigned to it; though the subject expands so much as we pursue it, as to supply ample materials for the completion of a *finished picture*. We reluctantly, therefore, lay down the pencil; though the task of exhibiting distorted figures and deformed shapes to the view, cannot be very pleasing;—can, indeed, only be submitted to from a conviction of its public utility.

P. S. It will easily be perceived, that the foregoing Sketch was written before the reception of the important intelligence from the scene of action in Poland. That intelligence, however, rather strengthens than weakens the force of our general observations, and rather confirms than destroys the legitimacy of our deductions. But on this subject we can only, at present, congratulate our countrymen; our remarks on it, as well as on other topics which call for attention, must be reserved for a future time.

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* We have touched but slightly on this subject; but unless some steps be taken, and that speedily, for satisfying the public mind upon it (which cannot be done without doing the most complete justice to the calumniated Princess), we shall soon advert to it again, and treat it much more fully, and in a tone of much greater decision.

THE

THE ANTI-JACOBIN Review and Magazine,

&c. &c. &c.

For SEPTEMBER, 1806.

La plus glorieuse, mais le plus penible de toutes nos fonctions c'est le Ministere de la Censure Publique. Nous sommes nés dans un siecle, ou la genereuse liberté de nos Peres est traitée d'indiscretion, ou le zele du bien publique passe pour l'effet d'un chagrin aveugle, & d'un ardeur temeraire, & ou les hommes etant devenus egalement incapables de supporter & les maux, & leurs remedes, la Censure est inutile, et souvent la personne du Censeur odieuse.

D'AGUESSEAU SUR LA CENSURE PUBLIQUE.

ORIGINAL CRITICISM.

The Works of Edmund Spenser, with the principal Illustrations of various Commentators. To which are added, Notes, some Account of the Life of Spenser, and a Glossarial and other Indexes. By the Rev. Henry John Todd, M. A. F. A. S. &c. &c. 8vo. 8 vols. Rivingtons, &c.

IT is so much the fashion of the present day to load the pages of our early poets with the various opinion of different critics and commentators, that the original meaning of the author is often buried under the strange, and sometimes absurd conjectures of tasteless, or fanciful annotators; this has been peculiarly the case with our great dramatic poet, though, we understand, there is a hand now employed in trying to relieve him from some part of the enormous burthen.—When a man of genius and learning, such as Mr. Todd undoubtedly is, undertakes a work like this now before us, we not only expect, (what we are certain to find), real merit in his own original observation, but also a selection only of such remarks of former commentators, as fall under the same description, and a total discarding of all those that owe their existence to pedantry, to ostentatious display of black-letter reading, or to an affectation of peculiar penetration which tries to discover mystery when none is meant, and to draw personal or political allusions from plain narrative and description. How far Mr. Todd has fulfilled the last part of his duty, will appear in the course of our observations as we examine the work.

The Prolegomena prefixed to this work, and which occupy the larger part of the first and second volumes, consist of the following tracts, besides a Dedication to the King, and a short Preface.—Some Account of the Life of Spenser. List of Editions. Alterations of Spenser. Pieces of Criticism relative to Spenser. Imitations of Spenser. Commendatory Verses on Spenser.—These are all in the first volume; and by an arrangement, to us unaccountable, the remainder of the first volume contains the Shepherd's Calendar, and the Prolegomena are resumed in the second volume, which they fill, except six cantos of the first book of the Fairy Queen. The tracts in this volume are—Hughes's Essay on Allegorical Poetry, with Notes. His Remarks on the Fairy Queen, with Notes. Spence's Dissertation on the Defects of Spenser's Allegory, with Notes. Warton's Remarks on the Plan and Conduct of the Fairy Queen, with Notes. His Remarks on Spenser's Imitation from old Romances, with Notes. His Remarks on Spenser's Allegorical Character, with Notes. The Editor's additional Remarks. His Remarks on Spenser's Stanza, Versification and Language, with Notes. The Editor's additional Remarks. Upton's Remarks on the Action and History of the Fairy Queen, with Notes. Hurd's Remarks on the Plan and Conduct of the Fairy Queen, with Notes. A Letter of the Author. Verses addressed to the Author with Notes. Verses addressed by the Author to several Noblemen, &c. with Notes.

Besides this mass of prefatory matter, the bottom of the pages of the poems are filled with notes, from the pens of Upton, Church, Warton, &c. accompanied by many remarks of the present editor. Though it is our principal object to review this work as far as it relates to Mr. Todd, yet as his part of it is so much interwoven with the observations of the other critics, and as much of the merit of his labour, as we have already observed, must be derived from his selection, or rejection of the labours of his predecessors, it is impossible for us not to pay some attention to those remarks, which have long been in the possession of the public.

Mr. Todd tells us in his Preface, that "in the present edition the antiquated spelling of the poet is altogether retained. It is sufficient" (if I may apply to this circumstance the just observation of Dr. Johnson respecting Shakespear), "that the words are Spenser's. If *phraseology* is to be changed as words grow uncouth by disuse, or coarse by vulgarity, the history of every language will be lost; we shall no longer have the *words* of any author, and as these alterations will be often unskilfully made, we shall have in time very little of his meaning." We must say, that Mr. Todd has brought a passage from Dr. Johnson, that has no reference whatever to the thing it is introduced to support. Dr. Johnson is speaking of words; Mr. Todd of the mode of spelling those words. We will quote the first part of Dr. Johnson's note. It is on the word *huggermugger*, in Hamlet, Act iv. Scene v. "All the modern editions that I have consulted, give it—

'In *private* to inter him.'

That

That the words now replaced are better, we do not undertake to prove; it is sufficient they are Shakespear's," &c. &c. Now, though we entirely agree with Dr. Johnson as to the retention of the phraseology of an ancient writer, we as entirely disagree with Mr. Todd as to the retention of his orthography, or rather (if we may coin a word from analogy) his heterography. We know till within little more than a century our mode of spelling, even in printing, was not settled. In the Dedication to the first edition of the Tatler, published in 1710, we find BUSIE; but should this be followed in modern editions? or, shall we find some new editor who will carry his love for fac-simile printing so far, as to publish an edition of Shakespear, with all the anomalous spelling he could collect from the folios and quartos? We have now before us a fac-simile of an ancient MS. of Virgil, where the name of the poet is spelled Vergil, and the plural of the third declension made to terminate in *is*, instead of *es*, as *patriæ finis, præsentis divos*; and this has been followed in an edition of Virgil, printed at Antwerp, 1614, for which the editor makes the following apology—*Si quæ ad orthographiam spectantia, aut alias inusitantius notata occurrerint ne vos continuo offendant, siquidem ea ex certissimis venerandæ antiquitates fontibus hausta constat.* On this principle, the edition of some ancient writers, without stops, or even the division of words, might be defended. *Si quis tamen glandes post aristas malit*, to such a critic, and we fear there are many such, we recommend such adherence to the mode of spelling, when the art of English orthography was in its infancy, and which does not in the least affect either the phraseology, or the sense of the author, which it is the duty of every editor to preserve inviolable.

Spenser has been generally supposed to have been Poet Laureate to Queen Elizabeth. Of this Mr. Todd takes notice in his Life of Spenser. "It has been long a received opinion that he was nominated Poet Laureate. His cotemporaries certainly considered him worthy of the title, and frequently speak of him in terms appropriate to that distinction. Thus Webbe, in his *Discourse of English Poetrie*, published in 1586, contends, that Spenser 'may well wear the *garlande*, and step before the best of the English poets;'" and, what is very remarkable, in the third edition of the *Shepheard's Calender*, which was also published in 1586, the elder reading of the following verse, in the twelfth Eclogue—"The *rarall* song of careful Colinet," (where Colinet means Spenser) is changed into "the *laurell* song," &c.—The writer of the Sonnet addressed to Florio, in his *Second Frutes*, published in 1592, seems to point at Spenser by a similar expression.

> "So when that all our English witts lay dead,
> Except the *laurell* that is ever greene,
> Thou with thy frutes our barrenes o're-spread, &c."

And Nash, in his Supplication of Pierce Penniless, published in the same year, declares that he had intended to "decypher the excesse of gluttonie at large, but that a *new Laureat* saved him the labor."

bor." But the fact is as Mr. Malone has accurately stated * it:—"Undoubtedly Elizabeth had no Poet Laureate, till in February 1590-1 she conferred on Spenser a pension of fifty pounds a year, the grant of which was discovered some years ago in the Rolls Chapel, from which time, to his death in 1598-9, he may properly be considered as filling this office, though like most of his predecessors, and his two immediate successors, he is not expressly styled Laureate in his patent.

The first part of this quotation we think proves nothing; for we know laurelled is an epithet applied to poets in general, and much oftener to others than to him whom the King honours with the title of Poet Laureat, with the addition of a salary and a butt of sack.—Perhaps it may not be quite irrelevant to the subject to observe, that the term *Laureato*, in Italian (a language much in fashion in the age of Elizabeth), was equivalent with Graduate. We have now before us an Italian translation of Gil Blas, where the French word *Licentié* is rendered *Laureato*. Neither do we think it at all material whether Spenser was, or was not styled Laureate in his patent, as at present there is neither patent or appointment, but the Laureat is only sworn to fidelity to the King by the Lord Chamberlain.

Mr. Todd is at great pains to prove that Spenser did not die in that state of indigence which many writers have supposed, and we think he has been successful. To some readers, perhaps, this may not seem a very interesting inquiry. There are persons who think those who do not make the acquisition of property the chief object of their lives, should not expect to enjoy the common comforts of life; and that genius and poverty always do, and always ought, to accompany each other. But there are those who will be rejoiced to find, that persons who by their writings have soothed their cares, amused their fancy, and meliorated the morals of mankind, did not end their days in misery and mendicity. One of the chief proofs of Spenser's dying in extreme poverty, is from a conversation Drummond, of Hawthornden, records, as passing between himself and Ben Jonson.—"Jonson" (he says) "told me that Spenser's goods were robbed by the Irish in Desmond's † rebellion; his house and a little child of his burnt, and he and his wife nearly escaped; that he afterwards died in King's street *(Dublin)* by absolute want of bread; and that he refused 25 pieces, sent him by the Earl of Essex, and gave this answer to the person who brought them—'that he was sure he had no time to spend them.'" In answer to this Mr. Todd proves clearly that Spenser died in King-street, Westminster, and that Dublin is an interpolation of Mr. Warton; and as to the rejection of the proffered assistance of the Earl of Essex, as Spenser had a wife, and at least two children who survived

* *Life of Dryden*, page 84.

† *We should read Tyrone's instead of Desmond's rebellion.—Todd.*

him,

him, Mr. Todd very justly asks, if he had been dying in extreme poverty, "would the tender-minded Spenser, with a wife and children participating his temporary distress, think *only of himself* on the melancholy occasion, and decline the offer of assistance at least so seasonable *to them?*"

In the Imitations of Spenser, Mr Todd has omitted the Parsonage Improved, written by the present Laureat, and published in an edition of his Poems, in the year 1787.

On this passage of Hughes's Remarks on the Fairy Queen. 'The trial of Mary, Queen of Scots, is shadowed in Book v. Canto ix. but the poet has avoided the catastrophe of her death, and has artfully touched on the Queen's reluctance and tenderness in that affair, by which he has turned the compliment on her justice into another on her mercy,' Mr. Todd has this note—"There is more of flattery than truth, however, in this *compliment.*" Surely a great deal too much has been done with regard to the fatal event, to whiten the character of Mary, and blacken that of Elizabeth. To use the words of a late spirited, loyal, and patriotic writer, "is it quite necessary that so great a rout should be made 'about Sir Archy's great-grandmother,' especially by *southern* Britons, when her justification must include a stain on the memory of one, whom Englishmen ought to value and to cherish as the protectress of their honour, the foundress of their commerce, and the supporter of their established religion?" To confine ourselves to this last consideration, if Queen Elizabeth was really serious in her zeal for the Protestant religion, if she felt as a royal patriot for the welfare of her people, if she looked back with the feelings of humanity on the tortures which she had seen inflicted on patient, but resolute piety, she could not have been justified in not sacrificing any life to avert such horrors from the nation, which in all human probability would have been the consequence of the accession of another Popish Queen Mary.

The observations of Warton, Upton and Hurd, on the Plan and Conduct of the Fairy Queen are so diffuse, and drawn out to such a length, that from that very circumstance they are almost unintelligible; for though there may be safety in a multitude of counsellors, in a multitude of words there is seldom precision. We will state shortly to our readers our own opinion on this subject. Some sort of unity of fable seems to have been aimed at in all works of fiction. The ancients selected one principal and leading story, and blended short episodes with it, for the sake of variety. The more fervid and desultory genius of the Eastern fabulists, made their episodical parts the most prominent feature of the works, and only used the leading fable as a mean (if I may be allowed the expression), of stringing them together, and giving some appearance, at least, of unity to the whole. This is exactly the case with the Arabian Nights; the leading fable is founded on the bloody vow of the Sultan, the generous resolution of the Vizier's daughter, and her final triumph; into this the other stories are woven, but the introductory tale is continu-

ally brought to our recollection by the short conversation that precedes the narration of each separate night. Every tale is besides branched into a number of others, to which that story serves as a common bond of union, as the leading one does to the whole. This plan is preserved in the first half of Mr. Galland's translation (from which all ours are copied) and which is not more than a quarter of the whole. In the other half he has only selected such separate stories as struck him, without dividing the nights, or marking any connexion between them, except the catastrophe of the leading fable. By this contrivance an appearance, indeed, of general unity is preserved, but without that undivided attention and interest, which it is the object of unity to excite, as the mind is disagreeably perplexed by the broken chain of the narrative, expectation is suspended till all interest in the fable is lost, and instead of perspicuity, confusion was produced. This mode, however, was adopted by the poets of Italy, and copied from them by the earlier poets of this country. This is so obvious in Ariosto, that to enable the reader at all to follow the thread of his scattered tales, some of the editions have had recourse to the assistance of marginal references. Of the plan which we are told by Spenser himself, in his Letter to Sir W. Raleigh, he had contrived for the Fairy Queen, we discover little, if any trace, in what we have of that poem, which is exactly half of it; neither without this information could any notion have been formed of it; and, notwithstanding the opinion of Mr. Warton, that "according to this plan the reader would have been agreeably surprized in the last book, when he came to discover that the series of adventures which he had just seen completed, were undertaken at the command of the Fairy Queen, and that the Knights had severally set forward to the execution of them, from her annual birth-day festival:" in our opinion this surprize would rather give the pleasure we feel from the solution of a difficult riddle, than that derived from seeing an unexpected and interesting catastrophe, arising from a number of various and apparently opposing incidents.

Of the allegorical character, of which so much has been said by others, we shall only say, that to us it is a great drawback from the interest of the poem. Though we are ready "to go as far as who goes farthest," in our praise of Spenser as a poet in every respect, and to agree unequivocally with the opinion of that judicious critic, and, let us add what is more, that excellent and amiable man, the late Dr. Joseph Warton, that "the characteristics of this sweet and allegorical poet, are not only strong and circumstantial imagery, but tender and pathetic feeling, a melodious flow of versification, and a certain pleasing melancholy in his sentiments, the constant companion of an elegant taste, that casts a delicacy and grace all over his compositions."

We look back with pleasure on our boyish days, when we read the works of this charming Poet without any more idea of allegory, than we had in Homer or Virgil, (where, by the way some very sagacious

gacious critics have discovered it), and we say with regret, that when it became obvious to us, our interest in the Poems was greatly diminished; and we were in the words of the beautiful simile of Ambrose Philips:

> "Like some deluded peasant Merlin leads,
> Through fragrant bowers and through delicious meads;
> While here enchanted castles to him rise,
> And airy fabrics there attract his eyes;
> His wandering feet the magic paths pursue,
> But while he thinks the fair illusion true,
> The trackless scenes dissolve in fluid air,
> And woods and wilds and thorny ways appear;
> A tedious road the weary wretch returns,
> And as he goes the transient vision mourns."

Having said thus much with regard to the Prolegomena, we shall now proceed with our remarks on the notes as they occur in the progress of our reading, confining ourselves chiefly to the Fairy Queen, by far the most popular, and we think, deservedly so, of the works of Spenser.

On a passage in the first canto of the first book "Triumphant *Mart*," for *Mars*, Mr. Upton observes, "So the Italians *Marte* the god of war." We do not remember to have seen it noticed, that in the Italian, the Latin ablative case is almost always adopted, as domino for dominus, oratore for orator; this is worthy of observation, as it accounts for the difference of accent we give to words derived from the Latin, which generally come to us through the medium, first of Italian and then of French, oratore, oratéur, órator, as in words anglicized from the French, we throw the accent from the last syllable to the antepenult.

Fairy Queen, Book I. Canto I. Stanza 7.

> "Whose loftie trees yclad with sommer's pride,
> Did spred so broad that heavens light did hide,
> Not perceable with power of any starr."

On this Upton justly remarks, that the last line is almost literally from Statius.

> ——— "Nulli penetrabilis astro
> Lucus iners."——

But Mr. T. Warton (whose brilliant fancy, though one of his principal merits as a poet, often misleads him, like an *ignis fatuus*, as a critic) discovers this to allude to the malignant influence of a star on trees, and to prove this he quotes from Milton:

> "Under the shady roof
> Of branching elm *star-proof*."

Which if it be not, as we think it is, an imitation of the same lines of

of Statius, proves just the contrary to Mr. Warton's idea, *i. e.* that the elms, instead of being liable to the influence of malignant stars themselves, had the power of averting it from others.

Book I. Canto II.

"So meeke and debonaire, *gracious, kind.*" Fr. the accustomed epithet of gallant knights.—*Todd.*

It may be remarked, however, that this epithet was given to Louis I.; one the weakest of the French Monarchs.

Book I. Canto III.

"Kept both watch and ward."

See the note on the *Shepherd's Calendar*, Sept. 5. v. 234. *Todd.* If we turn to this place, we shall find this word explained, it is true, and so we shall in Burn's Justice, and in Jacob's Law Dictionary. These are the notes that disgrace all the modern commentators on the old English writers.

Book I. Canto IV.

——"That too exceeding shone
Exceeding shone like Phœbus fayrest child,
That did presume his father's fyrie wayne, &c."

Having here said that she (Duessa) shone as Titan's ray, he compares her in the following stanza to Phaeton, which is a striking *anti-climax. T. Warton.* This is a proof of what we have before observed, of Mr. Warton's abilities as a critic. Having first compared the beauties of the dissembled maiden queen to the splendour of the sun, the poet adds, that though they in brightness resembled the sun, yet they rather resembled those of the sun when the chariot was guided by Phaeton, and the rays, from being genial, became destructive. This the poet says in express words. Is this an anti-climax?

Book I. Canto IV.

"So proud she shyned."

This was the ancient preterperfect tense of *shine*: A writer criticising Milton's sonnets, says, that in the 23d sonnet

"Love sweetness goodness in her person shined,"

is an harmonious line not exactly correct; for *shined* should be *shone. Various Thoughts*, by W. Burdon, M. A. &c. I take this opportunity of defending Milton by the authority of Spenser. See also a pleasing ballad in Greene's Arcadia, 1589. *Todd.* The authority of the first of our poets, who prided himself on correctness, may also be produced in defence of this word; we find in the Essay on Man:

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind,"

Book

Book I. Canto IV. "*New fanglenesse.*"—Mr. *Todd* has a note on this word, for which he produces many examples. Surely the authority of Milton would have been sufficient, if not, he might have produced an authority from a very popular play of a more modern poet; in Rowe's Jane Shore, we find

"The Queen's relations our *new-fangled* gentry."

Book I. Canto XII.

"Thrice happy man the knight himselfe hid hold;
Possessed of his Ladies *hart* and hand,
And ever when his eie did her behold,
His *heart* did seem to melt in pleasures manifold."

The being accurate in copying this anomalous spelling, which must have arisen originally from an error in the printer or the transcriber, reminds us of the Chinese tailor, who, having an old uniform given him to make a new one by, was so exact as not to forget a patch under the arm.

Book II. Canto I.

"To let a weary wretch from her dew rest."

"To *let*, *hinder*, as in 2 Thess. ii. 7. Only he who *letteth* will lett untill he be taken out of the way." *Todd.* A poet we think would be more properly illustrated by another poet, than by a quotation from the scriptures.

Hamlet says:

"By heaven I'll make a ghost of him that *letts* me."

Ibid.

"So soon as Bacchus with the Nymph does link."

After having given the observations of Upton and Church, on this common periphrasis of the Greeks for mixing water with wine, how could Mr. Todd admit into his edition, at least without a censure, the silly conceit of Boyd, that this alludes to a common effect of intemperance, the dropsy?

Book II. Canto II. "Contrárie." After citing Habington's Castera, which no body knows, and Milton's Sampson Agonistes, which every body knows, to justify this accentuation, it might have been noticed, that now it is the common pronunciation of the vulgar.

Book II. Canto V.

"Scath!" Damage.

Mr. Todd confirms this explanation, by a quotation from the Adagia Scotica, and refers us to another note on Book i. Canto xii. of the Fairy Queen, in the same volume, for a further confirmation from G. Douglas. The reader, if authority were necessary, would have been rather pleased with a quotation from Shakespear, than Gawen Douglas, and a Scots proverb.

"A braver

"A braver choice of dauntless spirits,
Did never float upon the swelling tide,
To do offence and *scath* in Christendom."—K. John.

But we think the reader might have been suffered to seek the explanation, if he could possibly have wanted it, in Johnson's Dictionary.

Book II. Canto VII.

"Whose glistering glosse, darken'd with filthy dust,
Well yet appeared to have beene of old."

"Here I think *darkned* is put for *was darkned*; and therefore I would put a full stop after *dust*. *Jortin.* Mr. Warton subscribes to Dr. Jortin's remark. I *respectfully* dissent from them. There is no ellipsis in this passage, and no period required after dust. The sense here is, whose glistering glosse darkned, *(i. e. being darkned)* with filthy dust well appeared notwithstanding to have been, &c. *Todd.*" We assent to every word of Mr. Todd's note except *respectfully*. If a critic will pay respect to the greatest names in the literary world, such even as Warburton, Jortin, and Johnson, when employed as annotators on our old writers, he will pay it to some of the grossest absurdities that ever disgraced the pen of imbecility itself. Nothing but this want of firmness to censure, could have induced Mr. Todd to introduce, or having introduced, not to blame, Sir Kenelon Digby's absurd remarks, and Mr. Upton's still more absurd observations on those remarks, on the allegory of the human body, in the stanzas from 21 to 32 inclusive of book ii. canto ix. of the Fairy Queen.

Book II. Canto XI.

"Quarrey."

"A term in falconry, any fowl that is flown at and killed. It is used for *game* in general. 'Sagacious of his *quarry*,' Milton, Par. Lost, b. x. 281. *Church.*" If Mr. Church chose to give this pompous explanation of a very common word, Mr. Todd need not have inserted such trash in his edition.

Book II. Canto XII.

"That quicksand nigh with water covered;
But by the checked wave they did descry
It plaine, and by the sea discoloured."

"That is almost covered with water. So Spenser's own editions read, but the folios and Hughes place a comma after *nigh*, which spoils the sense. *Church.*" We wish Mr. Todd had not paid so much *respect* here to the opinion of the sagacious Mr. Church, and the accuracy of Spenser's own compositor, in stops and points, and had restored the sense of the passage by restoring the comma, for the context plainly shows that the quicksand was quite covered with water, and only discoverable by the appearance and colour of the surface.

Book III. Canto IV.

"Marinell."

Mr.

Mr. Upton supposes this gentleman to mean Lord Howard, the Lord High Admiral of England, in Queen Elizabeth's time. We would recommend these acute discoverers to read the *Key to the Lock*, with attention.

Book IV. Canto VI.
" Chynd."

" *Divided into parts.* This verb in Spenser, has escaped the notice of all the Lexicographers. Dr. Johnson however adduces an instance of its usage in Dryden. *Todd.*" It is also used by Richardson, in Pamela. Mons. Colebrand, threatens " to *chine* the man who shall attempt to stop his Lady."

Book V. Canto VII.
" The liberty of women did repeal
Which they had long usurped, and then restoring
To men's subjection, did true wisdom deal."

Mr. Todd has here treated his reader with a discovery of Mr. Upton (and what could not that critic discover, who found out that Shakespear was a classical scholar?) that Spenser here " alludes to the Salick Law in France, and that the moral allusion is, that women should not be trusted with government much less be queens. A very bad compliment this to his patroness, who was not only a Queen, but styled also Queen of France. A less ingenious critic would rather have thought that this alluded to the power the fair sex are said to wish to obtain over their husbands, and which when obtained renders both parties equally ridiculous.

Book VI. Canto IX.
" heard."

" *A keeper of cattle.*" Mr. Todd has a note to shew the use of the word in this sense in Scotland. It is rather singular he should not have noticed our use of it in the same sense, in compound words, as *shepherd*, *goatherd*, &c.

We could make a great number of other extracts of the same kind, but these are sufficient to shew that Mr. Todd has not been exempt from the common faults of other commentators, and has swelled his notes with observations that are of no other use than to increase the bulk of the volumes. We wish much to see a work of this kind (and no one is more capable of executing the task than Mr. Todd), where there should be only a selection of such notes as are really useful; and that in the text, while the strictest care should be taken in giving the *words* exactly as the author wrote them, care should not be extended to the retaining of the slips of his pen or the errors of the press. On this occasion, we cite with pleasure a note of Mr. Church, on a passage in the Fairy Queen. Book iii. Canto x. " Certainly in a poem which every where abounds with the justest and most lively representations of nature, we ought rather to suppose that the printer made

made a mistake, which might easily have happened, than suspect the poet to have been betrayed into a ridiculous and unnatural absurdity."

As the poem is allowed not to be Spenser's, we think *Britain's Ida* might have been omitted in this edition as, to say the least of it, the colouring is so high, that no man of decent manners could read it aloud in a company of Ladies, though the delicacy of the manners of the age of Elizabeth permitted the first editor of it, Thomas Walkley, to dedicate it to the Right Noble Lady Mary, daughter to the most illustrious Prince George Duke of Buckingham.

At the end of the last volume two very useful and correct indexes are inserted, one referring to the words and phrases explained in the notes, the other to the principal matters in the Life, preliminary illustrations, and notes.

The Works of Sallust; to which are prefixed, Two Essays on the Life, Literary Character, and Writings of the Historian; with Notes Historical, Biographical and Critical. By Henry Steuart, LL. D.

(Concluded from page 347, Vol. XXIV.)

WE have already given our opinion of the value of good translations of the Greek and Roman classics, as well as the reasons on which that opinion chiefly rests. We observed at the same time, that Dr. Steuart had been eminently happy in selecting the works of Sallust for translation into the English language; but we must now observe likewise, that there are not many Roman authors, to whom it is so difficult to render *justice* by a translation. The style of Sallust is peculiar to himself; nor is there any thing at all similar to it in the languages of modern Europe. Yet it has been stated, and justly stated, as one of the laws of translation, that the style of the version should be of the same character with that of the original; but how is this to be accomplished in translating such an author? It can be accomplished only "by attending more to a correspondence of idioms, than to a mere interpretation of words;" and by rendering the Latin into such English, as an Englishman of Sallust's taste and genius would write. of this Dr. Steuart shews himself sensible, when he says, that

"The peculiarities of Sallust's manner present to the translator very considerable difficulties. His style is that of sententiousness and force, in contradistinction to that of Livy, which is, for the most part, eminent for richness and diffusion. Sallust was ambitious to adopt Thucydides, and Cato the Censor, as his models; and like the latter, he had the art of *dispatching much in a few words**. He borrowed his dic-

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"* Sallust, in the fragments of his great history, says of Cato the Censor; *Cato, Romani generis disertissimus, multa parvis absolvit.*"

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tion, in a great measure, from the writers of an age prior to the Augustan, and he added to their vigour, the grace and elegance of a more mature period. Without doubt, this style was not the best that was possible for history; but he had the merit of rivalling his master, Thucydides in strength, while in brevity he left him his inferior.

"In translating such an author with any degree of success, it is evident, that, from the difference in the structure between the modern and the classical languages, a skilful amplification must frequently be employed, and some vigour infused into the transcript. It is not always easy to choose a middle path, between a servile copy and a paraphrastical imitation. To give, in our language, an accurate likeness of the Sallustian manner, would be to violate the most obvious rules of English composition; and, for the sake of ease and spirit, to run into diffusion, might produce a pleasing book, but it would bear no resemblance to the writings of the historian.

"It has, therefore, been my aim, in the first place, to convey the *sense* of the author; and in the next, to attain as much *compression of style*, as appeared to me consistent with the genius of our language, exemplified in a composition of *good taste*. With the fastidious critic, I would far rather incur the imputation of being sometimes paraphrastical, than be deterred from an attempt to seize something of the vigour and beauty of the Roman writer. As Mr. Murphy says, on a similar occasion, I have anxiously laboured 'to give a faithful transcript of the original, in such English, as an Englishman of taste may read without disgust; and if, in the transfusion, I have not suffered the spirit of the historian to evaporate, I shall look back with pleasure, to the time which has been dedicated to a great and arduous undertaking.'"

The man who wrote thus was perfectly aware of the nature of the difficulties which he had to encounter; and a few extracts from his translation will enable our readers to judge for themselves, how far he has surmounted them. As the histories of *Cataline's Conspiracy* and the *Jugurthine War* are more generally read than the smaller tracts of Sallust, we shall take our extracts from them; and as the author has in nothing displayed greater address than in the celebrated parallel between Cæsar and Cato, our first extract shall be the version of it.

"Cæsar and Cato, in nobility, and birth, years, and eloquence, may be said to have been almost equal. Greatness of soul they equally possessed, and they equally reached the summit of glory; yet it was a glory peculiar to each, and certainly acquired by very opposite methods.

"Cæsar gained the suffrages of mankind by acts of kindness, and public munificence; Cato, by an incorruptible integrity, and the purity of his manners. In the former, it was the mild virtues of humanity and benevolence, that rendered him the object of esteem: in the latter, it was a stern severity, that gave elevation to his character. Cæsar, by the practice of generosity, by the forgiveness of injuries, by the alleviation of distress, solicited the good will of his fellow citizens: Cato bestowed no favours, and yet commanded their admiration. To the protection of the one misery looked for refuge: profligacy dreaded punishment from the vengeance of the other. Thus, with their respective admirers, a charm-

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ing facility of manners, and a decided firmness of character, were, in either, the opposite theme of applause.

"Cæsar, from his youth up, had persisted in a course of vigilance, of active industry, and incessant application, with an eye to figure on the stage of public life. He was unwearied in the service of his friends; of his own concerns as constantly negligent: and such was the unbounded generosity of the man, that to refuse a boon, worthy of acceptance, was a feeling foreign to his heart. Ambition, above all, was his ruling passion. He panted for the command of armies, for the conduct of some new and arduous war, where his extraordinary talents could be displayed to advantage.

"On the other hand, the qualities of Cato were of a less dazzling sort. He cultivated the virtue of moderation; he studied correctness of conduct; but above all, the lessons of an austere philosophy. In riches he never thought of vying with the wealthy; and he declined all competition for turbulence with the factious. Yet Cato was not without the spur of an honest emulation. It was his to contend for the prize of valour with the brave; with the modest for the praise of modesty; and with the guiltless, for the honours of innocence and integrity. Content with the actual possession of virtue, he was careless about displaying the semblance to the world. By this means it happened, that the less anxiously he courted fame, the more conspicuously fame blazoned forth his character."

That this is a piece of beautiful composition will hardly be denied; and the reader has only to compare it with the original, to be convinced that it is a faithful transfusion of the author's sense. The style is indeed more diffuse than that of Sallust; but while it has as much compression as the genius of our language would perhaps admit, it contains not one thought or sentiment foreign from the purpose, or which is not expressed by the abrupt and sententious language of the historian.

"The speeches in (Sallust, says Mr. Steuart), have always been classed among the most beautiful remains of ancient eloquence; and I acknowledge that I have laboured them with extraordinary attention. If the attempt have failed, to present them in a dress worthy of the author, I cannot shelter myself under the plea of haste or inadvertency: it is from no want of diligence, but from want of ability to do justice to the originals."

The reader of this paragraph will be gratified with the opportunity of comparing with the original, Dr. Steuart's version of Cataline's address to his followers, when he heard that every thing must be risked on the fate of a battle.

"Soldiers—I am well aware that courage never was inspired by words; where in the mind is felt no generous impulse, supineness never yet was turned into effort, nor timidity into valour, by the harangues of a leader, however eloquent. Courage, my friends, is the free gift of Nature, or it may be the fruit of habit. But it is [illegible] alone, whose bosom glows with its genuine fire, that it is sure to blaze forth in the field of battle. The man, who is unmoved by the call of [illegible] or the approach of danger, you

you shall in vain strive to reason into another temper: fear has shut his ears against the voice of honour, as well as the figures of rhetoric. But it is for a different object that I have now summoned you together. It is fit that I should impart to you my earnest injunctions, and lay open the grounds of that final resolution, which, from the posture of our affairs, I am forced to adopt. Soldiers, you have all heard of the fate of Lentulus: of the melancholy catastrophe, which a want of vigour in that supine Associate, has brought down upon us, no less than on himself.—Flattered with the prospect of reinforcements from the City, and, in the end, cruelly deceived in that expectation, you see, that our intended march into Gaul has been cut off: and our present difficulties, *which have followed*, are but too visible and apparent to you all. The enemy's force consists of two armies: one of which, from Rome, presses on our rear; the other keeps us in check on the side of Gaul. To remain any longer among the mountains, were we ever so desirous, exceeds our power, from the want of forage, and a supply of provisions of every species. In a word, whither soever we turn, a passage must be opened with our swords. I beseech you, therefore, call forth all your firmness, the utmost efforts of your energy and valour. When you advance to the conflict, I conjure you bear in mind that riches, honour, immortal glory, the rights of men, and the liberties of your country are suspended on the event! If we conquer, the sure fruits of victory await us; plenty instead of want: the possession of Italy; the towns and colonies every where ready to receive us; but, if we weakly shrink back, then consider the reverse of the picture. *Woe be to him, who relies not on the vigour of his own arm!* Friends and fortune, indeed, smile on valour; but they disown the man who proves wanting to himself, and is a coward in the field. Besides, soldiers, very different are our motives to action from those of our adversaries. We take the field for liberty—we draw our swords for our country, nay, for life itself. With them, on the other hand, there can be little interest in the conflict; none to support the pride and power of a few petty tyrants. Rush, then, boldly to the charge! Strike with the confidence of men, whose valour, often tried, knows how to conquer! Had you declined the present contest, what, I pray you, had been your fate? A life of ignominy—an ignoble exile! As a gracious boon, some of you, perhaps, might have had permission to remain at Rome, despoiled of your fortunes, in want and beggary, sunk to a dependence on the bounty of your masters. But you have scorned, like men, to crouch in bondage, and have preferred to dishonour this noble alternative. If you repent of the step, it is salutary to remind you, that to secure a retreat, the firmest valour is still indispensable. Peace must be procured by victory alone, not by a grovelling cowardice. For what safety could there be in flight, were you wildly to turn away those very arms, which, while they protected yourselves, might overpower your adversaries. Rest assured, when the battle rages, that it is the coward heart that knows the least security. Valour spreads over the head of its possessor, a broad shield of defence. Soldiers, when I call to mind your character, and the lustre of your achievements, I own, that they inspire me with a confidence of victory. From the vigour of your age, from your daring spirit, and manly resolution, I augur every advantage. Besides, stern necessity increases my hope: for she can render even cowards valiant. As to our position, in these narrow defiles, superiority of numbers cannot avail the enemy: and they shall in-

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vain attempt to outflank, or to surround you. My friends, should you yet experience the malignity of fortune, be it yours to secure a great revenge! If taken prisoners, you know the consequence—to be slaughtered like cattle at the will of the conquerors. Yet this you have in your power—you can die like men! and leave to your foes, if you gain not the day, a field dyed with their blood, and cause to water it with their tears."

We have selected this, not because it is in our opinion the best of these speeches which Sallust attributes to the heroes of his story, but because Mr. Steuart compares it with the celebrated speech which Tacitus, in his Life of Agricola, ascribes to Galgacus; and gives the preference to the composition of Sallust. Whether this preference be justly given, we shall not now inquire; but we agree with our author, that Tacitus must have had in his recollection the speech which his master puts into the mouth of Cataline, when he sat down to compose the speech which he himself attributes to the gallant Britons in circumstances almost equally desperate. The speech of Galgacus is too long to be inserted here; but the reader will probably be pleased with the opportunity of comparing the conclusion of it, as translated by Murphy, with the conclusion of Cataline's speech, as translated by our author.

"All that can inspire the human heart, every motive that can excite us to deeds of valour, is on our side. The Romans have no wives in the field to animate their drooping spirits; no parents to reproach their want of courage. They are not listed in the cause of their country: their country, if any they have, lies at a distance. They are a band of mercenaries, a wretched handful of devoted men, who tremble and look aghast, as they roll their eyes around, and see on every side objects unknown before. The sky over their heads, the sea, the woods, all things conspire to fill them with doubt and terror. They come like victims, delivered into our hands by the Gods, to fall this day a sacrifice to freedom.

"In the ensuing battle be not deceived by false appearances: the glitter of gold and silver may dazzle the eye: but to us it is harmless, to the Romans no protection. In their own ranks we shall find a number of generous warriors ready to assist our cause. The Britons know that for our common liberties we draw the avenging sword. The Gauls will remember that they once were a free people; and the Germans, as the Usipians lately did, will desert their colours. The Romans have left nothing in their rear to oppose us in the pursuit: their forts are ungarrisoned; the veterans in their colonies droop with age; in their municipal towns, nothing but anarchy, despotic government, and disaffected subjects. In me behold your general: behold an army of free-born men. Your enemy is before you, and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. Are these calamities to be entailed upon us? or, shall this day relieve us by a brave revenge? There is the field of battle, and let that determine. Let us seek the enemy, and, as we rush upon him, remember the glory delivered down to us by our ancestors; and let each man think that upon his sword depends the fate of all posterity."

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In judging of the respective merits of these two speeches, it is very difficult to be impartial. Galgacus was a patriot fighting for every thing that is justly dear to man; and he is made to address his followers in the language of virtue. Cataline was a conspirator of the blackest hue; and, though he talks of liberty and his country, he urges no such arguments to his adherents as can operate *only* on virtuous minds. Avarice, ambition and despair, are the topics from which he reasons; whilst the British Chief presents to his countrymen their wives and parents in the field, animating them to the contest, the success of which he hopes from the justice of their cause. The reader is therefore prejudiced in behalf of every thing which he is made to utter; though we must agree with Mr. Steuart, that there is more *art* displayed in the structure of Cataline's speech, and that the arguments employed are the very best that could be urged by such a leader, in such circumstances, and to such an audience.

Both translations are excellent; but Mr. Steuart's, though we will not positively say that it is the best, appears to us, perhaps, the most faithful picture of the original. Tacitus does not say that the Roman army consisted wholly of men, of whom it was doubtful whether they had a country. His words are—*aut nulla* PLERISQUE *patria, aut alia est*; whilst his meaning, towards the conclusion of the address, seems not to be accurately given in the version. *Hic dux, hic exercitus; ibi tributa, et metella, et cæteræ servientum pœnæ; quas in æternum preferre, aut statim ulcisci, in hoc campo est*, is not rendered with perfect accuracy by—"In me behold your general; behold an army of *free-born men.* Your enemy is before you: and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. *Are those calamities to be entailed upon us? or, shall this day relieve us by a brave revenge?*" In Mr. Steuart's translation there are one or two superfluous clauses; but nothing which accords not exactly with the sense of his author. "Woe be to him who relies not on the vigour of his own arm," is the translation of nothing to be found in Sallust; and in the sentence—"our present difficulties, *which have followed*, are but too visible and apparent to you all;" the words which we have printed in italics would have been well omitted, though they certainly change not, in the smallest degree, the sense of the original author.

There is hardly any thing in the Greek and Roman classics, to which translators in general have done so little justice, as the descriptions of battles and sieges. This is to be accounted for by the circumstance, that those who employ themselves in the study of the classics, are seldom acquainted with the language of tactics, or the art of war; and hence such of them, as, like Blackwell*, attempt to clothe the military part of the narrative in an appropriate dress, too often make themselves ridiculous. Murphy is, indeed an exception; and so is Mr. Stenart, whose translation of the history of the battle near the

* See Johnson's review of this author's *Memoirs of the Court of Augustus.*

Muthul, between Jugurtha and Metellus, exhibits at once the scholar and the officer. After describing the Consul's march through Numidia, the ambush laid for him by Jugurtha, and the nature of the ground where that Prince expected the Romans to fall into his snare, the historian, as translated by our author, says—

"Meanwhile Metellus was seen descending from the heights, but without any notion of the intentions of the enemy, until he began to discover them upon the hill. At first he was doubtful what to think of the strange appearance (which) they exhibited. The Numidians lay close, and kept themselves and their horses behind the bushes; but by reason of the lowness of the screen, they were neither fully dislpayed, nor entirely hid from the view. Neither arms nor colours were suffered to appear: but the rugged nature of the place, united to the artifice with which the whole was conducted, gave ample room for suspicion. The general was convinced that an ambush was intended, and halted on the spot. Resolving to alter the disposition of the troops, he instantly formed the line to the front, on the right division, that flank being next the enemy. The order (which) he chose was that of three lines, the first covered and supported by the two others. The slingers and archers were ordered into the intervals between the companies of foot; and all the cavalry posted on the wings. Having encouraged the men by a concise speech, such as the nature of his situation, and the shortness of the time would permit, he commanded the whole to file off from the left, and marched down in column to the plain.

"As the army advanced in this order, all seemed quiet on the hill, the Numidians never once attempting to quit their station. Metellus, however, apprehended, on account of the heat of the season, and the scarcity of springs near the place, that the army would be distressed for want of water; Rutilius, therefore, his Lieutenant, was sent forward to the river, with the light cohorts, and a detachment of the cavalry, with orders to reconnoitre the ground, and secure a situation for forming an encampment. The enemy, it was probable, would not fail to retard the main body on their march, by frequently taking it in flank, or by galling it in the rear; and convinced of their inability to cope with the discipline of the Legions, they would attempt to wear them out by means of thirst and fatigue. The Consul continued to advance at a gentle pace, as the nature of his situation, and that of the ground required, and preserving the same disposition (that) he had made, on descending from the mountains. The centre was commanded by Marius. The general himself headed the cavalry of the left wing; which, as the line had broken from that flank into column, became, of course, the leading division on the march.

"Jugurtha, who lay in close ambush, no sooner saw that the rear of the Consul had cleared his left, than, detaching from his main body two thousand foot, he ordered them to take possession of that part of the heights just quitted by the Romans, by which means, if they gave ground, their retreat might be cut off from a situation for rallying to advantage. This previous movement being made, and the signal given for action, he suddenly rushed down and fell on the [illegible] and cut off the rear files of our army;

"The Numidians charged to the [illegible]

army; some, rapidly wheeling about, skirmished, at once, with both the flanks. The attack was executed with astonishing spirit and intrepidity, and our ranks thrown into disorder on every side. Even those who, on facing about, gave them the warmest reception, were harassed and fatigued by so desultory a mode of encounter; finding themselves wounded from a distance, and without an opportunity to return the blow, or to close with the assailants. According to instructions, which they had received from Jugurtha, the horse well knew how to elude the efforts of the Roman cavalry; for when a troop of the latter attempted to charge, far from continuing at close order, or in a body, they suddenly broke, and dispersed in an instant, in all directions. As they could not, by that means, prevent a pursuit, they watched their opportunity, and, being superior in point of numbers, attacked us, in their turn, both in flank and rear. If in this flying sort of fight, the indefatigable Numidian chose the hill rather than the plain, his nimble horse was in his own element: he easily scrambled up the ascent, and disappeared among the bushes; while the Roman trooper, unused to a surface so rugged and intricate, was unable to follow him."

That this is a faithful translation, every scholar will be convinced, by comparing it with the original; and, we believe, every well-informed soldier will admit the propriety of the technical terms, which disgust not like Blackwell's *Paymasters and Commodores!* The account of the battle is rendered with equal elegance, and equal fidelity: whilst the whole is illustrated by a sketch of the ground, and the different positions of the two armies, which together with some remarks, by way of *military commentary*, the translator hopes will enable the reader distinctly to apprehend the movements of the troops. Part of this commentary we shall extract as a fair specimen of Dr. Steuart's notes; promising, however, that the extract is necessarily less perspicuous in our Journal than in the work itself, where it refers to the view which is given of the ground.

"Jugurtha, in consonance to his plan of keeping a watchful eye on the motions of the Roman General, had learned, by his scouts, that the enemy were on their march, along the mountains near the Muthul, and he seized that opportunity of attacking them to advantage. From the nature of such a country, and the information given us by the historian himself concerning Metellus's order of march, we know that he usually moved forward in a single column, himself at the head of it, with the light cohorts; Marius in the rear, commanding the Roman cavalry; with the Velites, or light infantry, under the charge of the Tribunes and Præfects, covering the flanks, and, as often as it was needful, scouring the country. These light cohorts seem to have been a select body, answering in description to our picquets. They were legionary soldiers, drawn, like the picquets, from the line, whether singly, or by Maniples, we are not informed; but with the general at their head, they appear to have acted as a sort of advanced-guard to the army, when on its march.

"When Metellus was about to descend from the heights, and began to observe the ambush that was prepared for him by the Numidians on the hill, he ordered a halt; and, immediately changing the disposition of

the troops, formed the line to the front, upon the right division, as that flank was next to the quarter where the Numidians were posted. Situated as he was, he had no desire to engage the enemy: he resolved only on making the best of his way across the plain to the river, to guard against an attack. For the single lengthened column *(Agmen)*, which was necessary to clear the defiles of the mountains, he now substituted the line of battle *(Acies)*, drawing up the troops in the usual manner, in three lines *(triplicibus subsidiis)*. He posted Marius in the centre: all the cavalry in the wings, and the slingers and archers in the intervals between the Maniples, or companies of foot of the line. He then ordered the whole to face, or perhaps to wheel, by centuries, or half centuries, to the left, and from that flank to march down *(transversis principiis)*, in three columns to the plain: himself advancing with those squadrons of the cavalry, which now formed the head of the right column, and had, just before, been upon the left of the line. Thus, should the Numidians, as was expected, venture down from the hill, he would be enabled, by means of a single 'wheel' to the right, if the lines were broken into columns by divisions, or by 'turning' to that side, if broken by files, instantly to form them again towards the enemy, and be ready to charge at a moment's notice. That he did wheel into line, to receive Jugurtha, is sufficiently evident from the historian's narrative; otherwise the Numidians could not have been, as he describes them, on the left of the Romans at the commencement of the affair: nor could the Consul have presented the same front to the enemy, as he had immediately formed, on discovering them upon the hill.

"All this every officer will understand: and he will further perceive the technical propriety of rendering the *equites sinistræ alæ, qui in agmine principes facti erant*, by 'the cavalry of the left wing, which as the line had broken from that flank into column, became the leading division on the march.'"

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"Satisfactory as I trust these illustrations will appear, yet it must be acknowledged that Sallust's account of the attack, by the Numidian king, is not without its difficulties. He tells us, that Metellus's army was drawn up *triplicibus subsidiis*, which naturally should mean 'four lines,' that is, three lines stationed behind the first; whereas, our knowledge of the ancient tactics must satisfy us, that no more than three, in all, could be intended by the author. There is no example, as far as I know, wherein the former number was ever adopted, as a system, in any of the engagements, described by Cæsar, Polybius, or Livy. The body, consisting of six cohorts, drawn up by Cæsar, behind the third line, at Pharsalia, and a few other instances of a similar sort, are partial cases, that do not affect the general principle, since we find them constantly accounted for (as in the instance of Cæsar, who meant to oppose the cavalry of Pompey), by the particular circumstances in which different commanders happened to be placed. The regular order of battle consisted of three lines, covering one another, seldom of two, and never of four; and Sallust, who gives, in considerable detail, the history of Jugurtha's attack, would, with his usual accuracy, have explained circumstance, had there been so extraordinary a deviation from the established method. *Subsidia*, we uniformly find, is the word employed by Roman writers, to designate the second and third lines. Even Livy, most unscientific of them all, in

in regard to military operations (witness his confused account of the constitution of the army, in L. viii. 8.) never deviates from the practice. In the same manner our author, in describing the disposition made by Cataline at Pistoria, consisting of two lines, says—*Octo cohortes in fronte constituit, reliqua signa in subsidia arctius collocat.*"

We are not tacticians enough to pronounce authoritatively on our author's reasoning; but since the army was, by his own confession, *sometimes* formed into four lines, when circumstances required it; is it not more probable that so concise, and, at the same time, so perspicuous a writer as Sallust, omitted the circumstances which induced Metellus to adopt such a form, than that he used the common words *triplicis subsidiis* in an uncommon sense? Dr. Steuart strengthens his argument, however, by a luminous account of the constitution, and component parts of the Roman *Acies*; and concludes, that "the doubtful expression of Sallust may either be an error of the copyists, or a technical phrase, in *fashion only at the time*, but not adopted by other writers, whose compositions have come down to us."

From these extracts the reader will be enabled to judge for himself of Mr. Steuart's merits as a translator; and, if he think not very differently from us, he will estimate those merits high. We know not, indeed, any translator of a prose classic, whom we deem superior to our author, and very few, indeed, whom we can consider as his equals. By this we do not mean to say, that every sentence, and every clause of a sentence, have been either elegantly, or even faithfully, translated; but we *do* mean to say, that as *a whole*, the version is almost without a rival. In the history of the Jugurthine war, which seems to have most delighted Dr. Steuart, as it most delights us, our attention was so completely arrested by the elegant detail of events, illustrated by the reflections both of the author and of the translator, that we were not at leisure to observe trifling inaccuracies; a few such, however, we did observe in *the conspiracy of Cataline*; and we shall point them out to Mr. Steuart's consideration, not as matters of importance, but as worthy of correction in a second edition.

In the following sentence (page 8), the clause, which is printed in italics, is certainly superfluous; whilst, in our opinion, it adds nothing to the harmony of the period. "Such being the manners and character of Cataline, it can excite no wonder, if, after the example of Sylla, he deeply fixed his wishes on the supreme power, *and subverting the government.*" The subverting of the government was included in his wish to be possessed of the supreme power.

Though Nebuchadnezzar's herald "cried aloud to all people, nations, and *languages*," to worship the golden image which he had set up; and though the English bible is unquestionably one of the best translations from one language into another, that is any where to be found, we do not approve of the following use of the word *languages*, in a translation of Sallust. *Hi, postquam in una mœnia convenere dispari genere, dissimili lingua, alius alio more viventes; incredibile memoratu est, quam facilè coaluerint*, is not, in our opinion, well rendered

by—" Yet, when inclosed within the walls of the same city, it is astonishing with what facility, *dissimilitude of language*, and *diversity of temperament and manners*, gradually coalesced into *one people*."

" In process of time, the ascendancy of wealth became complete. *Its excellence was universally acknowledged*; and power and honours followed in its train;"—is not a happy translation of—*postquam divitiæ honori esse cæpere, et eas gloria, imperium, potentia sequebantur.*—Sallust does not say, that the *excellence of wealth* was universally acknowledged; and, we doubt, whether *the excellence of wealth* be an authorized English phrase.

Sallust, in drawing the character of Sempronia, says—*sed ei cariora semper omnia, quam decus, atque pudicitia fuit*; which Mr. Steuart translates into—" But Sempronia *was fond of vice. Its charms* were ever dearer to her heart, than the graces of modesty, or the praise of virtue." This is improper on many accounts: it is not the sense of the original passage, and it can hardly be conceived to express what was true in itself. No human being probably was ever fond of *vice*. We are all, indeed, too fond of *things* that are vicious. It is not, however, their *viciousness* that *charms* us, but something, which we imagine, would augment either our pleasure or our profit, both of which we unfortunately prefer to virtue. Could such things be obtained without vice, it is to be hoped, for the sake of human nature, that *vice* would have no charms for the most abandoned miscreant, such as Sallust represents Sempronia to have been.

In page 51, Dr. Steuart says, that " Umbrenus was a merchant *in* Gaul;" but this is not said by Sallust, and we apprehend that it is not true. Umbrenus was a merchant who *traded* in Gaul *(in Gallia negotiatus)*, but his residence was in Italy, and probably in Rome: just as the residence of the Honourable Company of Merchants who trade to the East Indies, is in England. Umbrenus might have been called a *Gallic merchant*, as we say, a *West India merchant*; but if it would be improper to call the man, who resides in London or Bristol, a merchant *in* Jamaica, it must be equally improper to call Umbrenus, who resided in Rome, a merchant *in* Gaul.

Such are the few faults which we have observed in this faithful and splendid translation of one of the finest compositions of antiquity; but the man who can weigh them in his mind against the general excellence of the whole, or the many striking beauties of particular passages, has little reason to value himself on the delicacy of his taste: he is an object of compassion rather than of envy.

The translation, however, is perhaps the least valuable part of the learned labours of Dr. Steuart. In the two Essays, and the Notes by which they, as well as the writings of Sallust, are illustrated, there is a variety of information respecting Roman literature, Roman arts, and the constitution of the Roman republic, such as will not readily be found in any other individual work.

The principles too displayed by the author, are correct and seasonable. It has been sometimes remarked that the early study of the Greek

Greek and Roman classics is apt to bias the youthful mind in behalf of democratical governments; whilst some have even contended, that it exhibits heathenism in too favourable a light, when compared with Christianity. Of the arguments by which this last objection to classical learning has been supported, we certainly have never felt the force; but if they have any force, it is successfully opposed by Mr. Steuart, who lets slip no opportunity of displaying the infinite superiority which the moral precepts of the gospel have over the speculations of philosophy; as well as the excellencies of the British Constitution, when compared with the Republics of Greece and Rome. Such observations and reasonings must have the happiest effects on the mind of the young student, especially when they are known to be the observations and reasonings—not of a mere scholar, but of a man of high birth, who has mixed with the world, who has served his King and country in arms, and who now divides his time between the pursuit of literature, and the improvement of lands which have descended to him through a long line of ancestors. On these accounts, we cannot help expressing a wish that this translation of the Works of Sallust had been published in a less expensive form, that it might have been purchased by all to whom it would undoubtedly prove useful. When such an edition shall be called for, and it certainly will be called for soon, we request the learned and ingenious author to consider, whether some of the less important notes might not be omitted; and whether others, which we should be sorry to see expunged from the cheapest edition, might not be somewhat contracted or condensed. With this observation, we take our leave at present of Mr. Steuart, thanking him for the entertainment and instruction which he has so liberally afforded us, and hoping soon to have the pleasure of meeting with him again, in the character not of a translator, but of an original historian.

A Voyage to Cochin-China, in the Years 1792 *and* 1793: *containing a general view of the valuable Productions and the Political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed, an Account of a Journey, made in the Years* 1801 *and* 1802, *to the residence of the Chief of the Booshuana Nation, being the remotest point in the Interior of Southern Africa, to which Europeans have hitherto penetrated. The Tracts and Descriptions taken from a Manuscript Journal, with a Chart of the Route.* By John Barrow, Esq. F. R. S. Author of "*Travels in Southern Africa*," and "*Travels in China.*" *Illustrated and Embellished with several Engravings, by Medland, Coloured after the original Drawings, by Mr. Alexander and Mr. Daniell.* 4to. Pp. 468, 3l. 13s. 6d. Cadell and Davies, 1806.

THE Instruction and amusement which we had derived from the perusal of Mr. Barrow's former Travels, made us open the volume

before us with peculiar eagerness; and if it have not afforded us as much novel information as his former productions, from the circumstance of most of the places which he visited, on his way to Cochin-China, having been amply described before, by different writers, it has nevertheless, not failed to amuse us in an equal degree. The reason of this is well explained by Mr. Barrow, in his Preface, where he observes, and with great truth, that, "every foreign country, though it may have been visited by fifty different voyagers, will still present something new for the observation of the fifty-first. Such a variety of objects pass before the view of an attentive traveller, affording so wide a range for observation and reflection, that there is little danger of the materials being speedily exhausted. It may be observed, likewise, that the same objects are capable of exciting a greater or less degree of interest, according to the manner in which they are viewed and represented, and the colouring that is given to them." But one part of the work is both novel and important; we mean his account of the kingdom of Cochin-China; to which, in this article, we shall pay particular attention.

"So little is known to Europeans of the kingdom of Cochin-China, that every piece of authentic information respecting it, may be considered as valuable. The historical sketch of the affairs of this country for the last thirty years, the rapid progress made by the extraordinary talents and exertions of the present King, in the recovery of the ancient domains of that country out of the hands of usurpers; the treaty concluded between him and Louis XVI. of France, and the causes which annulled that treaty, will be found important in a national and political point of view. The substance of this sketch is taken from a manuscript memoir, drawn up by Captain Barissy, a French naval officer, who, having several years commanded a frigate in the service of the King of Cochin-China, and being an able and intelligent man, had the means and the opportunity of collecting accurate information. That the English East India Company know so little of a country of such extent and importance as Cochin-China is, though situated nearly in the direct track of their China fleets, and supplying many valuable articles for the China market, is not a little surprising. It is to be feared, however, that the growing influence of the French, already too powerful in that country, will only draw their serious attention towards it when it is too late to take advantage of those favourable circumstances which have long presented themselves. Were the enemy to renew this treaty, and employ actively against us, the force that was intended for the purpose just when the French Revolution put an end to all the plans of the old government, it is exceedingly doubtful whether the East India Company could any longer be able to maintain their valuable commerce with China."

Surely this statement, which is perfectly correct, as will be hereafter shewn, will prove sufficient to rouse the vigilance not only of the East India Company, but of the Government itself, in respect of this important object.

The first place which engaged the attention of Mr. Barrow, as he proceeded

proceeded on his voyage, was the island of Madeira, of which his description is more ample and interesting than any which we have read. One object in particular, which he describes, if not very alluring, is, at least, very novel and very curious.

"Funchal, (the capital of the island) like other towns and cities of Roman Catholic countries, has no scarcity of churches and convents; but we met with little in any of them that could be considered as deserving of particular notice. The beams and the roof of the cathedral are pointed out to strangers as being of cedar, a species of tree with which it is said the island was at its discovery nearly covered. Another curiosity which is shewn in the town, is a chamber in one of the wings of the Franciscan convent, the walls and ceiling of which are completely covered with rows of human skulls and human thigh-bones, so arranged that in the obtuse angle made by every pair of the latter, crossing each other obliquely, is placed a skull. The only vacant space that appears is in the centre of the side opposite to the door, on which there is an extraordinary painting above a kind of altar, but what the subject is intended to represent, I am really at a loss to decide. A figure in the picture, intended probably for St. Francis, the patron saint, seems to be intent on trying in a balance the comparative weight of a sinner and a saint. But the very accurate drawing from which the annexed print was taken, and with which I have been favoured by Mr. Daniell, will perhaps best explain the subject. A dirty lamp suspended from the ceiling, and just glimmering in the socket, served dimly to light up this dismal den of skulls. The old monk who attended as show-man was very careful to impress us with the idea that they were all relics of holy men who had died on the island; but I suspect they must occasionally have robbed the church-yard of a few lay-brethren, and perhaps now and then of a heretic (as strangers are interred in their burying ground), in order to accumulate such a prodigious number which, on a rough computation, I should suppose to amount to at least three thousand. The skull of one of the holy brotherhood was pointed out as having a lock-jaw, which occasioned his death; and, from the garrulity of our attendant, I have no doubt we might have heard the history of many more equally important, which, though thrown away upon us who had no taste for craneology, would, in all probability, have been highly interesting to Doctor Gall, the famous lecturer on skulls, in Vienna. On taking leave we deposited our mite on the altar, as charity to the convent, which seems to be the principal object in view, of collecting and exhibiting this *memento mori* of the monastic and mendicant order of St. Francis."

These Franciscans, it must be confessed, have displayed no inconsiderable ingenuity in devising a new means for exciting a charitable disposition in their visitors, and no less industry and perseverance, in carrying it into effect; whatever their stupidity may be in other respects, in this they cannot be said to have acted like *numsculls!* The climate of Madeira is proverbially salubrious, yet do the inhabitants of the capital display the most unequivocal signs of wretchedness and ill health, which Mr. Barrow ascribes to the poverty of their food, and to their uncleanliness. He never heard of any remarkable instances of longevity

longevity there, and he considers Dr. Price, in estimating the mortality at Madeira as one in fifty only of the population, to have been as inaccurate as he was known to be in many other of his calculations. The peasants, however, are represented as a strong, healthy race of men; and the clergy, as will be seen, from the following account, exhibit no symptoms either of poverty, or of bad living.

"It would seem that the clergy of Madeira are not very rigid in exacting from others the duties of religion, nor in setting an example of pious conduct in their own persons. On the contrary, loose manners, the intemperate mode of life, and the free conversation of many of the monks, are a disgrace to the sacred office which they hold; yet these men assume to themselves the character of guardians of public morals, and, under this cover, sometimes make use of the most extraordinary and unwarrantable liberties. We observed, with astonishment, at the Governor's table, the impertinent, indecent, and debauched conduct of a drunken fat friar; and were equally surprized at the little pains that were taken to check his career. These men carry about with them evident marks of good living; and if the general appearance of the inhabitants indicates few symptoms of plenty or comfort, that of the clergy at least is such as even Cæsar might not have objected to, they being

'——— Men that are fat;
Sleek-headed men, and such as sleep o'nights.'"

From Madeira, our voyager proceeded to Teneriffe, of which he gives a very particular account. He made a bold attempt to ascend the celebrated peak, but an unfortunate storm arose which threatened destruction to him and his fellow travellers, and compelled them to trace back their steps with precipitation.—Here, as in Madeira, the clergy fare best.

"The influence of the clergy in Teneriffe is paramount. It extends to all the concerns of domestic life, and its authority is backed and confirmed by the terrors of the Holy Inquisition. The existence of this tribunal must, wherever its baneful influence extends, be incompatible with a free and unreserved communication of sentiment, even among the nearest friends. The life, indeed, which a Spanish colonist leads, is nearly as secluded as that of a Turk. He seldom associates with his neighbours except at vespers, at matins, or at high mass. The greater part of the day is consumed in idleness at home. He reads little beyond his Bible, his missal, and perhaps the miracles of our Lady of Candelaria, the protectress of the island, whose statue is placed in a chapel about ten miles to the southward of Santa Cruz, said to be ornamented with a profusion of gold, silver, and precious stones. It is built over a cavern by the sea-shore, in which her Ladyship had placed herself to direct the Spaniards into the harbour with a lighted candle in her hand. To the help of this pious fraud they are indebted for their success, in converting the simple natives to Christianity.

"We inquired for books, but could procure nothing in the shape of one for sale either in Santa Cruz, Laguna, or Orotavas. We were told, indeed, that not a book was suffered to be landed until it had been inspected by the proper officer of the Inquisition, with every precaution taken by

by these pure and holy men, and under all the rigours of ecclesiastical jurisdiction, the morals of the people were found to be extremely corrupt, and instances of unhallowed connexions between the sexes so numerous, that it became necessary to pass a law, obliging every young couple to marry, who could be proved at any time to have been alone together, a law which, it was shrewdly suspected, was a contrivance of the father confessors, with a view to answer their private accommodation. It is a common opinion among the inhabitants, that the ill effects arising from promiscuous love have become habitual to their constitution and hereditary, so that few families either are, or can be free from their influence. There are equally few who are not troubled with the itch; the leprosy is not uncommon, and scorbutic affections almost universal. These cutaneous diseases are attributed by them to the copious use of fish; but the real cause may perhaps be more satisfactorily accounted for by supposing them, like the first, to be transmitted from father to son, and their action on the system kept alive by indolent habits, by want of exercise, and, above all, by a total disregard to cleanliness. Under the idea, however, that the frequent and abundant use of fish may contribute to the continuance of these disorders, the good Bishop of the Canaries was induced to grant a dispensation with the strict observance of Lent and other fast days, so far at least as to commute the usual restrictions and privations, for a certain number of *Pater-nosters* and *Ave Marias*, to be repeated publicly in the middle of the great square, by all such as were desirous of availing themselves of this indulgence. This worthy prelate, whose revenues are not much less than 10,000l. a year, and who usually resides at Palmas on Grand Canaria, is said to distribute a great part of them in acts of charity; for enabling him to do which, he is frequently under the necessity of applying to his domestics for temporary supplies of money till his rents become due."

At the Brazils our author found objects of more importance to engage his attention, and on which to exercise his judgment. His account of the approach to Rio de Janeiro is animated and highly interesting.

"Although I shall endeavour to sketch a general outline of the features of this part of the Brazilian coast, yet I am fully aware that any description which I can employ will convey but an inadequate idea of the grandeur and beauty of the country, to those who have not had an opportunity of seeing it. The first remarkable object that catches the attention, after passing Cape Frio, is a gap or rent in the verdant ridge of mountains which skirts the sea coast. This chasm appears, from a distance, like a narrow portal between two cheeks of solid stone, which being perfectly naked are the more remarkable, as every other prominent part of the ridge of mountains is clothed with luxuriant vegetation. On approaching this chasm, which is in fact the entrance into the grand harbour of Rio de Janeiro, the cheek on the left or western side is discovered to be a single solid stone of a conical shape, or, in nautical language, a sugar-loaf, entirely detached, not quite perpendicular, but leaning a little towards the entrance. We took an opportunity, during our stay at Rio, of ascertaining its height by means of a line measured on a little sandy beach which skirts its base on the side next to the harbour, and the angle which it extended from the extremities of this line. From the result of our

our operations, it appeared that this solid mass of hard sparkling granite is 680 feet high above the surface out of which it rises. The eastern or opposite cheek of the chasm is a naked mountain, composed of the same material, but with this difference in point of form, that it has an easy and regular slope from the water's edge to the summit, which is about the same height as that of the cone. The whole of this side is occupied by forts, lines, and batteries, for an account of which I must refer the reader to the two plates in the following chapter.

"A little island strongly fortified, just within the entrance, contracts the passage to the width of about three-fourths of a mile. Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense sheet of water running back into the heart of a beautiful country, to the distance of about thirty miles, where it is bounded by a skreen of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds. Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of twelve or fourteen miles, to be every were studded with innumerable little islands scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording. Let him conceive the shores of these islands to be so fringed with fragrant and beautiful shrubs, not planted by man, but scattered by the easy and liberal hand of nature, as completely to be concealed in their verdant covering. Let him figure to himself this beautiful sheet of water, with its numerous islands to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groups of the noblest trees, while their shores are indented with numberless inlets, shooting their arms across the most delightful vallies, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all. In short, let him imagine to himself a succession of Mount Edgecumbes to be continued along the shores of a magnificent lake, not less in circuit than a hundred miles; and having placed these in a climate where spring for ever resides, in all the glow of youthful vigour, he will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro; which as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked among the first of naval stations.

"If then the natural beauties of Rio de Janeiro are, in its present state, so very enchanting, how much more so must they have appeared at a time when this arm of the sea was a lake of transparent water? That such it once was, little doubt can be entertained. Its ancient barrier having given way to the pressure of the water within, the more solid parts of the fragments, in being forced into the sea, still remain as a bar before the entrance of the harbour, on which the depth of water does not exceed from seven to ten fathoms, while close to both the inner and the outer margin, the depth is not less than eighteen fathoms. Part of the foundation, indeed, appears in pointed rocks above the surface of the sea, towards the western extremity of the bar.

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" If the Portuguese of Rio have done but little towards improving nature, they are entitled at least to the negative merit of not having much disfigured her. The point of situation for building the town, is well chosen out of a great number of good ones, that presented themselves. The principal buildings which have been erected, though not elegant, are free at least from extravagant whims, and are by no means ill suited to their respective situations. A fortress, however regular, is far from being an unpleasant object in a landscape; but when its lines are carried over the inequalities of a broken mount, whose sides are fringed with wood, it frequently unites to grandeur no inconsiderable share of picturesque beauty. Almost every eminence in the vicinity of the town of Rio, is crowned with a castle or a fort, a church, or a convent; and many of the islands on the expansive harbour are enlivened and ornamented by buildings of a similar nature. Not one of the numerous islets were disgraced by such ridiculous and uncouth edifices, the whimsies of a sickly taste, as distort and disfigure those once lovely spots on the beautiful lake of Keswick, and which are now a reproach to the grand and sublime scenery with which they are surrounded."

This place seems to have been formed for the capital of a kingdom. It has every advantage which can be desired as well for security, as for comfort and ornament. There, as in every popish country, the monks and priests abound; but God forbid, we should be so uncharitable, or indeed so unjust, as to suppose that those of Rio de Janeiro are a fair specimen of the whole.

" The curiosity of these sacred characters to discover the nature and the scope of the embassy to China, was sufficiently excited not to require much formality of introduction on their part. A constant intercourse was kept up between the convents and our hotel. Whenever their curiosity was satisfied, as far as regarded our own concerns, the chief topics of their conversation turned on the obstinate character of the native Indians, whom they abused most profusely for not embracing Christianity (to which, by the way, they had used little endeavours to convert them); on reports of large diamonds being found at the mines of such and such a weight, the roguish tricks of the slaves and, what in them was the most reprehensible, on the disposition to gallantry of the Ladies of St. Sebastian. The Lady Abbess of a convent, not far from our lodgings, was complaining one day to Dr. G. of being subject to violent head-aches, for which he promised to give her a few pills. In the hurry of embarkation he entrusted the box to a jolly fat friar of the order of St. Benedict, requesting he would take an early opportunity of delivering it to the Abbess. The curiosity of this son of the church, getting the better of good manners, impelled him to open the box; and, applying it to his nose, he observed to the Doctor, with a significant leer, 'Aha, Domine, mercurialia! ista sunt mercurialia!' The Doctor expressing a degree of displeasure, mixed with astonishment, that he should suppose the Lady Abbess to have any occasion to use a medicine for such a purpose as he meant to insinuate, 'the Lady Abbess,' he exclaimed with a loud laugh, 'the Lady Abbess and all the Ladies of Rio, pronæ sunt omnes ac deditæ veneri;' and he concluded by observing, in unequivocal terms, that most of them were labouring

ing under the ill effects arising from a free and unconstrained indulgence, of a licentious and promiscuous intercourse with strangers. On the men he passed a still more severe censure. Whether these sarcastical observations of the reverend gentleman were or were not true, they were not the less indecorous and unbecoming, in the character of the person by whom they were uttered. If not an impious it is at least an unmanly proceeding first to extort, under the sacred oath of religion, a confession of the failings and faults of those whom we, mighty lords of the creation! are pleased to call the weaker sex, and then expose them to the ridicule, the obloquy, and detraction of the world."

It is not only unmanly, but such a scandalous breach of trust, as, we believe, is punishable, and severely too, by the Romish religion. Mr. Barrow, with more gallantry than judgment, we fear, endeavours to defend the ladies of Rio against their father confessors; it must, however, be admitted, that he pleads their cause with great ability, and vindicates them successfully from many aspersions which have been, either maliciously or inconsiderately, cast upon them.

Our readers may remember, that in a late Number we commented upon the remark of a Spanish writer, in Peru, that "it appears to be the destiny of all uncultivated and savage nations, to be extinguished by a proximity to, and communication with, those that are civilized and enlightened *;" Mr. Barrow having adverted to this same subject, and his sentiments perfectly corroborating our own, we shall extract the passage which contains them. It is worthy of attention too, on account of the author's judicious reflections on the improper mode, adopted by many missionaries, of converting, or rather of attempting to convert, the savages to Christianity.

"It is a reproach but too well founded, that wherever Europeans have extended their conquests in foreign countries, the number of the natives have gradually diminished, new and destructive diseases have been introduced, their physical powers have been diminished by the copious use of poisonous spirits, their minds corrupted by theft and lying, their primitive simplicity destroyed, their means of subsistence rendered more precarious and difficult, whilst they have rarely made a single step in the progress towards civil polity, or the least advancement in arts, manufactures, or morality. If the human mind, in every variety of the species, was not known to be capable of progressive improvement, the fault might be supposed to rest with the rough and stubborn temper of the unpolished natives; but it demands only a slight inquiry into the modes of treatment, which in some Colonists are cruel and outrageous, and in others zealous and intolerant, fully to account for this melancholy truth. As an instance of the former mode of proceeding, I have had occasion to represent the conduct of the Dutch boors towards the Hottentots; and the Portuguese in the Brazils afford but too striking an example of the latter. For although the Jesuits, in their government of Paraguay, united such a degree of prudence, skill, and perseverance, to the most consummate know-

* Anti-Jacobin Review, xxiv. page 228.

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ledge of human nature, as would no doubt have completed the civilization of South America; yet, other missionaries of different orders, by an intemperate zeal in the same cause, destroyed the fair prospect of fruit by blighting the tree in its blossom. It was an invariable principle of the Jesuits to give way to the prevailing superstitions of the natives, to study and to encourage their most rooted prejudices, so as to be able, by meeting them on their own ground when proper occasions occurred, to employ the few they might have converted, as active instruments for bringing about a general turn in favour of the grand object of their mission. The Dominicans, the Franciscans, and the Benedictines aimed, on the contrary, to overturn at once every sacred superstition in the religiousscreed of the natives, and to force upon them an unconditional compliance with the novel doctrines of their own—doctrines which in their purest and most simple dress could not possibly be understood, because they did not apply to the condition of savage life; much less so when involved in mystery, and disguised in ceremony. That man who thinks to convert a savage to Christianity, by preaching the doctrine of a future state of rewards and punishments, and by endeavouring to convince him that all his time, and attention, and faith, must be employed to secure the salvation of his soul in another world, whilst his body is pining and perishing for want in this, betrays a most woeful ignorance of the human mind, and is not likely to be of much use in forwarding the cause he is sent to promote. To commence a discourse with a savage on the bliss of his soul, of which he has no conscious existence, whilst hunger, disease, and pain torment his body, would be absurd and preposterous. Those have the better cause in hand who endeavour to sender pleasure and profit compatible with religion, and to give the savage a taste of happiness in this world, as the surest means of awakening in him the desire of extending it to the next.—To direct his mind to objects of which he can comprehend the utility; to convince him by example, that his quantity of happiness is capable of being extended; to give him notions of property, and the comforts it is capable of procuring; these are the more effectual means—

> 'To make man mild and sociable to man,
> To cultivate the wild licentious savage
> With wisdom, discipline, and liberal arts;'

than by compelling his assent to doctrines, of which he can neither comprehend the reasoning, nor feel the benefit. This is beginning entirely at the wrong end; and the obstinate adherence to such a system, by the more rigid orders of Catholics in the Brazils, obliged them, after the destruction of the Jesuits, to abandon the cause altogether. The consequence of which was, that the greater part of the natives are at this moment as uncivilized as, and perhaps more so than, when the country was first discovered."

It is but justice due to the Jesuits to say, that their conduct, as missionaries, in respect of their means of conversion, and their subsequent treatment of their converts, has, generally, been most judicious, and even exemplary. No men ever studied the human heart more closely, or gained a more complete knowledge of it. And their zeal and abilities, when properly directed and applied, could not fail

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to excite the applause and admiration of the reflecting part of mankind. In Paraguay their conduct was deserving the most unqualified praise. The defect of population in the Brazils is supplied, as it is in Peru, by an annual importation of African slaves, to the amount of *twenty thousand*. Mr. Barrow supposes that the destruction of slaves is equal to the importation; and yet, he says, that the Portuguese boast of treating their slaves better than they are treated by any other nation. But, he observes, this boast is common to all nations; and he here relates an anecdote of a most atrocious nature.

"An Officer of the French army, having discovered that dealing in slaves was a more lucrative profession than fighting, was transporting a cargo, consisting of about three hundred, from Mosambique to the Isle of France. They had scarcely put to sea when the small-pox broke out among them. On three or four the pustules appeared in such a manner as to leave no doubt as to the nature of the disease; and about a dozen of the rest were considered to be infected. As it was pretty evident that none of the cargo had gone through the disease, and equally so that they could not escape infection; and as the chances were, in this event, that the mortality would greatly exceed *seven per cent.* the slave merchant resolved to throw the fifteen or sixteen infected persons immediately overboard. This man afterwards wrote an account of his voyage to the East Indies, in which he talks a great deal about humanity, but carefully avoids the mention of this transaction. At the Cape of Good Hope, however, he made no secret of it, but assumed a degree of merit in what he had done. He knew well enough that the good people of this settlement had proper notions on the value of Blacks. By the French part of the inhabitants he was applauded for his great humanity, in sacrificing a few for the safety of the whole; and the Dutch admired the prudent step he had taken to secure the greater part of so valuable a property. Every body applauded the conduct of the Frenchman, but none seemed to pity the fate of the poor Blacks."

Mr. Barrow extends his observations upon slavery, and upon the *capacity* of negroes, through several pages, and he observes, truly enough, that the Blacks of Saint Domingo, had they continued under the command of Toussaint, would have risen infinitely superior "in wisdom and humanity to their late masters, whom they have certainly not exceeded either in atrocity nor in folly." Certainly not, and for the best of all reasons, that the thing was *impossible*. To ascribe to them a superiority over the *civilized savages* of republican, or *Imperial* France, is to pay them no compliment. Buonaparte's rival, the Emperor of Hayti, whose title to the throne is, in all respects, more valid and respectable than that of the Corsican to the throne which *he* has usurped, has assigned the following reasons for the acts of cruelty which he has committed. "If," says Dessalines, "any innocent persons have perished, their blood will fall on his (Buonaparte's) head; because, had his barbarous brother-in-law, Le Clerc, never landed in this island, all the white inhabitants would yet have been alive, 60,000 black citizens fewer murdered, and 30,000 of his armed slaves would not

not have breathed their last in this climate. It was his avarice, ambition, atrocity and treachery, that aroused our greatly oppressed and injured children, and separated us for ever from the mother country." Putting humanity out of the question, it must be confessed that Dessalines is much better qualified to cope with Buonaparte than Toussaint was. He fights him with his own weapons.

A very full account is given of the various productions of the Brazils; and its vast importance, in every point of view, is satisfactorily explained. But it appears that the Portugueze Government display a most unaccountable ignorance of their own interests, in their treatment of their Colonists. If it were their intention to disgust them, and to provoke them to acts of rebellion, they could not take more effectual means for carrying it into effect. In short, these unhappy people are wretched in the midst of plenty, and precluded, by the mistaken and oppressive policy of their masters, from the enjoyment of those advantages with which Nature has so abundantly supplied them. Indeed, Mr. Barrow is decidedly of opinion that, sooner or later, the Brazilians will "make an attempt at independence;" and he assigns some very plausible reasons for entertaining such opinion.

"Few of the Brazilian Colonists entertain the idea of ever returning to Portugal. Their condition in South America is very different from that of our countrymen in foreign settlements. These exert their utmost energy to amass a fortune, in the hope of enjoying it at home; while those see as little prospect of returning to Europe with the means of a comfortable subsistance, as a convict can expect to return with a fortune from Botany Bay. Even the military officers, whose turn of duty requires their being sent to the Brazils, seldom if ever return. Being kept beyond their time of service, they are induced to marry, beget a progeny, and settle in the country; thus losing sight, in a great degree, of the mother-country, and naturally become less indisposed to separate from it. Some of the leading men spoke very freely on this subject when we were there, and I should conclude that circumstances have not changed much in favour of the government since that time. There is little doubt that a man of skill, of spirit and reputation, might at this moment easily spur them on to declare their independence. Still, however, I am inclined to believe that one of their own countrymen from Europe would be more acceptable as a chief, than either a colonist or a foreigner. The bulk of the people are attached to the name of their country, their religion, and their language; and I am persuaded that if the Court of Portugal had sufficient energy and activity to transplant itself to the Brazils, as was once intended when the Spaniards invaded them, a mighty and brilliant empire might speedily be created in South America, to counterpoise the growing power of the United States in the northern part of that continent. The former possesses many advantages over the latter; in fertility of soil, in the value of its productions, in climate, and in geographical position, eminently favourable for communication and commerce with every nation of the civilized world."

Amidst the revolutions which Europe is daily witnessing, it is by

no means improbable that the government of Portugal will be transferred to the Brazils. Mr. Barrow next considers, what effect such a step would have on the Commerce of Great Britain and Ireland.

"A change in the government of the Brazils, whether effected by themselves or by a foreign power, necessarily implies a change in the present condition of Portugal, against which, indeed, she has little security, whenever it may suit the caprice or the convenience of that despotic power which has so long been suffered to over-awe the petty states of Europe. Such an event, it cannot be denied, would be attended with a temporary check to certain branches of the commerce and manufactures of England, but not perhaps, with that serious injury which mercantile men seem to apprehend. There is a prejudice in favour of the trade with Portugal. The treaty between this country and England has stood the test of several reigns, and is so far entitled to respect; but, in these days of superior knowledge and improvement, I have heard its wisdom and its policy strongly called in question. By the terms of the treaty we are to admit the wines of Portugal to an entry in our ports, at two-thirds of the duties levied on the importation of other wines, in consideration of Portugal admitting our woollen cloths, not as we do their wines at a reduced duty, but just on the same terms as woollen cloths are admitted by them from any other country. It is contended, therefore, that by this treaty we have conceded to Portugal a decided advantage, without receiving the least consideration in return; and that too in taking off her hands an article which no nation on earth would consent to take except England, whilst our manufactures are saleable in, and acceptable to, all nations. Viewing it in this light it would certainly appear that, notwithstanding the boasted wisdom of our ancestors, the Portugueze had the advantage in the framing of this treaty.

"The trade, however, though every way against us, is nevertheless of great importance to England, on account of its demand of our manufactures and produce, of the number of shipping it employs, and of the very considerable sum which it brings in aid of the revenue. The following sketch is not offered as an accurate statement, but it may be considered as pretty nearly the truth.

"The quantity of wine shipped at Oporto for Great Britain and her colonies, is estimated at 60,000 pipes, which at 25*l.* average price amounts to	£.1,500,000
"From Lisbon and other ports, 12,000 at 12*l.*	144,000
"From Madeira, 12,000 at 30*l.* per pipe,	360,000
"Fruit, preserves &c.	46,000
"Amount	£.2,050,000
"Woollens, linens, India and Scotch muslins, iron-ware and other articles, the growth and manufacture of Great Britain and her colonies, exported to Portugal,	£.1,550,000
"Balance against England	£. 500,000

"And if we suppose that of the 84,000 pipes of wine exported from Portugal and Madeira 60,000 only pay duties and excise in Great Britain, which is making an ample allowance for the colonies, the sum raised as revenue

revenue at 50*l.* per pipe, which is less than it actually is, will amount to 3,000,000*l.* sterling.

"Admitting then that Portugal may eventually share the same fate as Spain, this source of commerce will necessarily be dried up; and it may be asked, in what new channels will it then flow? Would the whole Brazils, if even in our possession, take in manufactures and produce an equivalent for what we should lose by the loss of our trade with Portugal, and afford us return cargoes of equal value, and which would contribute an equal sum to the revenue of the state? In their present condition, I have no hesitation in saying, they certainly would not; but, at the same time, I have little doubt that by removing the obstacles that have impeded cultivation, abolishing monopolies, reducing the impolitic duties on exports, and opening a communication by good roads between the principal ports and the interior settlements, they would not only in a few yeas consume more than Portugal now takes from us, but would be able to meet the value of supplies sent out to them in the important articles of coffee, cocoa, cotton, indigo, sugar, drugs, timber and other commodities, which by proper encouragement might be produced to any extent. Nor would the revenue be any great sufferer. The deficit in duties would be more than made up by the wines of Portugal, which, like those of France would still find their way into England, and the more readily since no other nation would take them off her hands on any terms. Commerce, like water, will always find its own level. The stream may flow in different channels with different degrees of rapidity, and may be diverted by various obstacles from a direct course, but it will ultimately succeed in working out a passage, and find its way to the great reservoir which is destined to receive it. That nation which commands the ocean, can at all times direct the commerce of the world."

We have frequently endeavoured, both during the last and the present war, to direct the attention of our Government to the Brazils; and to impress them with a conviction of the extreme importance of taking the most effective measures for preventing the French from obtaining a footing in that country, and even if necessary, of occupying it ourselves, till a general peace, with a view to deter the French from invading Portugal itself. Mr. Barrow seems to be impressed with much the same notions respecting this colony as ourselves.

"Whatever step the court of Portugal may be compelled to take in the present critical juncture, it will behove England to keep a watchful eye on its colonies, and especially those of the Brazils. Were the French once suffered to get possession of Rio de Janeiro, the natural strength of the country is so commanding, and the advantages it possesses so important, that it would be no easy matter to drive them out of it by force, or prevail on them to quit it by treaty. I am not sure also that, next to one of the royal family of Portugal, French interest might not preponderate in the interior of the country, where the descendants of the French Jesuits are not unmindful of their origin, and with whom the restoration of the order would be attended with no small degree of influence. And although in the sea-port towns, the trading part of the nation might feel it their interest to throw themselves under the protection of the English flag,

thinking by such a change to acquire a free and unrestrained commerce; yet such is the sway which the priesthood possesses over the laity, that the difficulties are immense which a protestant government would have to encounter. It is probable also that the present imbecile government of Portugal may be compelled to court an alliance with France, though the result must inevitably be ruinous to her present declining trade and to her colonies."

Assuredly an union of vigilance, wisdom and vigour, is requisite at this critical juncture, in the conduct of our Government to that of Portugal. With such an enemy as we have in the heart of Europe, vindictive and inveterate, bent upon our ruin, whether at war or at peace with us, and resolved to exert all his arts and his power, to cramp, if not to destroy, our commerce with the Continent, it behoves us to suffer no opportunity to escape for opening new channels for our trade, and for preserving those which are still open to us. We trust, therefore, that our Government will not, for a moment, lose sight of Portugal and her colonies. Before we quit the Brazils we must notice something like a contradiction in our Author's account of the provisions in that colony. In p. 121, he tells us that "provisions *of every description* are plentiful and good;" whereas he had previously observed that "their beef is lean and very indifferent, and mutton is scarcely to be had at any rate." P. 89. His observations on the probable consequences of a revolution in the Spanish Colonies of South America, are judicious, and prove that he has thought much and deeply on the subject; he is of opinion that such a revolution is not to be desired by this country.

We cannot accompany this instructive traveller further on his voyage at present; but, leaving him to pursue his course from the *Brazils*, we propose to give him the meeting again, at *Amsterdam Island* next month.

Sir W. Forbes's Life of Dr. Beattie.

(Concluded from page 366, Vol. XXIV.)

ON the long agitated question, whether a public or a private education be the best for youth, very much has been said and written, by the different advocates for both, though no one, as we believe, has entered into a full and unreserved description of all the advantages and *disadvantages* of each of these systems. On such a subject, Dr. Beattie was very well qualified to speak, with a certain degree of decision, without exposing himself to the censure of presumption; and his sentiments upon it could not fail to be valuable. What he has said, in a Letter to Mrs. Inglis, is so well said, so much to the purpose, and comprizes so much in so small a compass, that we should fail in our duty to our readers, were we not to extract it.

"While

"While I lived in your neighbourhood, I often wished for an opportunity of giving you my opinion on a subject, in which I know you are very deeply interested; but one incident or other always put it out of my power. That subject is the education of your son, whom, if I mistake not, it is now high time to send to some public place of education. I have thought much on this subject; I have weighed every argument, that I could think of, on either side of the question. Much, you know, has been written upon it, and very plausible arguments have been offered, both for and against a public education. I set not much value upon these; speculating men are continually disputing, and the world is seldom the wiser. I have some little experience in this way; I have no hypothesis to mislead me; and the opinion or prejudice which I first formed upon the subject, was directly contrary to that, which experience has now taught me to entertain.

"Could mankind lead their lives in that solitude which is so favourable to many of our most virtuous affections, I should be clearly on the side of a private education. But most of us, when we go out into the world, find difficulties in our way, which good principles and innocence alone will not qualify us to encounter; we must have some address and knowledge of the world different from what is to be learned in books, or we shall soon be puzzled, disheartened, or disgusted. The foundation of this knowledge is laid in the intercourse of school-boys, or at least of young men of the same age. When a boy is always under the direction of a parent *or* tutor, he acquires such a habit of looking up to them *(him)* for advice, that he never learns to think or act for himself; his memory is exercised, indeed, in retaining their *(his)* advice, but his invention is suffered to languish, till at last it becomes totally inactive. He knows, perhaps, a great deal of history or science; but he knows not how to conduct himself on those ever-changing emergencies, which are too minute and too numerous to be comprehended in any system of advice. He is astonished at the most common appearances, and discouraged with the most trifling (because unexpected) obstacles; and he is often at his wits end, where a boy of much less knowledge, but more experience, would instantly devise a thousand expedients. Conscious of his own superiority in some things, he wonders to find himself so much inferior in others; his vanity meets with continual rubs and disappointments, and disappointed vanity is very apt to degenerate into sullenness and pride; he despises, or affects to despise, his fellows, because, though superior in address, they are inferior in knowledge; and they, in their turn despise that knowledge, which cannot teach the owner how to behave on the most common occasions. Thus he keeps at a distance from his equals, and they at a distance from him; and mutual contempt is the natural consequence.

"Another inconvenience, attending private education, is the suppressing of the principle of emulation, without which it rarely happens that a boy prosecutes his studies with alacrity or success. I have heard private tutors complain, that they were obliged to have recourse to flattery or bribery to engage the attention of their pupils; and I need not observe, how improper it is to set the example of such practices before children. True emulation, especially in young and ingenuous minds, is a noble principle; I have known the happiest effects produced by it; I never knew it to be productive of any vice. In all public schools it is, or

ought to be, carefully cherished. Where it is wanting, in vain shall we preach up to children the dignity and utility of knowledge: the true appetite for knowledge is wanting; and when that is the case, whatever is crammed into the memory will rather surfeit and enfeeble, than improve the understanding. I do not mention the pleasure which young people take in the company of one another, and what a pity it is to deprive them of it. I need not remark, that friendships of the utmost stability and importance have often been founded on school-acquaintance; nor need I put you in mind, of what vast consequence to health are the exercises and amusements which boys contrive for themselves. I shall only observe further, that, when boys pursue their studies at home, they are apt to contract either a habit of idleness, or too close an attachment to reading; the former breeds innumerable diseases, both in the body and soul; the latter, by filling young and tender minds with more knowledge than they can either retain or arrange properly, is apt to make them superficial and inattentive, or, what is worse, to strain, and consequently impair, the faculties, by over-stretching them. I have known several instances of both. The human mind is more improved by thoroughly understanding one science, one part of a science, or even one subject, than by a superficial knowledge of twenty sciences and a hundred different subjects: and I would rather wish my son to be thoroughly master of 'Euclid's Elements,' than to have the whole of 'Chambers's Dictionary' by heart.

"The great inconvenience of public education arises from its being dangerous to morals. And indeed every condition and period of human life is liable to temptation. Nor will I deny, that our innocence, during the first part of life, is much more secure at home, than any where else; yet even at home, when we reach a certain age, it is not perfectly secure. Let young men be kept at the greatest distance from bad company, it will not be easy to keep them from books, to which, in these days, all persons may have easy access at all times. Let us, however, suppose the best; that both bad books and bad company keep away, and that the man never leaves his parents' or tutor's side, till his mind be well furnished with good principles, and himself arrived at the age of reflection and caution: yet temptations must come at last; and when they come, will they have the less strength, because they are new, unexpected, and surprising? I fear not. The more the young man is surprised, the more apt will he be to lose his presence of mind, and consequently the less capable of self-government. Besides, if his passions are strong, he will be disposed to form comparisons between his past state of restraint, and his present of liberty, very much to the disadvantage of the former. His new associates will laugh at him for his reserve and preciseness; and his unacquaintance with their manners, and with the world, as it will render him the more obnoxious to their ridicule, will also disqualify him the more, both for supporting it with dignity, and also for defending himself against it. Suppose him to be shocked with vice at its first appearance, and often to call to mind the good precepts he received in his early days; yet when he sees others daily adventuring upon it without any apparent inconvenience; when he sees them more gay (to appearance), and better received among all their acquaintance than he is; and when he finds himself hooted at, and in a manner avoided and despised, on account of his singularity; it is a wonder, indeed, if he persist in his first resolutions, and

and do not now at last begin to think, that though his former teachers were well meaning people, they were by no means qualified to prescribe rules for his conduct. 'The world, (he will say), is changed since their time, (and you will not easily persuade young people that it changes for the worse): we must comply with the fashion, and live like other folks, otherwise we must give up all hopes of making a figure in it.' And when he has got thus far, and begins to despise the opinions of his instructors, and to be dissatisfied with their conduct in regard to him, I need not add, that the worst consequences may not unreasonably be apprehended. A young man, kept by himself at home, is never well known, even by his parents; because he is never placed in those circumstances which alone are able effectually to rouse and interest his passions, and consequently to make his character appear. His parents, therefore, or tutors, never know his weak side, nor what particular advices or cautions he stands most in need of; if he had attended a public school, and mingled in the amusements and pursuits of his equals, his virtues and his vices would have been disclosing themselves every day; and his teachers would have known what particular precepts and examples it was most expedient to inculcate upon him. Compare those who have had a public education, with those who have been educated at home; and it will not be found, in fact, that the latter are, either in virtue or in talents, superior to the former. I speak, Madam, from observation of fact, as well as from attending to the nature of the thing."

In a Letter to the present Bishop of London, Dr. Beattie makes some judicious observations on Hawkesworth's voyages, then recently published, as well as some general reflections, which are more or less applicable to all writers of voyages and travels.

"I am very apt to be distrustful of our modern travellers, when I find them, after a three months residence in a country, of whose language they know next to nothing, explaining the moral and religious notions of the people, in such a way, as to favour the licentious theories of the age. I give them full credit for what they tell us of plants and minerals, and winds and tides; those things are obvious enough, and no knowledge of strange language is necessary to make one understand them; but as the morality of actions depends on the motives that give rise to them; and as it is impossible to understand the motives and principles of national customs, unless you thoroughly understand the language of the people, I should suspect that not one in ten thousand of our ordinary travellers, is qualified to decide upon the moral sentiments of a new discovered country. There is not one French author of my acquaintance, that seems to have any tolerable knowledge of the English Government, or of the character of the English nation: they ascribe to us sentiments which we never entertained; they draw, from our ordinary behaviour, conclusions directly contrary to truth; how then is it to be supposed, that Mr. Banks and Mr. Solander could understand the customs, the religion, government, and morals, of the people of Otaheite?"

It is really astonishing that so enlightened a nation, as France, in many respects certainly was, should be so completely ignorant of the

laws, manners, customs, and other circumstances, of a country, so near to her, and of which, on all accounts, it was so important to her to obtain a just and accurate knowledge. But this ignorance exceeded all bounds; and was, by no means, confined to the lower, or even middle, classes of society. We remember hearing a Frenchman, in 1786, who was a member of one of the liberal professions, and who had been in England, as a prisoner of war, among other facts equally *authentic*, which he was stating to the company at a Judge's table, gravely assert that to such an excess was liberty carried in this country, and so little authority had the Sovereign, that it was a common thing for the mob to stop the Roval Coach, in its way to the palace, and opening the door on one side pass out at the other, familiarly saying to their King, "*good morrow George.*" The man really believed what he told, and many other tales equally absurd and equally false, has the writer of this article heard from the mouth of *well-educated* Frenchmen! The general source of such ignorance is *vanity*, which leads a Frenchman to think that no country is worth attention but his own. *La grande nation* is his idol now; as *le grand monarque* used to be; and as, probably, *le grand empereur*, all-monster as he is, soon will be.

Soon after the appearance of Dr. Beattie's Essay on Truth, Dr. Priestley wrote to him, to inform him of his intention to publish a book, in which many of his (Dr. B.'s) positions would be attacked and overturned; and in the hope, no doubt, of leading the Dr. into a controversy, in which Priestley delighted, and by which he hoped to live. In the following Letter to Mrs. Montague, written in August 1774, Dr. Beattie adverts to this circumstance; and declares his opinion of Priestley's tenets.

"Dr. Priestley's Preface is come out, without any acknowledgement of the information conveyed to him in my letter. But he has written to me on the occasion, and says, he will publish my letter in that book which he is preparing, in opposition to the 'Essay on Truth,' as he thinks such a letter will do me honour. He praises the candour and generosity which, he says, appear in my letter, and seems to be satisfied, that I wrote my book with a good intention; which is the only merit he allows me, at least he mentions no other. He blames me exceedingly for my want of moderation, and for speaking, as I have done, of the *moral influence* of opinions. He owns, that his notions, on some of the points in which he differs from me, are exceedingly unpopular, and likely to continue so, and says, that perhaps no two persons, professing Christianity, ever thought more differently, than he and I do. It is a loss to me, he seems to think, that I have never been acquainted with such persons, as himself, and his friends, in England; to this he is inclined to impute the improper style I have made use of on some subjects; but he hopes a little reflection, and a candid examination of what he is to write against me, will bring me to a better way of thinking and speaking. His motive for entering the list with me, is no other, he says, than 'a sincere and pretty strong, though perhaps a mistaken regard to truth.' This is the substance of his letter, as I understand it. There are indeed some things in it,

it, which I do not distinctly understand; and therefore, I believe, I shall not at present make any reply. He does not tell me, what the points of difference between us are: but I find from some reports, that have penetrated even to this remote corner, that he has taken some pains to let it be known, that he is writing an answer to my book. A volume of his 'Institutes of Religion' lately fell into my hand, which is the first of his theological works I have seen; and, I must confess, it does not give me any high opinion of him. His notions of Christianity are indeed different from mine; so very different; that I know not whether I should think it necessary or proper to assume the title of a Christian, if I were to think and write as he does. When one proceeds so far, as to admit some parts of the gospel history, and reject others; as to suppose, that some of the facts, recorded by the Evangelists of our Saviour, may reasonably be disbelieved, and others doubted; when one, I say, has proceeded thus far, we may without breach of charity conclude, that he has within him a spirit of paradox and presumption, which may prompt him to proceed much further. Dr. Priestley's doctrines seem to me to strike at the very vitals of Christianity. His success in some of the branches of natural knowledge seems to have intoxicated him, and led him to fancy, that he was master of every subject, and had a right to be a dictator in all: for in this book of his, there is often a boldness of assertion, followed by a weakness of argument which no man of parts would adventure upon, who did not think that his word would be taken for law. I am impatient for the appearance of his book against me; as I cannot prepare matters for a new edition of the 'Essay on Truth,' till I see what he has to say against me."

In his Preface, however, Dr. Priestley paid some compliments to Dr. Beattie; though, as Sir William Forbes, truly observes:

"No two writers were ever more opposite to each other in their modes of thinking on the most interesting subjects. Dr. Priestley was an avowed Socinian; a staunch believer in the doctrine of necessity; and, though he admitted the great pillar of Christianity, the resurrection of the dead, yet he subscribed to the doctrine of materialism *. In all this, and in many other particulars, the principles of Dr. Beattie were the very reverse. The attack of Dr. Priestley, however, gave him no concern. He appears, indeed, by his correspondence with his friends, to have formed, at first, the resolution of replying to it; and he speaks as if he had already prepared, his materials, and of being altogether in such a state of forwardness, as to be fully ready for the task. On farther consideration, however, he abandoned the idea, and he no doubt judged wisely. For, while Dr. Priestley's 'Examination' is now never heard of, the 'Essay on Truth' remains a classical work, of the highest reputation and authority."

Again adverting, at a subsequent period, in the autumn of 1775, to Hawkesworth's Voyages, in another Letter to Mrs. Montague, he animadverts upon them and upon other works of that same writer,

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* Preface to "Disquisitions relating to matter and spirit," p. xiii.

with

with so much good sense and sound criticism, that our readers, we are persuaded, will thank us for laying the passages before them. And, indeed, all the productions of Dr. Hawkesworth are so highly, and so generally, esteemed, that every *just* objection to any parts of them, ought to be as generally known and circulated.

"Your reflections on the little disaster with which our journey concluded, exactly coincide with mine. I agree with Hawkesworth, that the peril and the deliverance are equally providential; and I wonder he did not see that both the one and other may be productive of the very best effects. These little accidents and trials are necessary to put us in mind of that superintending goodness, to which we are indebted for every breath we draw, and of which, in the hour of tranquillity, many of us are too apt to be forgetful. But you, Madam, forget nothing which a Christian ought to remember; and therefore I hope and pray that Providence may defend you from every alarm. By the way, there are several things, besides that preface to which I just now referred, in the writings of Hawkesworth, that shew an unaccountable perplexity of mind in regard to some of the principles of natural religion. I observed in his conversation, that he took a pleasure in ruminating upon riddles, and puzzling questions, and calculations; and he seems to have carried something of the same temper into his moral and theological researches. His 'Almoran and Hamet' is a strange confused narrative, and leaves upon the mind of the reader some disagreeable impressions in regard to the ways of Providence; and from the theory of *pity*, which he has given us somewhere in the 'Adventurer,' one would suspect that he was no enemy to the philosophy of Hobbes. However, I am disposed to impute all this rather to a vague way of thinking, than to any perversity of heart or understanding. Only I wish, that in his last work he had been more ambitious to tell the plain truth, than to deliver to the world a wonderful story. I confess, that from the first I was inclined to consider his vile portrait of the manners of Otaheite, as in part fictitious; and I am now assured, upon the very best authority, that Dr. Solander disavows some of those narrations, or at least declares them to be grossly misrepresented. There is, in almost all the late books of travels I have seen, a disposition on the part of the author to recommend licentious theories. I would not object to the truth of any fact, that is warranted by the testimony of competent witnesses. But how few of our travellers are competent judges of the facts they relate! How few of them know any thing accurately, of the language of those nations, whose laws, religion, and moral sentiments, they pretend to describe! And how few of them are free from that inordinate love of the marvellous, which stimulates equally the vanity of the writer, and the curiosity of the reader! Suppose a Japanese crew to arrive in England, take in wood and water, exchange a few commodities; and, after a stay of three months, to set sail for their own country, and there set forth a History of the English Government, religion, and manners: it is, I think, highly probable, that, for one truth, they would deliver a score of falsehoods. But Europeans, it will be said, have more sagacity, and know more of mankind. Be it so: but this advantage is not without inconveniences, sufficient perhaps to counterbalance it. When a European arrives in any remote part of the globe, the natives, if they know

know any thing of his country, will be apt to form no favourable opinion of his intentions, with regard to their liberties; if they know nothing of him, they will yet keep aloof, on account of his strange language, complexion, and accoutrements. In either case he has little chance of understanding their laws, manners, and principles of action, except by a long residence in the country, which would not suit the views of one traveller in five thousand. He therefore picks a few strange plants and animals, which he may do with little trouble or danger; and, at his return to Europe, is welcomed by the literati, as a philosophic traveller of most accurate observation, and unquestionable veracity. He describes, perhaps with tolerable exactness, the soils, plants, and other irrational curiosities of the new country, which procures credit to what he has to say of the people; though his accuracy in describing the material phenomena, is no proof of his capacity to explain the moral. One can easily dig to the root of a plant, but it is not so easy to penetrate the motive of an action; and till the motive of an action be known, we are no competent judges of its morality, and in many cases the motive of an action is not to be known without a most intimate knowledge of the language and manners of the agent. Our traveller then delivers a few facts of the moral kind, which perhaps he does not understand, and from them draws some inferences suitable to the taste of the times, or to a favourite hypothesis. He tells us of a Californian, who sold his bed in a morning, and came with tears in his eyes to beg it back at night; whence, he very wisely infers, that the poor Californians are hardly one degree above the brutes in understanding, for that they have neither foresight nor memory sufficient to direct their conduct on the most common occasions of life. In a word, they are quite a different species of animal from the European; and it is a gross mistake to think, that all mankind are descended from the same first parents. But one needs not go so far as to California, in quest of men who sacrifice a future good to a present gratification. In the metropolis of Great Britain one may meet with many reputed Christians, who would act the same part, for the pleasure of carousing half-a-day in a gin-shop. Again, to illustrate the same important truth, that man is a beast, or very little better, we are told of another nation, on the banks of the Orellana, so wonderfully stupid, that they cannot reckon beyond the number of three, but point to the hair of their head, whenever they would signify a greater number; as if four, and four thousand, were to them equally inconceivable. But, whence it comes to pass, that these people are capable of speech, or of reckoning at all, even so far as to three, is a difficulty, of which our historian attempts not the solution. But till he shall solve it, I must beg leave to tell him, that the one half of his tale contradicts the other as effectually, as if he had told us of a people, who were so weak as to be incapable of bodily exertion, and yet, that he had seen one of them lift a stone of a hundred-weight.—I beg your pardon, Madam, for running into this subject. The truth is, I was lately thinking to write upon it; but I shall not have leisure these many months."

In the summer of 1773, Dr. Beattie had the honour of being introduced to the King and Queen, with whom he had a long conference at Kew, and soon after his Majesty settled on him a pension of 200l.

200l. a transaction which reflected equal honour on the party who conferred, and the party who received, the favour. In the month of July in that year, the honorary degree of Doctor of Laws was conferred on him by the University of Oxford, as a mark of admiration of his philosophical and poetical talents, and as a testimony of esteem for his virtuous application of both. The former of these events set him at his ease in respect of circumstances, and left him at full liberty to pursue his studies, as far as his domestic afflictions would allow him. The appearance of a posthumous work of Hume's, called "Dialogues on Natural Religion," in 1779, gave rise to the following just animadversions of Dr. Beattie.

"An extraordinary book has just now appeared in this country; but before I say any thing of it, I must trouble you with a short narrative.

"During the last years of Mr. Hume's life, his friends gave out that he regretted his having dealt so much in metaphysics, and that he never would write any more. He was at pains to disavow his 'Treatise of Human Nature,' in an advertisement which he published about half a year before his death. All this, with what I then heard of his bad health, made my heart relent towards him; as you would no doubt perceive by the concluding part of the Preface to my quarto book. But immediately after his death I heard, that he had left behind him two manuscripts, with strict charge that they should be published by his executors; one, the 'History of his Life;' and the other, 'Dialogues on Natural Religion.' This last was said to be more sceptical than any of his other writings.—Yet he had employed the latter part of his life in preparing it. The copy which I have, was sent me two days ago by my friend and neighbour Dr. Campbell; than whom no person better understands the tendency and the futility of Mr. Hume's philosophy, and who accompanied it with a note in the following manner: 'You have probably not yet seen this posthumous performance of David Hume. As the publisher, with whom I am not acquainted, has favoured me with a copy, I have sent it to you for your perusal; and shall be glad to have your opinion of it, after you have read it. For my part, I think it too dry, and too metaphysical, to do much hurt; neither do I discover any thing new or curious in it. It serves but as a sort of Commentary to the 'Dialogues on Natural Religion and Providence,' published in his life time. What most astonishes me is, the zeal which this publication shows for disseminating those sceptical principles *.'

"In my answer to Dr. Campbell's note, I told him, that I was happy to find, from his account, that the book was not likely to do much harm; that I would acquiesce in his judgment of it, which I was persuaded was just; but that at present my circumstances, in regard to health and spirits, would not permit me to enter upon the study of it.

"Are you not surprized, Madam, that any man should conclude his

* Dr. Campbell's prediction, as to the fate of this posthumous work of Mr. Hume's, seems to have been completely verified; for the "Dialogues concerning Natural Religion," are now never heard of.

life

life (for Mr. Hume knew he was dying) with preparing such a work for the press? Yet Mr. Hume must have known, that, in the opinion of a great majority of his readers, his reasonings, in regard to God and Providence, were most pernicious, as well as most absurd. Nay, he himself seemed to think them dangerous. This appears from the following fact, which I had from Dr. Gregory. Mr. Hume was boasting to the Doctor, that among his disciples in Edinburgh he had the honour to reckon many of the fair sex. 'Now tell me,' said the Doctor, 'whether if you had a wife or a daughter, you would *wish* them to be your disciples? Think well before you answer me; for I assure you that, whatever your answer is, I will not conceal it.' Mr. Hume, with a smile and some hesitation, made this reply:—'No; I believe scepticism may be too sturdy a virtue for a woman.' Miss Gregory * will certainly remember, that she has heard her father tell this story. How different is Doctor Gregory's 'Legacy †' to Mr. Hume's."

Who, after this declaration, will dare to say that Hume was an honest man! Can any profligacy be greater than that of a man professing, and endeavouring to propagate, certain doctrines, which he would not wish his wife and daughter to entertain or believe! Either Hume believed that his doctrines were true, or he knew them to be false. In the first instance it was the height of injustice not to seek to impress the same belief on the minds of those whom he most valued; and, in the last case, his conduct in labouring to propagate falsehood as truth, was most infamous. Hitherto we have heard nothing of the *political* principles of Dr. Beattie; but it will appear from his observations on the Peace of 1783, that they were as sound as his *philosophical* principles.

"I really do not know what to say, or what to think of the times.—They seem to exhibit scenes of confusion, which are too extensive for my poor head either to arrange, or to comprehend. We had much need of peace; but I know not whether we have reason to rejoice in the peace we have made. Yet Lord Shelburne spoke plausibly for it; but Lord Loughborough was as plausible on the other side. When a controversy turns upon a fact, in regard to which the two contending parties are likely never to agree, a decision is not to be expected; and people may continue to wrangle, and to make speeches, till death, like the President of the Robin-Hood, knock them down with his hammer, without coming one inch nearer the truth than they were at first. This seems to be the present case. If we were as much exhausted, and our enemies as powerful, as one party affirms, we had nothing for it but to surrender at discretion, and any peace was good enough for us:

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* Daughter of the late Dr. John Gregory * who, at the date of this letter was on a visit at Mrs. Montague's. Miss Gregory is now the wife of my respected friend, the Rev. Mr. Alison.

† Dr. Gregory's elegant little posthumous work, "A Father's Legacy to his Daughters."

* See vol. i. p. 34.

but

but if we were as little exhausted, and our enemies as little powerful as the other party says, we might have made a struggle or two more before we called out for mercy.

"To the present confusion in our Councils I can foresee no end, till the rage of party subside, or till the executive power regain some part of that influence, which it has been gradually losing ever since I was capable of attending to public affairs. The encroachments that have lately been made on the power of the Crown are so great as to threaten, in my opinion, the subversion of the Monarchy. Our Government is too democratical; and, what we want, in order to secure its permanence, is not more liberty, for we have too much, but the operation of a despotical principle to take place in cases of great public danger. If it had not been for this, the Consular state of Rome would not have existed two hundred years. I hate despotism, and love liberty, as much as any man; but because medicine has sometimes killed as well as cured, I would not for that reason make a vow never to swallow a drug as long as I lived. The despotical principle I speak of might be a little violent in its operation, like James's powders and laudanum; but if it could allay paroxysms and fevers in the body-politic (which, by judicious management, it certainly might do), it would be a valuable addition to the *Materia Medica* of Government."

This is a true picture of the state of the country at that time; and yet such was the violence of party spirit, that the House of Commons had voted, not long before, "that the influence of the Crown had increased, was increasing, and ought to be diminished!!!"—On a visit to London in the spring of 1784, Dr. Beattie had an opportunity of seeing Mrs. Siddons, of whose professional talents he speaks, as every one must speak who witnessed them at that period, in terms of admiration; and having met that lady in company, he gives the following just account of her private character, in words few but expressive—"Mrs. Siddons is a modest, unassuming, sensible woman; of the gentlest and most elegant manners. Her moral character is not only unblemished, but exemplary."

On the appearance of Mr. Burke's celebrated Reflections on the French Revolution, a work, which all eloquent as it is, is less admirable for the richness of its splendid eloquence, than for the profoundness of its prophetical wisdom, Dr. Beattie thus delivered his sentiments on it to the Duchess of Gordon.

"After the patient hearing which your Grace has done me the honour to grant to several of my opinions, I presume you will not be at a loss to guess what I think of Mr. Burke's book on the French Revolution. I wished the French nation very well; I wished their government reformed, and their religion; I wished both to be according to the British model: and I know not what better things I could have wished them. But (with the skill and temper of that surgeon, who, in order to alleviate the toothache, should knock all his patient's teeth down his throat), they, instead of reforming Popery, seem to have resolved upon the abolition of Christianity; instead of amending their government, they have destroyed it; and, instead of advising their King to consult his own and his people's dignity,

dignity, by making law the rule of his conduct, they have used him much more cruelly than our Charles I. was used; they have made him a prisoner and a slave.

"They will have a democracy, indeed, and no aristocracy! They know not the meaning of the words. A democracy, in which *all* men are supposed to be perfectly equal, never yet took place in any nation; and never can, so long as the distinctions are acknowledged, of rich and poor, master and servant, parent and child, old and young, strong and weak, active and indolent, wise and unwise. They will have a republic; and of this word too they misunderstand the meaning; they confound republic with levelling: and a levelling spirit, generally diffused, would soon overturn the best republican fabric that ever was reared. They must also have a monarchy (or at least a monarch) without nobility; not knowing that without nobility a free monarchy can no more subsist, than the roof of a house can rise to, and retain its proper elevation, while the walls are but half built; not knowing, that where there are only two orders of people in a nation, and those the regal and the plebeian, there must be perpetual dissention between them, either till the King get the better of the people, which will make him (if he pleases) despotical, or till the people get the better of the King, which, where all subordination is abolished, must introduce anarchy. It must be the interest of the nobility to keep the people in good humour, these being always a most formidable body; and it is equally the interest of the nobles to support the throne; for if it fall they are crushed in its ruins. The same House of Commons that murdered Charles I. voted the House of Lords to be useless: and when the rabble of France had imprisoned and enslaved their King, they immediately set about annihilating their nobles. Such things have happened: and such things must always happen in like circumstances.—These principles I have been pondering in my mind these thirty years; and the more I learn of history, of law, and of human nature, the more I become satisfied of their truth. But there seems to be just now in France such a total ignorance of human nature and of good learning, as is perfectly astonishing; there is no consideration, no simplicity, no dignity; all is froth, phrenzy, and foppery.

"In Mr. Burke's book are many expressions that might, perhaps, with equal propriety, have been less warm; but against these it is not easy to guard, when a powerful eloquence is animated by an ardent mind. There are also, no doubt, some things that might have been omitted without loss: and the arrangement of the subject might perhaps have been made more convenient for ordinary readers. But the spirit and principles of the work, I, as a lover of my King, and of the Constitution of my Country, do highly approve; and within my very narrow circle of influence, I shall not fail to recommend it. It came very seasonably; at a time when a considerable party among us are labouring to introduce into this Island the anarchy of France; and when some seem to entertain the hope, that the carnage of civil war will soon deluge our streets in blood. But no matter say they, provided Kings, and Nobles, and Bishops, are exterminated; and Mahometans, Pagans, and Atheists, obtain universal toleration.

"I once intended to have attempted to write something on the subject of Mr. Burke's book, and nearly according to his plan: and had my mind been a little more at ease during the last summer, I believe I should have

have done it. But when I heard that Mr. Burke had the matter in hand, I knew any attempt of mine would be not only useless, but impertinent. He has done the subject infinitely more justice than it was in my power to do."

The following remarks of Sir William Forbes, on the insufficiency of natural religion, reason, and on the danger of placing too great a reliance on them, are deserving of serious attention.

"An eminent Professor of Moral Philosophy, Dr. Ferguson, whose 'Lectures,' delivered in the university of Edinburgh, have been published since he resigned his chair, has the following observation:

"It may be asked, perhaps, why he (the Professor) should restrict his argument, as he has done, to the mere topics of Natural Religion and Reason? This, being the foundation of every superstructure, whether in morality or religion, and therefore, to be separately treated, he considered as that part of the work which was allotted to him. Farther institutions may improve, but cannot supersede, what the Almighty has revealed in his works, and in the suggestions of reason to man.

"When first we from the teeming womb were brought,
"With inborn precepts, then, our souls were fraught."

ROWE'S LUCAN, LIB. IX. L.984.

"And what the Author of our nature has so taught, must be considered as the test of every subsequent institution that is offered as coming from him*." In this concluding sentiment, Dr. Ferguson is no doubt perfectly right; and yet I cannot but presume totally to differ from him in regard to his maxim of confining himself to arguments drawn from natural religion and reason alone. The consequences of such a mode of teaching appear to me extremely hazardous: for if the Professor shall state an argument, amounting to any strong degree of probability, which at the best is the utmost he can do, there is danger that the student may rest satisfied with the reasoning, and, leaving revelation entirely out of the question, may not seek to carry his inquiries any farther. If on the contrary, he derive no solid conviction from the use of mere reasoning, the risk is, that he will sink into decided scepticism and infidelity.

Dr. Beattie, on the contrary, while he does ample justice to his arguments from reason, never loses sight of the Gospel, as the sole anchor of a Christian's hope. As a proof of this, take the following among many instances that might be produced from the book now before us. The sentiments enforced are so transcendently beautiful, that they never can be out of place or season, wherever they may be found.

"In his second chapter of *Natural Theology*, speaking of the divine attributes, he says: 'Revelation gives such a display of the divine goodness, as must fill us with the most ardent gratitude and adoration. For in it we find, that God has put it in our power, notwithstanding our degeneracy and unworthiness, to be happy both in this world and for ever; a hope which reason alone could never have permitted us to

* Prefatory advertisement to "Principles of Moral and Political Science," by Adam Ferguson, L. L. D. p. vii.

entertain

entertain on any ground of certainty. And here we may repeat what was already hinted at, that although the right use of reason supplies our first notions of the divine nature, yet it is from revelation that we receive those distinct ideas of His attributes and providence, which are the foundation of our dearest hopes. The most enlightened of the Heathen had no certain knowledge of His unity, spirituality, eternity, wisdom, justice, or mercy; and, by consequence, could never contrive a comfortable system of natural religion, as Socrates, the wisest of them, acknowledged*."

In allusion to theoretical or speculative moralists, Dr. Beattie says,

"I have always considered morality as a practical science, and in every other part of literature, I do not see the use of those speculations that can be applied to no practical purpose. It may be said, that they exercise the human faculties, and so qualify men for being casuists and diputants: but casuistry and disputation are not the business for which man is sent into the world; although I grant, that they may sometimes, like dancing and playing at cards, serve as an amusement to those who have acquired a taste for them, and have nothing else to do."

In this short passage there are more sound wisdom and good-sense, than in all the ponderous essays of the sceptical philosophist Hume.

The evening of Dr. Beattie's life was clouded by domestic affliction. At the latter end of the year 1790, he lost his eldest son, and early in 1796, it pleased God to take from him his other son; both of them young men, of great promise, and, as might naturally be expected from youths who were blest with such a parent, both of them of the soundest religious and moral principles. On the death of the last, he received a consolatory letter from his venerable friend, the Bishop of London, which is, in our estimation, the best letter of the kind we ever read.

"I can scarce recollect a time when I have been more surprised and afflicted than at the receipt of your last letter. It is indeed a sad and most dismal event; and both Mrs. Porteus and myself most cordially sympathise with you in your loss and in your grief. At the same time, there are circumstances in the case which give no small consolation to our minds. The faith, the piety, the fortitude, displayed by so young a man on so awful an occasion, do infinite credit to him, and must afford the highest satisfaction to you. And it is with no less pleasure I observe the composure and resignation with which you support this great calamity. It shows in the strongest light the power of Christian principle over the mind; and it shows also from what source this excellent and amiable young man derived those virtues which adorned his short life and dignified his premature death.

"But I will dwell no longer on this melancholy subject; nor will I at present obtrude any trifling matters on your serious moments. When time has a little lightened the pressure of this affliction, I will

* "Elements of Moral Science," Vol. I. p.

write to you again; and, in the meanwhile, implore for you all the comforts of religion."

Though the Doctor bore these afflictions with as much Christian patience and resignation as falls to the share of any man, they nevertheless preyed imperceptibly on his mind, and impaired his constitution. In the spring of 1799 he had a paralytic stroke, which materially affected his faculties; and in the autumn of 1802 he had a second, which deprived him even of the power of motion. In this calamitous state he lingered till the 18th. of August, 1803, when he died in the sixty-eighth year of his age. The character of Dr. Beattie, as a philosopher, a poet, and a man, is very ably drawn by his friend and biographer; we would willingly extract it, but our limits forbid us. From the length of our quotations some notion may be formed of the value which we place on the work ourselves, and the reader also will be enabled to form a pretty accurate estimate of its merits. The style is, in general good, easy, perspicuous and forcible, without any attempt at meretricious ornament; but, both Dr. Beattie and his biographer occasionally make use of Scotticisms, and fall into grammatical errors. Of these we have marked a few. In the introduction, p. iii. we read; "as he, who attempts *to write biography*;" which is a pleonasm; it should be either, "who attempts biography" or, "who attempts to write the lives of men." In p. vii. we have the following inaccuracy in the use of the two past tenses, "any anecdote or opinion which Dr. Beattie himself *could have* wished *to have suppressed*," it ought to be "could have wished to suppress." In vol. ii. p. 89, Dr. Beattie says "I am sure *I will* (shall) do well in doing what he recommended." This is a Scotticism, and the more remarkable as Dr. Beattie devoted some portion of his time and attention in preparing for the press a list of such Scotticisms as were most in use, with a view to their correction. In page 318, of the same volume, we find the Doctor saying "I inquired of *(after)* him at *(of)* Johnson, who owned he had known him, &c. In vol. ii. page 332, Sir William Forbes gives a verb plural to a nominative singular—"on subjects where *(on which)* his heart or his imagination are *(is)* interested." These are trifling blemishes which do not, in the smallest degree, affect the general merit of the work; though it is our duty, as critics, to notice them. We are happy to find that a new edition of Dr. Beattie's works is about to be published, under the superintending care of this very able biographer.

The Beauties of England and Wales: or, Delineations, Topographical, Historical, and Descriptive, of each County, embellished with Engravings. By John Britton and Edward Wedlake Brayley. Vol. IV. 8vo. Pp. 582. 18s. Vernor and Hood, &c. 1803.

TWO counties, Devonshire and Dorsetshire, occupy the whole of this volume; and the description given of them seems to be correct.

In

In the district of West Devon, a mode of thrashing wheat and rye, for the purpose of preserving the straw from injury, prevails, which, we should think, would cost as much in labour as the straw, when thrashed, is worth.

"Many of the houses are covered with thatch, to procure which, with as little injury to the straw as possible, the wheat and rye in this district, and, indeed, in most other parts of the West of England, are thrashed in the following singular manner. In the first operation the ears are either thrashed lightly with the flail, or they are beaten across a cask by hand, till the grain be got pretty well out of them. The next operation is to suspend the straw in large double handfuls, in a short rope fixed high above the head, with an iron hook at the loose end of it, which is put twice round the little sheaflet, just below the ears, and fastened by the hook being fixed in the tight part of the rope. The left hand being now placed firmly upon the hook, and pulling downward so as to switch the straw hard, and prevent the ears from slipping through, the butts are freed from short straws and weeds, by means of a small, long-toothed rake, or comb.—This done, the rope is unfastened, and the *reed* laid evenly in a heap. A quantity of clean, straight, unbruised straw, or *reed*, being thus obtained, it is formed into small sheaves, returned to the floor, and the ears thrashed again with the flail, or by hand over the cask, to free it effectually from any remaining grain. Lastly, the *reed* is made up into bundles, provincially sheaves, of thirty-six pounds each, with all the ears at one end, the butts being repeatedly punched upon the floor, until they are as even as if they had been cut off smooth and level with a scythe, while the straws lie as straight, and are almost as stout as those of inferior *reed*, or stems of the arundo *."

We have a very full and interesting account of the Cathedral at Exeter; and, among many other things worthy of notice in that venerable structure, is a modern inscription on the tomb of Laura, wife of George Ferdinand, Lord Southampton, who died in June, 1798:

"Farewell, dear shade! but let this marble tell,
What heav'nly worth in youth and beauty fell.
With every virtue blest, whate'er thy lot,
To charm a court, or dignify a cot;
In each relation shone thy varied life,
Of daughter, sister, mother, friend, and wife:
Seen with delight in fortune's golden ray,
Suff'ring remain'd to grace thy parting day;
When smiling languor spoke the candid soul,
And patience check'd the sigh affection stole.
The gifts of heav'n in piety confest,
Calmly resign'd, and ev'ry plaint suppress;
The consort's faith, the parent's tender care,
Point the last look, and breathe the dying pray'r.

* Rural Economy, &c. vol. i. page 181.

The prevalence of superstition, it seems, is still observable in the West of England; and a singular instance of it is related in our author's account of the family of the Oxenhams, of Newhouse, in the parish of Marnhead.

"The superstition which originates in the belief of ominous appearances," (or, rather, the belief of ominous appearances which originates in superstition, our authors appear to have mistaken the effect for the cause), "preceding death, is singularly illustrated in traditional circumstances relating to this family. It is said, and believed by many, that every decease is prognosticated by the apparition of a *white-breasted bird*, which is seen to flutter about the bed of the sick person, and suddenly disappear. This circumstance is particularly noticed by Howel, in his Familiar Letters: wherein is the following monumental inscription.

"'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird, with a white breast, was seen fluttering about his bed, and so vanished.'

"The same circumstance is related of his sister Mary, and two or three others of the family."

A very different inscription from that which we have quoted above, appears on the tomb of Richard Adlam, the Vicar of the parish, in the church of King's Teignton. He died in 1670.

"APOSTROPHE AD MORTEM.

"*Dam'd tyrant!* can't prophaner blood suffice?
Must priests that offer be the sacrifice?
Go tell the Genii that in Hades lye,
Thy triumphs o'er this *sacred Calvary;*
Till some just Nemesis avenge our cause,
And force this *kill-priest* to revere good laws!"

A more *profane* inscription never disgraced a *Christian* temple!—We are only surprized that it should have been suffered to remain for the long term of 136 years; and we earnestly hope that the Bishop of the diocese will order it to be removed without further delay.

Near to *Ford*, a house belonging to the Courtenay family, "is a charitable institution, called the *Widowe's House*, bearing this inscription on its front:

"Ist strange a Prophet's widowe poore shoulde be?
If strange, then is the Scripture strange to thee!"

"This was founded by Lady Lucy, wife of Sir Richard Reynell, for the reception of four clergymen's widows; each of whom was to receive an annuity of five pounds *yearly;* yet the feoffees have altered the original institution, and only two widows are now admitted, with a salary of ten pounds each, annually. Over the pew allotted to these matrons in the Church of Wilborough, is a curious account of the necessary qualifications (which) they are to possess, and the rules (which) they are to observe, to entitle them to the residence and the annuity. 'They shall be noe

noe gadders, gossupers, tatlers, tale-bearers, nor given to reproachful words, nor abusers of anye. And noe man may be lodged in anye of ye said houses; nor anye beare, ale, or wyne, be found in anye of ye said houses, &c.' "

A complete history is given of the Edystone Light-house, in the course of which some curious anecdotes are introduced. The following trait of generosity in Lewis the Fourteenth deserves to be recorded.

" Lewis the Fourteenth being at war with England during the proceeding with this building, a French privateer took the men at work upon the Edystone Rock, together with their tools, and carried them to France; and the Captain was in expectation of a reward for the atchievement. While the captives lay in prison, the transaction reached the ears of that monarch: he immediately ordered them to be released, and the Captors to be put in their places; declaring, that though he was at war with England, he was not so with mankind. He therefore directed the men to be sent back to their work, with presents; observing, that the 'Edystone Light-house was so situated, as to be of equal service to all nations, having occasion to navigate the channel between England and France.' After this occurrence, the workmen were protected by frigates, by order of Prince George of Denmark."

How different was the conduct of a noble-minded Prince, from that of the low-born, vindictive, and malignant Usurper, who now sits upon his throne!

In the historical sketch of Dorsetshire, there is the following curious account of a man who had the faculty, supposed to be peculiar to certain four-footed animals, of chewing the cud.

" A very extraordinary person, of the name of Roger Gill, Shoemaker, and native of Wimborne, and one of the singing men belonging to the church, died here in 1767, aged about 67. This person was remarkable for chewing his meat or cud twice over, like a sheep or ox. 'Being examined in 1765, when he was 64 years old, he said, he seldom made any breakfast in his latter days. He generally dined about twelve or one o'clock, eat pretty heartily, and quickly, without much chewing or mastication. He never drank with his dinner, but sometime afterwards, about a pint of such malt liquor as he could procure. He had an aversion to all kinds of spirituous liquors; nor did he ever taste them in any shape, except a little punch, and was never fond of that. He eat but little butter; pease, pancakes, and fresh-water fish he could not touch, except a little bit of broiled eel; they all returning greasy into his throat. He eat all garden-stuff, except carrots. He usually began his second chewing about a quarter or half an hour, sometimes later, after dinner, when every morsel came up successively sweeter and sweeter to the taste. Sometimes a morsel would prove offensive and crude; in which case he spit it out. The chewing continued about an hour or more; and sometimes would leave him a little while, in which case he would be sick at sto-

much, troubled with the heart-burn, loss of appetite, foul breath, &c. Smoaking tobacco would sometimes stop his chewing, but was not attended with any ill consequence.' About four months before he died, this faculty of chewing entirely forsook him, and the poor man remained in great agonies till the time of his death. He was some years ago examined, as to his case, by Dr. Archer, of Dorchester, and three other persons, to whom he produced a morsel of beef and cabbage, which stuck in his mouth while he was talking to them about it *."

Near Bindon Abbey, in this county, Mr. Weld has, with the approbation of Government, assigned a building for the reception of some emigrant monks from the convent (not the *order* †, as our authors have it) of La Trappe in Normandy. To such asylums as *this*, there can be no possible objection. They are sanctioned by Christian charity, and are attended with no danger to the established religion of the country. The monks of La Trappe are not likely to make converts; the severity of their discipline is not calculated to excite imitation; and, besides, their thoughts, we believe, are not bent on this world. But very different, indeed, is a nunnery in the diocese of London; where the nuns live in a splendid manner; take boarders at an exorbitant price, and exert every artifice to procure an increase of their members. Some English young Ladies have already become their dupes, and have taken the veil. Of this we complain, as an act of treacherous ingratitude for favours bestowed, and, as an insult to the nation which has offered them a refuge which they could not obtain in any country professing their own religion. Such an abuse, we repeat, and will continue to repeat until it shall be remedied, should not be tolerated.

The account of the origin of La Trappe, to such of our readers as are not acquainted with the fact, may not be uninteresting.

"The founder of this order is said to have been a French Nobleman, whose name was *Bouthillier de Rance*, a man of pleasure and dissipation, which were suddenly converted into devotion and melancholy by the following circumstance. His affairs had obliged him to absent himself for some time from a Lady, with whom he had lived in the most intimate and tender connexions. On his return to Paris, he contrived a plan, in order to surprize her agreeably; and to satisfy his impatient desire of seeing her, by going without ceremony, or previous notice, to her apartment. She lay stretched out an inanimate corpse, disfigured beyond conception by the small-pox; and the surgeon was about to separate the head from the body, because the coffin had been made too short! He was a few moments motionless with horror, and then retired abruptly from

* Hutchins's Dorset, Vol. ii. page 580, 2d Edition.

† If we mistake not the monks of La Trappe were of the *Carthusian* order; at least their rules and discipline were nearly the same as those of the Carthusians.—Rev.

the

the world to a convent, in which he passed the remainder of his days in the greatest mortification and devotion *."

The plates which accompany, and really *embellish* this volume, are extremely well executed.

Carr's Stranger in Ireland.

(concluded from page 406, Vol. XXIV.)

THE ignorance in which the lower classes of the Irish have been kept, (centuries after other nations have emerged from barbarism) chiefly by the artifices of their priests, who believe their ignorance to be the surest means of obtaining and preserving an absolute dominion over them, is particularly favourable to the growth of superstitious credulity, to which Mr. Carr assures us the Irish peasantry are extremely prone.

"Some of the lower orders of Roman Catholics, who have been enjoined a strict fast (called by them *black Lent*), at the end of it, to shew their exhilaration at its being over, carry about the streets an herring, which they whip with rods, to the great delight of all the blackguards and children of the place. They have also a custom of kindling bonfires upon eminences at Midsummer Eve, to propitiate the sun to ripen the fruits of the earth. Formerly they used to offer the same sacrifice on the first of May, and also on the last day of October, as a thanksgiving for harvest-home. If the sun is sensible of these honours, it might be supposed that a bowl of whiskey, placed upon his altar, would be more acceptable on account of its novelty.

Why one of these *sacrifices* would be *more* acceptable than the other we confess our inability to conceive.

"The common people also believe in fairies. In the last century every great family in Ireland had a banshee, or fairy, in the shape of a little frightful old woman, who used to warble a melancholy ditty under the windows of great houses, to warn the family that some of them were about to die! these agreeable supernatural visitors have not been seen for some time. They also believe that their ancient forts and mounts are sacred to a little fairy race, and therefore would not, for any consideration, touch them with a spade. In several parts of Ireland are *elf-stones*; thin triangular flints, with which the peasanty suppose the fairies, when angry with them, destroy their cows. When these animals die unexpectedly of a natural disease, they say they are *elf-shot*. The rustic requires a great deal of encouragement before he can be brought to level an ant-hill, from a belief that it is a fairy mount."

Mr. Carr adds, indeed, that the lower orders of people in almost

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* Observations on the Western Counties, Vol. i. page 43.

every country are superstitious; more or less so we will admit; but we believe he will find a material difference, in the degrees of superstition, between a Protestant and a Roman Catholic country. That incest is a crime holden in detestation among the Irish, we can readily believe, but we by no means concur, either with our author, or with Dr. Campbell, whom he quotes, in thinking that there is nothing indelicate in the contemplation of "naked figures, *male* and *female*, as large as life."

Our author adverts to an evil peculiar to Ireland, on which a great deal has been said and written; but he mentions the subject only in a very cursory way; though its importance is such as to call for particular enquiry from an inquisitive and philosophical traveller, and as, we should have thought, would have led Mr. Carr into a deep investigation, and a full discussion of it. The following passage contains his sentiments on *Middle-men*.

"In Ireland there is a description of men who are like so many ravenous wolves amongst the peasantry, known by the name of Middlemen. Between the actual proprietor, and the occupant of the land, there are frequently no less than four or five progressive tenants, who frequently never see the land which they hold, and which is assigned from one to the other, until encumbered and dispirited by such a concatenation of exaction, instead of being able to make thrice the amount of his rent, as he ought to be enabled to do, namely, one-third for the support of his family, and the remaining part for contingencies, the last taker can scarcely, after infinite trial and privation, pay his immediate Lord, and feed and cloth himself and family.

"'A farm was pointed out to me in the South-west of Ireland, for which the occupier paid four hundred pounds per annum, a rent which in England is very *respectable*,' (how this epithet can be applied to *rent* we know not), 'and would secure, with common good husbandry and prudence, a very comfortable maintenance for the tenant and his family, and enable him to lay a little by; but instead of any appearance of comfort, the farmer was half-naked, and his wife and family (were) in rags. How little the land must experience the *re*-invigorating benefits of good husbandry, can easily be imagined.'"

The greater the rent which a tenant pays, the greater the necessity for additional exertion and for good husbandry; because it is only by increasing the produce of the land, which cannot be done without good husbandry, and an improved system of cultivation, that he can possibly hope to derive any profit from it. If a man pays a high rent and neglects his farm, ruin must, of necessity, ensue.—"The soil thus circumstanced resembles a starved horse carrying treble. Without being slaves in fact, their condition is little better than vassalage in its most oppressive form."—Here we cannot forbear to ask, why people will voluntarily place themselves in such a situation? A man is not compelled to take a farm; and it is as much the fault of tenants as it is of landlords if rents are ever unreasonably high. The evil here complained of is certainly one of a most serious nature; but Mr. Carr has

has not traced it to its source. It might be thought, indeed, that it would very soon cure itself; for if no men could be found to take land upon such terms as the middle-men impose, it follows of course, that there could be no Middle-men. And surely it would be better for the peasants to work as labourers on a farm, than to expose themselves to misery and ruin, by becoming the occupants of it. If the wages of labourers are insufficient for their support they ought to be raised. "Potatoes and butter-milk *, the food of an English hog, form the degrading repast of the Irish peasants; a little oatmeal is a delicacy; a Sunday bit of pork a great and rare luxury." Why potatoes and butter-milk, should be *more degrading*, than bread and cheese, and beer or water, or than tea and bread, which are the general food of the English peasantry, of both sexes, Mr. Carr would find no small difficulty in explaining. We suspect, too, that if an exchange of food for that of their brethren in this country were proposed to the peasants of Ireland, they would reject the offer; so strong is the prevalence of habit, and so true is the old vulgar adage—"One man's meat is another man's poison."—

> "With food as well the peasant is supplied
> On Ida's cliff as Arno's shelvy side.
> And though the rocky-crested summits frown,
> These rocks, by *custom*, turn to beds of down."

In short, nothing is more absurd than the practice of estimating the feelings and comforts of others, by the standard of our own. In our apprehension, the author, instead of proving that the Irish peasants *live ill*, has only proved that the Irish hogs *live well*. Besides, how can he reconcile his notions of their food with the flattering picture which he has drawn of their persons and minds; of their personal strength and beauty, and of their mental accomplishments! of this picture, one of the highest-finished pictures which we remember ever to have contemplated, and drawn in the most animated and glowing colours, we shall only say, that, if it be a likeness, Mr. Carr had not sufficient time to draw it *from the life*. His remarks indeed must be founded on the information of others. We can assure him that we have talked with many people who have passed their whole lives in the country, and who had every possible opportunity of forming a correct judgment, and no disposition nor inducement to misrepresent facts, who have given us a very different account from his. We therefore are inclined to believe that he has been much misled by those

* A few pages farther, Mr. Carr mentioning an unfortunate traveller who had been taken ill on the road, says; "the miserable cottagers in the neighbourhood immediately built her a cabin, and daily supplied her and her children with *milk* and potatoes." It is evident, then, that they have *milk*, and that if they drink *butter-milk*, it must be from choice and not from necessity. Indeed the idea of a man living upon *butter-milk* when *his cow* shares his meal with him, is somewhat strange.

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on whose information he relied; for, of intentional misrepresentation we are sure he is utterly incapable. When he adds, "Depressed to an equality with the beast of the field, he shares his sorry meal with his cow, his dog, and his pig, who frequently feed with him as his equal associates, out of the same bowl;" he evidently mistakes the thing; for, on his own statement, it appears, that the Irish peasant, instead of being depressed by others to an equality with the beast of the field, voluntarily raises the beast of the field to an equality with himself. In short, this is not the language of historical narrative, but the pretty pathos of poetry. But when Mr. Carr ascribes the rebellious proceedings of the peasantry, in the late civil wars, and, consequently, their massacre of the Protestants, without distinction of age or sex, to "this sense of degradation," and to "a conviction that their wretchedness has scarcely any thing below it in the scale of human penury," we are constrained to tell him that he has been egregiously imposed upon, and to refer him to the history of the rebellion for the *true* motives of their conduct. We must leave our author to reconcile the picture of misery which he has drawn in page 291, where he represents the peasantry, as we have seen, as "*depressed* to an equality with the beast of the field," and as feeling a "sense of degradation, and a conviction that his wretchedness has scarcely any thing below it in the scale of human penury;" we say, we leave him to reconcile this picture of the Irish peasant, with that which he draws of him in the very next page, where we found this peasant "abounding with wit and sensibility—in *gaiety of heart and genuine humour unrivalled*—presenting an union of *pleasantry* and tenderness!!!" We could extend our remarks much farther on this subject, but we have said sufficient to put our intelligent author on his guard against imposition and misrepresentation, in his future tours.

The whole of the 11th chapter is devoted to the subject of *bulls*, a subject very naturally suggesting itself to the mind of a traveller on his first visit to Ireland. But Mr. Carr's object is to prove, what nobody will be disposed to question, that bulls and blunders are not *confined* to Ireland. We shall extract two or three of his best specimens.

"Pope, in his Translation of Homer, in speaking of an eagle and her young, says:

> "'Eight callow filled the mossy nest,
> *Herself the ninth.*'"

"Also in his Essay on Criticism:

> "'When first young Maro in his boundless mind,
> A work t' *outlast immortal* Rome design'd.'"

"Dryden sings:

> "'A horrid *silence* first *invades* the ear.'"

"Thomson

"Thomson also sings:

" ' He saw her charming, but he saw *not half*
The charms her downcast modesty *conceal'd.*' "

"Virgil also knew how to make a bull.

" ' Moriamur et in media arma ruamus.' "

" ' Let us die, and rush in the middle of the fight.' "

With all due deference to the author, the merit of making this bull does not, in any degree, rest with the Roman bard; it is entirely confined to his translator; for the legitimate translation of the line is—

" Let us rush into the middle of the fight, and die,"

It not being necessary, as he well knows, to translate Latin word by word, in the order in which the words stand; by doing which, indeed, we should make wretched nonsense of it.

"But the *prize bull* belongs to Milton, who, in his Paradise Lost, sings:—

" ' Adam, the goodliest man of men *since* born
His sons; the *fairest of her daughters,* Eve.' "

"A Welch Bull.—In some part of South Wales, where inundations were frequent, a board was raised upon a post, on which was inscribed, ' You are hereby desired to take notice, that when this board is six feet under water, this road is impassable.' "

As to the *Chinese bull,* contained in an appellation given to the Emperor by his subjects, as a testimony of their gratitude, "The father and *mother* of his people," it is no bull at all, but a figurative expression, highly complimentary and significant, importing that he was *every thing to them.*

On his visit to Limerick Mr. Carr found great subject for lamentation on viewing the House of *Industry.* He tells us, that if the traveller will walk over Thomond's Bridge to see this house—

"He will quit a noble city, gay with novel opulence and luxury, for a scene which will strike his mind with horror. Under the roof of this house I saw madmen *stark naked,* girded only by their irons, standing in the rain, in an open court, attended by *women,* their cells upon the ground floor, scantily supplied with straw, damp, and ill-secured. In the wards of labour, abandoned prostitutes, in rags and vermin, each loaded with a long chain and heavy log, working only when the eye of the superintending officer was upon them, are associated throughout the day with respectable old female housekeepers, who, having no children to support them, to prevent famishing, seek this wretched asylum. At night they sleep together in the same room; the sick (unless in very extreme * cases), and the healthy, the good and the bad, all crowded together. In the venereal ward, the wretched female sufferers were imploring for a little more covering,

* There can be no *degrees* of *extremity.*

covering, whilst several ideots, squatted in corners, half-naked, half-famished, pale and hollow-eyed, with a ghastly grin, bent a vacant stare upon the loathsome scene, and consummated its horror. Fronting this ward, across a yard, in a large room, nearly thirty feet long, a raving maniac, instead of being strapped to his bed, was handcuffed to a stone of 300 lb. weight, which, with the most horrible yells, by a convulsive effort of strength, he dragged from one end of the room to the other, constantly exposed to the exasperating view and conversation of those who were in the yard. I have been well informed that large sums of money have been raised in every county for the erection of mad-houses:—how has this money been applied?"

This is, certainly, a horrible abuse, which ought to be remedied without delay. Humanity shudders at the contemplation of such a receptacle, where persons that ought to be kept apart are indiscriminately huddled together, where all decency and decorum are outraged, and where every thing but good order and good management is visible.

In the same chapter which contains the account of Limerick, we have some remarks on the Irish language, of which, we take it for granted, Mr. Carr speaks, not from personal knowledge, but from information. He says—"it is remarkable for the varieties of its powers; it is affecting, meek, dignified, energetic, and sublime; and so forcibly expressive, that the translation of one compound epithet would fill two lines of English verse. The number of synonima with which it abounds, prevents the ear from being satiated by a repetition of the same word. It has upwards of forty names to express a ship, and nearly an equal number for a house."

For our part, we do not conceive that a variety of words to signify the same thing, is any beauty in a language. It renders it much more difficult to learn, and creates a great deal of confusion, which is not, in our estimation, counterbalanced by any advantages.

"At Limerick I heard one peasant address another, by saying, 'Connas ta tu,' How are you? I am told that the same salutation in Italian is 'Come stai?'" True it is so, but, not knowing the pronunciation of the Irish, we cannot perceive the similitude between that and the Italian. Among the few words which Mr. Carr gives as a specimen of the Irish language, are several which have so near a resemblance to the French, that we are surprized he should not have noticed it. For instance—heaven, *ceal*: French, *ciel*; the devil, *diabal*: French, *diable*; the moon, *luan*: French, *lune*; a cottage, *caban*: French, *cabane*; a nightingale, *rosin-ceol*: French, *rossignol*. Again, the sun, *sol*, which is the same with the *Latin*; as is a rose, *rosa*.

There is great inconvenience in travelling in many parts of Ireland, from the want of a proper circulating medium. Paper-money (if the expression may be used) abounds, from the value of sixpence upwards, the circulation of which is frequently limited to the village whence it is issued; so that travellers are sometimes stopped at a turnpike from having no money which the toll-keeper will take.—

"Bankers,"

"Bankers," our author says, "are almost as common as potatoes in the counties of Limerick, Kerry, and Cork. At a village not far from Limerick, a blacksmith issues sixpenny notes, which circulate in the village, and no farther.

"In the band of one of the militia regiments I saw a banker who had *failed for five pounds!* and, trifling as this sum is, no doubt several suffered by the petty defaulter. In short, were not the inconveniences of such a system greatly oppressive, and the temptation to fraud shocking, these *musquito* bankers would furnish many a smile to the traveller as he wanders through the west and south-west of Ireland; but, as he values comfort and progressive motion, let him be careful how he receives in payment the notes which will be offered to him."

This is an intolerable evil to which some remedy ought to be applied. The establishment of a mint at Dublin would be the most effectual means of removing it; but *some* means ought certainly to be adopted, without delay. In the vicinity of Rathkeale our author saw many of the descendants of the Palatines, who emigrated to Ireland at the beginning of the last century. They are represented as a loyal, laborious, and respectable race of men. "In the rebellion they formed themselves into volunteer corps, and, by essential services, requited the protection which the nation had afforded to them;" (requited the nation for the protection which it had afforded them). "The county which they inhabit has experienced great advantages from their skill and industry; their cottages are built after the fashion of their own country, and are remarkably neat and clean." If we wanted any proof, that the filth and wretchedness which distinguish the cottages of the native Irish, are the result of their own abominable idleness and bad habits, this instance would supply it. If they were as industrious as the Palatines, as orderly, and as well disposed, they might live as comfortably; indeed, Mr. Carr himself observes, "the native peasantry have been much improved by their society and example;" he therefore admits that, circumstanced as they are, their situation is susceptible of improvement by their own efforts; and therefore shews the fallacy of the assertion, that their misery is owing to the oppression under which they labour.

In a poem quoted by our author, for its beauty, no doubt, is the following stanza:

> "Thy hair by beauty's fingers spun,
> Dipt in the *gleam of setting sun;*
> Sheds on thy neck, in wanton play,
> *The mimic drops and pearls of day.*"

This is quite in the *Della Crusca* style; but as it is far too sublime for our comprehension, it would be the height of presumption in us to attempt to criticise it.

Speaking of a Catholic school at Killarney, Mr. Carr informs us, that servants educated there are universally sought for, and he adduces

duces this as an instance "to prove that the great object of the Irish Government ought to be the illumination of the minds of the lower orders, without aiming at *proselytism*." Surely Mr. Carr has here (as, we are sorry to observe, in too many other places), suffered his *liberality* to subdue his judgment. We do not mean to deny that Romanists may make as good servants as *Protestants*; but *why*, because educated at Killarney, they are to be *better*, we cannot conceive. Romanists will never, if they can avoid it, take Protestant servants, and it is therefore not a little unreasonable to call on Protestants to take Popish servants, *in preference* to those of their own persuasion. Whenever our author adverts to religious topics, he appears to be out of his depth; and certainly he knows very little of the duty of a Protestant Government, if he think it forms no part of that duty to afford all possible encouragement to the faith which it professes. He seems, indeed, to think it a crime in those who are placed at the head of affairs, to attempt to make proselytes to that which they do, and must, believe to be, the true religion. If such preposterous sentiments had obtained at the beginning of the sixteenth century, the *reformation* could never have taken place. He adds, "religion, *let it embrace whatever faith it may*, and education, must inevitably create a *love of social order*; *superstition* and *ignorance* must ever engender a spirit which is hostile to it. How many years are to roll away in storm and bloodshed, before this plain, but important truth, shall be admitted or acted upon?" We are afraid that if this *truth* were to be submitted to the test of experience, to be tried by recent events, it would not appear quite so plain, nor so infallible, as our author seems to consider it. We will simply ask him two questions, which may lead him to an investigation that will enable him to ascertain the validity of his own maxim. Passing over the inaccuracy of *religion embracing a faith*, we will ask, first, Whether the *religion* of the French, from 1789 to the present day, *has created a love of social order?* and, secondly, Whether in the religion of the Church of Rome there is no *superstition?* In reference to the last question, we will just remind him, that all persons are disabled from sitting in Parliament who do not, upon *oath*, declare that the leading doctrines of the Church of Rome, namely, transubstantiation, the invocation of the Virgin and of Saints, and the sacrifice of the mass, are *superstitious* and *idolatrous*. Now, Mr. Carr very well knows, that this said Roman Catholic religion flourished, in the highest degree, in France, where no other religion was tolerated, and that a spirit was engendered in that country, most hostile to social order.—He, therefore, if true to his own principle, must infer that it was full of *superstition*; yet is it the very religion which he takes every opportunity to praise, and every attempt to discourage which he most strongly deprecates. Now that we are on the subject of religion, we shall notice all the remaining passages in the book which relate to it. In pages 406, 407, Mr. Carr gives a very brief account of the action brought by Donovan, the baker, against Mr. O'Brien, Vicar-General to Dr. Coppinger, titular Bishop of Cloyne, and priest of the parish

parish of Clonalkilty, for excommunicating him, and depriving him of his livelihood, all the particulars of which our readers have before seen in former Numbers of this Review. Mr. Carr remarks on the trial, in which Donovan obtained a verdict of 50l. damages, that "it clearly exhibits that the influence of the Catholic priest, armed with the terrible weapon of excommunication, is not so omnipotent over his flock as it is usually considered to be." Now, from the whole of this transaction, of which we obtained a much more circumstantial account than our author has given, we drew a directly opposite inference. Indeed he has omitted a very essential part of it, for, after this verdict, the priest had the assurance and the indecency again to attack Donovan in the very temple of peace, and he was literally turned by force out of the chapel.—"A few days after the action was tried before Judge Day, Donovan, the plaintiff, went to mass, when, on entering the chapel, Father O'Brien flew into a violent rage, and exclaimed against him in the most severe language of reprobation, saying that he was a *heretic*, and *accursed* in the eyes of God and man. He said also, that he would divest himself, that is, take his vestment off, which he did accordingly: and that he would not say mass if Donovan remained in the chapel. At last, having worked up his congregation to a pitch of fanatical fury, he hallooed them at Donovan, whom they assaulted, and forcibly dragged out of the chapel. Father O'Brien was indicted for, and convicted of, this gross breach of the peace, at the last quarter sessions for the county of Cork, when it was at the same time proved, that this insolent priest denounced from his altar the sister-in-law of Donovan *."

How Mr. Carr came to omit this very essential part of the case, which he professes to state impartially, it would be difficult to know, if we were not fully aware that he must speak, as we have before observed, not from his personal knowledge, but from the information of others. A few pages farther, he remarks:—

"It is with uncommon satisfaction that I am enabled to state, from *indubitable authority*," (no doubt the same authority whence he derived the garbled account of the dispute between Donovan and O'Brien), "that, with an exception to the oppressive case of Donovan before stated *(a solitary instance)*, the Catholic Clergy in this city (Cork) and throughout the province, are, by their public and private virtue and deportment, eminently entitled to the thanks and *admiration* of the Government. In the discharge of their high avocations, they have laboured to remove the prejudices of the poor, and unenlightened Catholic, have placed his religious happiness on the side of his social duties, and united his faith to the repose of his country."

We heartily wish that we could subscribe to the truth of this state-

* See the Appendix to the Anti-Jacobin Review, vol. xxii, page 507, *et seq.*

ment,

ment, but, unfortunately, *we* are enabled, from authority at least as respectable as that from which our author derived his information, to give it an unequivocal contradiction. If Mr. Carr will take the trouble to refer to that Number of our Review from which the above extract is taken, he will there find a letter from a freeholder of this very county, which contains a number of particular facts, in opposition to his general assertions; and he will plainly perceive that the case of Donovan is *not* "a *solitary* instance." The concluding sentence of the article, which contains that letter, we shall quote.

"We have now shewn the reader the terrific effects of excommunication in the Romish Church, at different periods; and *the unbounded influence* which it gave the clergy, at all times, *is enjoyed in the highest degree by the Irish priests at* THIS TIME. If a Catholic priest adheres strictly to the canonical oath, which he takes at his ordination, he must bear eternal and deep-rooted hatred to a Protestant state; for he swears 'to receive and profess the sacred canons and general councils, particularly that of Trent,' which recognizes and sanctions all the impious and blasphemous doctrines of the 4th Lateran council. That they do faithfully adhere to this oath, we have the most unquestionable proofs, by their having acted as instigators and incendiaries, in all the rebellions, which have agitated Ireland for above two centuries. While the mass of the Irish Roman Catholics yield implicit obedience to their spiritual pastors, who profess such principles, we appeal to the British public, whether it will be safe to trust them with political power, or to give them an opportunity of making laws for a Protestant establishment, which they are bound to subvert by the fundamental principles of their religion."

This account, from one who speaks from *personal knowledge* and not from hearsay, places the flaming panegyric of Mr. Carr in a very prominent, but not a very respectable, point of view. We must here observe, *en passant*, that one part of the eulogy but ill accords with a subsequent declaration of our author, who, in page 511, speaking of the lower Irish generally, says, "sentiments of honour have never been instilled into him; and a spirit of just and social pride, (of) improvement, and (of) enterprize, have (has) never opened upon him. The poor Irishman looks around him, and sees a frightful void between him and those who, in well-regulated communities, ought to be separated from each other by those gentle shades of colouring that unite the brown russet to the imperial purple."—Now, if the priests "have laboured to remove the prejudices of the poor and unenlightened, have placed his religious happiness on the side of his social duties, and united his faith to the repose of his country,"—our author's subsequent declaration of their character cannot be just or accurate. By placing his religious happiness on the side of his social duties (an expression not very correct, nor very intelligible) we must understand him to mean, that the priests have taught their followers to consider the observance of their social duties as necessary to their religious happiness; in order to teach them this, they must, in the first instance, have explained to them the nature and extent of their social duties, (including

ing, we suppose, the duties of subjects to their sovereign), and secondly, must have impressed them with a conviction of the necessity of discharging these duties in order to obtain eternal happiness. If, then, this has been done, with what propriety can it be *said*, that sentiments of honour have never been instilled into them; and a spirit of just and social pride and of improvement has never opened upon them?—

In his general remarks, at the close of the volume, Mr. Carr again adverts to the spirit of *proselytism* which, he says, characterizes the Government of Ireland, and bestows too or three pages of declamation, for we cannot call it reasoning, in order to prove, as far as we can discover his object, the necessity of establishing Popish schools, and of making a provision for the Popish clergy. He thinks that the latter should be put on the same footing with the Dissenting ministers, who receive an annual allowance from our Government. Where he discovered the *spirit* of *proselytism* which gives him so much uneasiness, and why, if it existed, a Member of the Church of England, as we conclude Mr. Carr to be, should be alarmed at it, we are equally at a loss to conjecture. Certain it is, that the present Government of Ireland, whose *liberality* and *wisdom* he praises without measure, has displayed nothing of such a spirit; and equally certain is it that the last viceroy afforded no encouragement to *Protestant* proselytism. The latter, on the contrary, disgusted every loyal Protestant by his marked partiality to the Romanists; and it is notorious that, in one instance, he persecuted one of the King's best Protestant subjects, in order to flatter and court the Papists! The former, though less prone to persecution, is certainly not more disposed to make proselytes;—Indeed, Mr. Carr himself observes, "an Englishman who has never visited Ireland would perhaps be surprized to hear that Catholic priests of high rank;"—Dr. Troy, for instance, whose father kept a whisky shop, in one of the meanest parts of Dublin, and who has no rank but what he has received from the Pope, now the basest of Buonaparte's minions—"are frequently honoured with invitations to the Castle, and are noticed with the gracious attentions which are due to their character by the representative of majesty." This is very like the spirit of proselytism! But what will possibly surprize an Englishman more, will be to hear, that the representative of majesty, of a *Protestant* King, has issued his orders, to all persons within the sphere of his influence, *not to write against Popery*, and has made his *Chaplain*, a Protestant clergyman, the herald of his pleasure, upon this occasion! And this representative, too, is a *whig*, who admires King William, annually celebrates the Revolution, and fervently joins in the convivial wish that "the Princes of the House of Brunswick may never forget the principles that placed their ancestors on the throne!!!" And what were these principles, but the principles of resistance to Popery, which it was the boast of the whigs to oppose and to crush in every possible way! And are we destined silently to contemplate the contradiction and inconsistency which

strongly mark so many of the public characters of the present day! Will no one raise the voice of honest indignation against them; and explain to the world the glaring difference between the principles which they profess and the practices which they pursue?—If so, England is sunk indeed; all her spirit; all her enegy is gone; and her present apathy may reduce our posterity, at no very remote period, (less than *ten* centuries) to the necessity of effecting another *reformation*, and another *revolution!* That there are circumstances in the present times to justify serious apprehensions for the safety of the established church, must be obvious to every man of observation and reflection. If the members of that church, then, will not combine their efforts to avert the impending danger; if they will not employ the instruments which a protecting Providence has placed in their hands for repelling the insidious attacks of Popery, on the one hand, and the united assaults of fanaticism and profligacy, on the other, they will be guilty of a most scandalous neglect of duty, and will richly deserve to lose the vast benefits which they at present enjoy, in the possession of a pure faith and of a Protestant King. We have now done with Mr. Carr's thoughts on religion; on which subject we strenuously advise him never more to employ his pen.

Our author's excursion to the celebrated Lake of Killarney, affords him an opportunity of introducing an anecdote of Lord Castlereagh, highly honourable to that nobleman's humanity.

"In the season of 1787, as the present Lord Castlereagh, then Mr. Stewart, was enjoying the pleasure of an aquatic excursion with his schoolfellow and friend, Mr. Sturrock, near Castle-Stewart, the seat of his Lordship's father, the Earl of Londonderry, unaccompanied by any other person, a violent squall of wind upset the boat, at the distance of two miles at least from shore. Lord Castlereagh, who was an excellent swimmer, recollecting that Mr. Sturrock could not swim, immediately on the boat sinking directed his attention to his friend, swam to him, placed a piece of a broken oar under his breast, recommended him, with the most encouraging composure and presence of mind, to remain as long as he could on this piece of timber, and when fatigued to turn himself on his back, which he showed him how to effect by placing himself in that position. He continued swimming near his friend, occasionally raising his hands, in the hope that some one might discover their perilous situation. Mr. Sturrock, father to the young friend of Lord Castlereagh, and Mr. Clesland, his Lordship's tutor, had been looking at the boat previous to the squall, which they had taken shelter from in a temple in the gardens of Mount Stewart. Upon the storm subsiding these gentlemen quitted the place, immediately missed the boat, and concluded that she was lost. Most providentially they found in the harbour a small boat, into which they sprang, with feelings which it would be in vain to describe, and after rowing with all their vigour for a mile and a half, they at last discovered, as the waves rose and fell, a hat, and not far from it a hand waving; they redoubled their exertion, and came up to Lord Castlereagh, who implored them not to mind him, but instantly to go to his companion. 'Never mind me,' said his Lordship, 'for God's sake go to Sturrock, or he

he will be lost; leave me, I think can support myself till you return." They accordingly left him, and arrived at the critical moment when his young friend had just risen, after sinking the first time, and seizing him by his hair, they drew him quite senseless and exhausted into the boat—another minute, and all would have been over. They then returned to his Lordship and rescued him also. "I leave the reader to imagine the alternate agony and joy, which must have characterized the whole of this awful and impressive scene."

Mr. Carr, on the authority of Mr. Whitelaw, rates the population of Ireland at *five millions*; this may be accurate enough, but it proves a great increase, which is by no means compatible with that systematized *oppression* which he represents the people of Ireland to labour under, and all its consequent misery. He is certainly incorrect in estimating the Romanists at *two-thirds* of the whole population; when, by authentic documents, published by Dr. Duigenan, to which Mr. Carr appears to be a perfect stranger, it has been made evident that the proportion of Romanists to Protestants is not more than *five* to *three*.

At Kilkenny our author met with a company of gentlemen Dramatists, who levied contributions on the public for charitable purposes. These efforts of humanity drew forth the following effusion from his benevolent muse.

"Amid the ruins of monastic gloom,
Where Nore's translucent waters glide along,
Genius and Wealth have rais'd the tasteful dome,
Yet not alone for Fashion's brilliant throng.

"In Virtue's cause they take a nobler aim:
'Tis theirs in sweetest harmony to blend
Wit with compassion, tenderness with fame:
Pleasure the means, beneficence the end.

"There, if the tear on beauty's cheek appears,
(Form'd by the mournful Muse's mimic sigh),
Fast as it falls, a kindred drop it bears,
More sadly shed for genuine misery.

"Nor, if the laughter-loving nymph delight,
Does the reviving transport perish there;
Still, still with Pity's radiance doubly bright,
Its smiles shed sunshine on the cheek of care.

"So if Pomona's golden fruit descend,
Shook by some breeze into the lake below
Quick will *the dimple which it forms extend,*
Till all around the joyous circles flow.

"Blest be the reas'ning mind, the social zeal
That *here* bids Folly from the stage retire
And while it teaches us to think, to feel,
Bids us in tears our godlike bard admire.

" Thus aided, see his rescued genius spring,
Again he pours the frenzy of his song;
With every *feather in his eagle's wing*,
Once more in majesty he soars along.

" Oft deck'd with smiles, his spirit shall explore,
Erin! thy beauteous vales, and classic ground:
And every ripple of thy winding Nore,
To him shall sweetly, as his Avon's, sound."

Towards the close of his book Mr. Carr delivers one of the most unqualified, and, truth compels us to say, one of the most *undeserved* panegyrics that we ever read. Mr. Grattan is the subject of it; and he is represented by our author, as " a great man—one of the *greatest* orators and *politicians* of the age." We have no objection to have Mr. Grattan's speeches and writings compared with the Letters of Junius, though we think him as incapable of composing such Letters, as of writing " God save the King;" but, when we see him held up as the first of statesmen and politicians, we feel it necessary to refresh the memory of the public, and of Mr. Carr himself, on whose eulogy we shall say nothing more, but request that the author will, in a subsequent edition, accompany it with the following extract from the

" *Report from the Committee of Secrecy of the House of Lords, in Ireland, August* 30, 1798.

" Evidence of John Hughes, of Belfast, one of the principal rebels:

" Whilst he was in Dublin, in April, he dined with Neilson (another rebel) at the Brazen Head. Next day Neilson called him up at five o'clock, and they went to Sweetman's, near Judge Chamberlain's, to breakfast. Sweetman was then in prison, but Neilson lived in his house. Neilson took Sweetman's carriage to Mr. Grattan's, and brought him along with him. When he, Neilson, told him he had something to say to Mr. Grattan in private, and desired him to take a walk in the domain. Neilson, however, introduced him to Mr. Grattan first; and Mr. Grattan ordered a servant to attend him to shew him the grounds. He returned in about half an hour; went into Mr. Grattan's library: Neilson and Grattan were then together. Grattan asked a variety of questions touching the state of the country in the North; how many families had been driven out, and how many houses burnt by the Government or the Orangemen? Grattan said he supposed he was an United Irishman; he said he was. Grattan asked him how many United Irishmen were in the province; he said he reckoned 126,000. Grattan asked how many Orangemen there? He said about 12,000. Grattan made no particular answer. Neilson and he left Grattan's house about twelve in the day; they walked to their carriage, which was at Enniskerry; he asked Neilson what had passed between Grattan and him. Neilson evaded the question, but said generally, that he had gone down to Grattan to ask him whether he would come forward, and that he had sworn him. That Grattan had promised to meet him in Dublin before the next Tuesday. He left Dublin that evening, and returned to Belfast.

" *Q.* You have said that you were introduced to Mr. Grattan by Samuel

muel Neilson, at his house at Tinnehinch, in April last. Recollect yourself, and say whether you can speak with certainty as to that fact?

"*A.* I certainly can. About the 28th of April last I went to Mr. Grattan's house, at Tinnehinch, with Samuel Neilson; on going into the house we were shewn into the library. Neilson introduced me to Mr. Grattan, and I soon after walked out, and left them alone for full half an hour. I saw a printed constitution of the United Irishmen in the room.

"*Q.* Can you say that Mr. Grattan knew it to be the constitution of United Irishmen?

"*A.* I can, for he asked me some questions about it. He asked me also a variety of questions about the state of the North. When we were going away I heard Mr. Grattan tell Neilson, that he would be in town on or before the Tuesday following; and I understood Neilson that Mr. Grattan had visited him in prison, and on our return to town, Neilson told me that he had sworn Mr. Grattan; Neilson and I breakfasted that morning at the country house of Sweetman, who was then in prison, and went from thence to Mr. Grattan's in Sweetman's carriage."

One part of Hughes's evidence is contradicted by another of the traitors, *Neilson*, who says, that he "never did swear Mr. Grattan, nor had he ever said that he swore him;" but he admits that he had had two interviews with Mr. Grattan, at Tinnehinch, in April, 1798, and that he "either shewed Mr. Grattan the last constitution of the Society of United Irishmen, or explained it to him, *and pressed him to come forward.*"

It ought to be remembered, that Mr. Grattan has never, to our knowledge, from that time to the present moment, contradicted the testimony of either of these men. Yet the charge which that testimony involved, was nothing less than *misprision of treason!!!*—Mr. Carr gives *ten quarto pages* of extracts from the speeches of this *first of politicians*; and in the next chapter are *six pages* of extracts from the speeches of Mr. Curran.

In his "*general remarks*," alluding to the celebration of the Revolution in Dublin, on the 4th of November, our author says:

"This annual commemoration, which I have described, ought, in my humble opinion, to be discontinued; the tendency of it is to remind two-thirds (three-fifths) of the population of Ireland, whom it is the professed object of Government to conciliate and attach, that that day was a day of humiliation to them; and to make the subject as painfully intelligible as possible, the bands of the different regiments which assist in military *gala* at this *offensive* ceremony, play the following tunes—'The Protestant Boys have carried the Day; Croppies lie down; and the Boyne Water.'"

We are rather surprized that Mr. Carr's liberality, and his tenderness for the feelings of the Romanists, does not extend a little farther, and lead him to propose the abolition of sundry oaths, which the Duke of Bedford, and all the Whigs now in office, must have taken, expressive of abhorrence of the impious and idolatrous tenets of the

Church of Rome; and also the erasure from our Liturgy, of a certain *offensive* service, read on the *fifth* of November.

We have delivered our sentiments with becoming freedom on this book; which a regard for truth compels us to say, is infinitely the worst production of Mr. Carr's pen, whether the *matter* or the *manner* of it be considered. Though we have pointed out many objectionable statements, and many untenable positions, we have by no means extracted all the passages which are liable to censure. Instead of giving scope to his own good sense, and offering his own observations, the author has evidently, in a variety of instances, been led away by the information of those to whom he had letters of introduction, and who have artfully contrived to make him the channel for the conveyance of their principles and opinions to the public. This has been the cause of much disappointment to us, who, having derived great pleasure from the former publications of Mr. Carr, promised ourselves, if not equal, at least considerable, satisfaction from his "Stranger in Ireland;" a title which is, in many respects, particularly appropriate to the book. The style, too, is slovenly, and the language incorrect.—Several instances of these defects we have marked in transcribing the quotations; and the following, in addition, will suffice to justify the charge. "Provided that Monarch *would have* permitted them *to have been* (to be) governed," &c. page 309. "The woods of Ireland once abounded with wolves, which were hunted by a peculiar breed of dogs, now nearly extinct, *called after their own names*," page 312. He *means* to say, called after the names of the wolves, that is, *wolf-dogs:* and not after *their own* names. "I much regretted that my time would not admit of my visiting Castle Forbes, to pay my respects to Lady Granard, another daughter of the Countess of Moira, of (*to*) whom, as well as of (*to*) her Lord, report awakened the strongest desire of the honour of being personally known *to them*," page 436. The two last words should be omitted; but the construction of the whole sentence, besides the violations of grammar which we have noticed, is extremely awkward. We had marked several other passages, but these are sufficient.

We hope the next time to meet Mr. Carr on ground more favourable for the display of those talents, and of those attainments, with which Nature and education have so bounteously endued him.

Remarks on the Husbandry and Internal Commerce of Bengal. 8vo. Pp. 206. 5s. 6d. Calcutta printed; London reprinted, Blacks and Parry. 1806.

THE growing importance of our Eastern Colonies, arising from their increased extent of territory, and consequently of produce, as well as from the present unsettled state of Europe, renders any publication which throws a light on their internal economy and resources, particularly

particularly interesting. It was with great pleasure, then, that we opened this book to peruse accounts, not of military triumphs, and of conquered countries, but of the progress of those arts which tend to civilize and to nourish man—of the state of agriculture, and of commerce, in a country containing twenty-five millions of inhabitants, and looking to the British Throne for protection and encouragement.

These "Remarks" are divided into Six Chapters, which treat of the general Aspect of Bengal—its Climate, Soil, and Inhabitants—Population—Husbandry—Tenures of Occupants—Property in the Soil—Rents and Duties—Tenures of Free Lands liable for Revenue—Profits of Husbandry—Internal Commerce—Grain, Piece Goods, Saltpetre, and other objects of exportation.

In the Chapter on Population, the author enters into calculations, the result of which is, that the inhabitants of Bengal amount to about twenty-five millions. At the close of it he makes the following reflections:

"The desultory speculations in which we have now indulged, cannot avail to determine accurately the population of these provinces; but they render it not improbable that it has been hitherto under-rated. Undoubtedly it is adequate to undertake greater tillage and more numerous and extensive manufactures than now employ the labour of the Asiatic subjects of Great Britain; but wanting a vent for a greater produce, they have no inducement for greater exertion of industry. If more produce were obtained, while no markets were open for the disposal of it, diligence would be unrewarded. The necessaries of life are cheap, the mode of living simple; and, though the price of labour be low, a subsistence may be earned without the uninterrupted application of industry. Often idle, the peasant and manufacturer may nevertheless subsist. A few individuals might acquire wealth by peculiar exertion; but the nation at large can use no more labour than the demand of the market is found to encourage *. If industry be rouzed, the present population is sufficient to bring into tillage the whole of the waste lands of Bengal and Bihar; and, in most districts, improvement may be expected, whenever new channels of trade are opened to take off more or new produce. Of this we are convinced: aware, however, that the culture does require considerable labour; for, in the common husbandry, the land yields several crops within the year. But needing no manure, except for some articles (and manured for these without labour or expence), the same quantity of land should employ fewer hands in Bengal than in England, since the labours of the husbandman suffer less interruption from the inclemency of seasons †. The improvements,

* "This was the case in France shortly preceding the Revolution, and perhaps in part accelerated that catastrophe.

† "It has been estimated, that there are 40,000,000 of cultivated acres in Great Britain, probably including meadows. If this computation be accurate, two-thirds of the area of Great Britain are productive. We estimate one-third only of Bengal and Bihar to be tilled, but this is ex-

provements, which are to be expected from a better and more diligent husbandry, may be appreciated after reviewing the present system of agriculture."

The system of husbandry pursued in Bengal is next explained; and it appears to be susceptible of very great improvement, for, at present, it is wonderfully defective; not only in the *mode* of cultivating the land, but even in the instruments employed for the purpose, which must, as it seems to us, at once increase labour, and diminish produce. We are surprized that the East India Company, who are the *chartered sovereigns* of the country, have not supplied a remedy to this evil.—The want of money is stated by the author as the cause of it.

"In agriculture particularly, which is the basis of the prosperity of a country, the want of pecuniary funds is a bar to all improvement.—While, on the contrary, the employment of money in agriculture would introduce large farms, and from these would flow every improvement that is wanted in husbandry; and such improvements must naturally extend from agriculture into every branch of arts and commerce. Without capital and enterprize, improvement can never be obtained. Precept will never inculcate a better husbandry on the humble, unenlightened peasant. It could not, without example, universally persuade a wealthier and better informed class. Positive institutions would be of as little avail. The legislator cannot direct the judgment of his subjects; his business is only to be careful, lest his regulations disturb them in the pursuit of their true interests.

"In Bengal, where the revenue of the state has had the form of land-rent, the management of the public finances has a more immediate influence on agriculture than any other part of the administration. The system, which has been adopted, of withdrawing from direct interference with the occupants, and leaving them to rent their fields from landlords, will contribute to correct the abuses and evils which had formerly rendered the situation of the cultivator precarious. But not having yet produced its full effect, there is still occasion to review the system of finances, under which abuses had grown, and had placed the occupant in a precarious situation, as truly discouraging to agriculture as any circumstance yet noticed; for, without an ascertained interest in the land for a sufficient term of years, no person can have an inducement to venture his capital in husbandry."

This last observation is particularly just; and we are sorry to see that a truth so obvious in itself, and so important in the results to be deduced from it, should be treated with so much neglect, even in England: where great landed proprietors, in too many places, refuse to grant leases to their tenants; by which means, they are sure to obtain

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clusive of pasturage and lays or fallows. In England, it should seem, there are four acres of arable and meadow land for every inhabitant; in Bengal, little more than one acre of tilled ground for every person. The present population, then, is fully adequate to the cultivation of all land that is now waste."

less

less rent for their farms, and the land cannot be properly cultivated; because no tenant in his senses will expend money in improvement, when he is liable to be turned out before he can reap the advantage of it. This is an evil of a most serious nature; originating in a despicable desire of retaining a despotic authority, alike injurious to him who exercises, and to him who is the object of it.

In the fourth chapter, the different species of tenure and of occupancy are explained. But it appears to be a subject not very clearly understood. The tenant generally pays his rent *in kind*, the amount varying from one-third, to one-half, of the produce of the land. Among the productions of the soil of Bengal, which are objects of commerce, are sugar, tobacco, silk, cotton, indigo, and opium. Of the culture of the latter, which is stated not to be a very profitable crop, we have the following account.

"Opium, it is well known, has been monopolised by Government. It is provided in the provinces of Bíhar and Benares, and sold in Calcutta by public sale. For many reasons this monopoly seems less exceptionable than any other. It is doubtless a rational object of policy to discourage the internal consumption of a drug, which is so highly pernicious when employed for intoxication. It must not, however, be concealed, that by the effect of the monopoly, Bíhar has lost the market of the western countries, which formerly were thence supplied, but which now raise as much as is consumed within their limits, and even furnish some opium to the British provinces. Nevertheless, if the first grower receive, from the monopolist, as equitable payment as the competition of free trade could afford him, the monopoly cannot be deemed a public injury; it only takes, for the benefit of the state, what otherwise would afford gain to a few intermediate traders.

"When the drug was provided by contract, the price paid to the first grower was regulated by the contract made with Government. The contractor gave advances to such peasants as were desirous of undertaking the culture, and received the raw juice of poppy at the rates fixed by his contract. On a medium of these rates, adverting to the quantity which may be estimated on each, the raw opium appears to have been bought at the price of one rupiya for ten sixteenths of a sér, or for one pound and a quarter nearly.

"A learned and very ingenious inquirer estimated the produce of one acre at sixty pounds of opium; but we think he must have been misled by the result of trials on very fertile land in a fortunate season. Such information as we have been able to obtain, has led us to estimate little more than four sérs or eight pounds of opium from a bígha reduced to the standard of four cubits of the pole, or forty yards to the rope; and the cultivator also reaps about seven sérs of seed, which may bring eight anas, if sold for food, or for the oil that may be expressed from it.

"This produce, from a plant which requires a good soil well manured, is by no means equal to the production of similar soils whereon other valuable plants are raised. At the same time it requires more labour and attention; and, in fact, that it is less profitable is apparent from the circumstance of the peasants not *ambitioning* this culture, except in a few situations

situations which are peculiarly favourable to it. In other places they either engage with reluctance, or from motives very different from that of the expectation of profit.

"Many cultivators obtain from the same land a crop of pot-herbs, or some other early produce, before the season of sowing the poppy. It is reckoned a bad practice: whether it be so or not, the labour of the culture is not diminished by having taken an early crop. The land must in either method be thoroughly broken and pulverised, for which purpose it must be ploughed twelve or fifteen times; this work is succeeded by that of disposing the field for irrigation: several weedings, a dressing of manure, and frequent watering, employ much labour; but the most tedious occupation is that of gathering the opium, which, for more than a fortnight, employs several persons in making incisions in each capsule in the evening and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven rupiyas eight anas, is not more advantageous than the cultivation of corn: even computed at sixteen rupiyas, according to the estimate of produce above quoted, still it is less profitable than sugar-cane and mulberry.

"But, in the culture of opium, there are circumstances which may, and which, in some places, actually do, render it alluring. In estimating the medium produce, we adverted to the accidents of season, to which this delicate plant is particularly liable from insects, wind, hail, or unseasonable rain. The produce seldom squares with the true average, but commonly runs in extremes: while one cultivator is disappointed, another reaps immense gain; one season does not pay the labour of the culture, another, peculiarly fortunate, enriches all the cultivators. This circumstance is well suited to allure man, ever confident of personal good fortune.

"The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by oil of poppy-seed, to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy-seeds have been thrashed out.

"This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with gum of the mimosa; other foreign admixtures have been conjectured, such as cow-dung, gums, and resins, of various sorts, and parched rice.

"The facility of adulterating opium, and the consequent necessity of precautions against such frauds, are circumstances which would justify the monopoly, were it even objectionable on other considerations. In a free commerce, the quality might probably be more debased to the injury of the export-trade."

Our author contends that a sufficiency of tobacco might be raised in Bengal for the supply of Europe. Surely this is an object well worthy the attention of our Government, who, if we mistake not, will

will soon be reduced to do from necessity, what justice and sound policy should lead them to do; that is to give a decided preference to our own colonies over all foreign states, whether belligerent or neutral; and to open, by that means, new markets for the consumption of our manufactures. What is said on the subject of tobacco is too important to be omitted here.

" Though it require an excellent soil, tobacco might be produced in the greatest abundance to supply the consumption of Europe. Raised cheaply, it would yield a considerable profit to the exporter upon moderate freight. Small experiments have been made. Of their success we are not accurately informed; but we have reason to suppose, that the tobacco of Bengal was not of the quality or had not the preparation which are desired by the European consumer. Yet it cannot be doubted, that, under the immediate direction of persons sufficiently acquainted with the quality that is preferred in foreign markets, tobacco might be raised to suit them at no greater expence than in the present management: and, if it were provided purposely for exportation, it would be invested with a less advance on the original cost, than it can have been yet procured at a market remote from the place of growth, after passing through the hands of intermediate dealers, who trade on small capitals, and who, therefore, need large profits.

" Tobacco might be shipped at the rate of three current rupiyas and a half, or (including every charge for duties and agency in Calcutta) at less than four current rupiyas for a mán. The best tobacco bears a greater but arbitary value; the worst, on the contrary, costs much less: we take the usual price of a middle sort, and suppose that it can be shipped at that rate, and that it could support a competition with the ordinary kinds imported into England from North America.

' One ton, or 27 mâns, at four Ct. Rs. per mán, 108 Ct. Rs.			£10 16 0
' Interest and insurance, at fifteen per centum			1 12 6
' Freight payable in England, at six pounds sterling			6 0 0
			£18 8 6
' Sold at thirty shillings per cwt. exclusive of customs and excise	£28 0 0		
' Charges of merchandise, &c. as reckoned by the India Company on other goods, at three per centum	0 14 9		
			27 5 3
Profit			£8 16 9

" If freight must be paid at 15*l.* per ton, a loss would be sustained, unless the tobacco equal the best sorts that are imported from America."

If the reduction of freight from 15*l.* to 6*l.* be practicable, and such advantages would result from it as are here stated, in respect of so many objects, is it not a species of suicide, not to adopt the necessary means

means for its reduction? Sugar, too, may be cultivated in Bengal, to a still greater extent; but it labours under the same disadvantage, in respect to the expence of importation. In respect of this article, indeed, more may be said, on the ground of policy, as the importation of it would interfere with the staple produce of our West India islands. Still it is a matter deserving the most serious consideration.

"From Benares to Rengpúr, from the borders of Asám to those of Catac, there is scarcely a district in Bengal or its dependent provinces wherein the sugar-cane does not flourish. It thrives most especially in the provinces of Benares, Bihar, Rengpúr, Birbhúm, Birbwan, and Médnipúr; it is successfully cultivated in all, and there seem to be no other bounds to the possible production of sugar in Bengal, than the limits of the demand and consequent vend of it. The growth for home-consumption and for the inland trade is vast, and it only needs encouragement to equal the demand of Europe also.

"It is cheaply produced and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with most frugal simplicity. The necessaries of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant, and the price of labour is consequently low. Every implement used in tillage is proportionably cheap, and cattle are neither dear to the purchaser nor expensive to the owner. The preparation of sugar is equally simple and devoid of expense. The manufacture is unincumbered with costly works. His dwelling is a straw hut; his machinery and utensils consist of a mill, constructed on the simplest plan, and a few earthen pots. In short he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

"The same advantages do not exist in the West Indies. It is worthy of observation, that the labour of the negro constitutes more than three-fifths of the cost of sugar in Jamaica. So that, if the West Indian planter were even able to substitute straw huts for his expensive buildings; or simple implements and earthen vessels for his intricate machinery and costly apparatus, still the price of labour would be an insuperable bar to a successful competition. Independently of calculation and comparison, it is obvious, that the labour of a slave must be much dearer than that of a freeman, since the original purchase will always form a heavy charge, from which hired labour is exempt. Moreover, the West Indian slave has no incentive for exertion; nor can he be roused to it, by the smart of recent chastisement or the dread of impending punishment.

"Slavery, indeed, is not known in Bengal. Throughout some districts, the labours of husbandry are executed chiefly by bond-servants. In certain provinces, the ploughmen are mostly slaves of the peasants for whom they labour; but, treated by their masters more like hereditary servants,

ervants, or like mancipated hinds, than like purchased slaves, they labour with cheerful diligence and unforced zeal.

" In some places, also, the land-holders have a claim to the servitude f thousands among the inhabitants of their estates. This claim, which s seldom enforced, and which in many instances is become wholly obso- ete, is founded on some traditional rights acquired many generations ago, n a state of society different from the present: and slaves of this des- ription do in fact enjoy every privilege of a freeman except the name; r, at the worst, they must be considered as villains attached to the lebe, rather than as bondmen labouring for the sole benefit of their wners. Indeed, throughout India, the relation of master and slave ap- ears to impose the duty of protection and cherishment on the master, as uch as that of fidelity and obedience on the slave, and their mutual con- uct is consistent with the sense of such an obligation; since it is marked ith gentleness and indulgence on the one side, and with zeal and loyalty n the other.

" Though we admit the fact, that slaves may be found in Bengal mong the labourers in husbandry, yet in most provinces none but free- en are occupied in the business of agriculture. The price of their daily bour, when paid in money, may be justly estimated at little more than e ana sica, but less than two-pence sterling. In cities and large towns e hire of a day-labourer is, indeed, greater; because provisions are there arer, and the separation of the man from his family renders larger earn- gs necessary to their support: but, even in the neighbourhood of Cal- tta, men may be hired for field-labour at the rate of two rupiyas and a lf per mensem, which is equivalent to two-pence half-penny per diem. ompare this with the price of labour in the West Indies, or compare ith it the still cheaper hire of labour by a payment in kind, a mode hich is customary throughout Bengal. The allowance of grain, usually ade to strong labourers, cannot be valued at more than one ana, and does reality cost the husbandman much less. The average would scarcely ex- ed a penny half-penny. In short, viewed in every way, labour is six nes, perhaps ten times, dearer in the West Indies than in Bengal."

If the advocates for the abolition of the Slave Trade should succeed their attempts, our Indian colonies will, very soon, be the only ace to which we can look, with any degree of certainty, for an equate supply of this useful article. Cotton is another article which ay be supplied, in great quantities, from Bengal; and our author is opinion, that if the cotton-yarn were imported into this country, considerable reduction of price would be the consequence. Raw k is also a material object of attention to the cultivators of that coun- , the mode of planting the mulberry, the leaves of which form the od of the silk-worm, is thus accurately described.

" To plant a new field, the waste-land is opened with the spade in the nth of April; good soil is brought, and enough is thrown on the field raise it one cubit. The ground is well broken with the plough, and elled with an implement, which in form resembles a ladder, but which plies the place of a harrow. The mulberry is planted in October; the s are cut a span long, and are thrown into a hole and covered from the sun;

sun; they are continually watered until, at the end of a fortnight, they begin to vegetate. They are now transplanted into the field, in holes distant a span from each other, and nearly one span deep; four or five cuttings are placed obliquely in each hole, which is then filled up so as to cover the slips with a finger of earth closely pressed down. So soon as the plants appear in December, or January, the field is weeded. In April, when they are grown to the height of a cubit, they are topped, so as to leave a stem one hand high; otherwise it is thought that the leaves would be bitter and hard, and that the worms would refuse them. A hand-hoeing is now given, and a fortnight afterwards the leaves are ready for use. The plant is then cut down a little above the root, and the silk-worms are fed with the leaves; the field is weeded, if necessary, and another crop is obtained in June, and a third in July; but the leaves only of this last crop are gathered, without cutting the stem, because that operation at so late a season would, it is apprehended, injure the plant. The field is again weeded, and a fourth crop is ready in September: after gathering it, the ground is ploughed four times with two ploughs, and levelled with the implement above-mentioned. In November, a hand-hoeing assists vegetation and accelerates the best crop, which is cut in December; this is followed by a hand-hoeing and weeding, and is succeeded by another crop in March. The same course recommences; and the field, if sufficiently attended and laboured, will continue to be productive during many years."

The mode of feeding the worm, and of preparing the silk, with the expence of the whole course of management, is afterwards explained; by which it appears that the extended cultivation of this object of commerce would be productive of the greatest advantages. In support of the propriety of allowing the importation of cotton-yarn, the author uses the following forcible arguments.

"To a government enlightened as that is, by which British India is administered, it cannot be a trifling consideration to provide employment for the poorest classes. No public provision now exists in these provinces to relieve the wants of the poor and helpless. The only employment in which widows and female orphans, incapacitated for field-labour by sickness or by their rank, can earn a subsistence, is by spinning, and it is the only employment to which the females of a family can apply themselves to maintain the men, if these be disqualified for labour by infirmity or by any other cause. To all it is a resource, which, even though it may not be absolutely necessary for their subsistence, contributes, at least, to relieve the distresses of the poor. Their distresses are certainly great; and among none greater than among the many decayed families which once enjoyed the comforts of life. These are numerous in India; and, whether they be entitled to the particular consideration of government or not, they have certainly a claim on its humanity.

"In this view, it appears essential to encourage an occupation which is the sole resource of the helpless poor. That such encouragement would supply commercial advantages to England, we think can be also proved. For this purpose, it might be shewn that cotton-yarn could be imported into England from Bengal cheaper than cotton-wool. Large quantities of fine

nen and woollen-yarn are admitted, duty free, from Ireland. If it be ot considered as injurious to the manufacturing-interest of Great-Britain o permit the importation of linen and woollen-yarn, why discourage that f cotton-yarn from Bengal by a heavy duty, besides all the other impe- iments which we have so often occasion to notice?"

We confess we can see no reason for the prohibition. These re- iarks we strongly recommend to all persons who take an interest in ie prosperity of our Asiatic commerce, as conveying much useful in- ormation, and much wholesome advice.

POETRY.

Signs of the Times; or, A Dialogue in Verse. 8vo. Pr. 46. 1s. 6d Gower and Smart, Wolverhampton; Longman and Co. London. 1806.

WHEN a satirist takes up his pen in defence of the throne and the ltar, to support their friends, and to ridicule or to lash their enemies, e is entitled to the gratitude of all who think that the altar and the hrone are the safeguards of society. The bard, whose production is be- ore us, has this object in view; and his efforts to attain it are marked with spirit, ability, sense and genius. In his Preface he observes:

"Our enemies have found by experience, that the citadel is not to be taken by storm. They have therefore changed their mode of attack, and are now busily employed in sapping its foundation. Their efforts are di- rected against the three great pillars and supports of our Constitution— religion, morality, and obedience to the laws; well knowing that, if these fall, the glorious fabric will soon be humbled in the dust. The civil power, armed with its own laws, and quick and decisive in its operations, has nearly driven its assailants from their intrenchments. The more vul- nerable parts, are religion and morality. These are, unfortunately, con- sidered as mere outworks; at least they are certainly less strictly guarded. The adulterer, the seducer of female youth, the drunkard, the sabbath- breaker, and the preacher of heresy and schism, meet with little or no res- traint; while the jealous eye of the law traces to his garret the most in- significant libeller of the State; and the strong arm of justice soon brings him to condign punishment."

This is a melancholy, but, we are sorry to say, a true picture; and where the law is either silent or passive, it behoves the press to correct the evil; it is a powerful instrument; it has overturned one Monarchy: may it serve to uphold another; by timely censure of those vices in the highest ranks of society, which, by exciting indignation and contempt, instead of respect and esteem, shake the very pillars of a State, destroy the cement of the fabric, and threaten its entire subversion! But it seems active only in *politics* and *party*, while on the more essential duties of *reli- gion* and *morals*, it is either passive and inert, or actively mischievous.

"Through

"Through the medium of the press, and by the aid of fanatical preachers, our enemies are still endeavouring to loosen the attachment of the people to their religion and its ministers; and very many of those who are often, erroneously, styled better sort of people, are, by their licentious manners, and criminal conformity, unthinkingly leagued with them in the closest alliance. Not only books of science, histories, novels, plays, and poems, but even a treatise on farriery, abound with sneers at the Bible, and with open or concealed ridicule of its holy precepts and doctrines. They endeavour to discredit both the Mosaical history of the fall of man, and the account of his redemption by our Lord and Saviour Jesus Christ. The shield of faith will easily guard the Christian veteran against such attacks. But the wounds which young and inexperienced minds receive from them are incalculable. From them they are supplied with ready made witticisms and objections against Church and State: and they who were accustomed to hear and to obey, suddenly become, in their own esteem, of more understanding than their teachers. A pointed sarcasm against the Gospel, in the midst of a smoothly flowing popular poem, or a high-wrought novel, strikes forcibly upon a mind that is not fixed in the faith: and often turns into a very different channel that course in which the religious thoughts had been accustomed to flow. Indeed it is placed there for that express purpose.

"Among the baleful productions of the present age, those of the spurious Pindar hold a distinguished rank. The gross manner in which they have ridiculed our beloved Monarch, ought to have blasted for ever their claim to wit. Instead of that, every virtuous and loyal man must reflect with regret, that thousands, for the trifling gratification of an ungenerous laugh, have given a wide circulation to the most gross scurrility against a Sovereign, in whose cause, united with their own, a whole nation is in arms."

The "Dialogue" is between the bookseller and the author, the former deprecating all attacks upon books as hurtful to *trade*; and the latter pointing out their wicked, or their mischievous tendencies. Peter Pindar's works are the first which incur the severe lash of our moral satirist.

"BOOKSELLER.

"But why so captious, since his lyric strains
Are heard but seldom—

"AUTHOR.

"—Still his verse remains:
Verse * that has pav'd as broad a way to treason,
As Modern † Justice, or Paine's Age of Reason.
Tho' weak the shafts of ridicule may be
'Gainst Reason's regular artillery,
Yet, like the reed the wily Indian spits ‡
From brake or bush, it poisons what it hits.

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* "Verse that should have been burnt by the hands of the common hangman. † "By a modern Philosopher.

‡ "The custom of blowing poisoned darts through hollow reeds, is somewhere recorded: but where, memory does not at present suggest.

How

How soon does virtue sink in his esteem
Who makes, or sees it made, a sportive theme?
Teach men to laugh at God as well as Kings,
To scorn his laws, and scoff at sacred things;
Soon they become, by large and rapid strides,
A horde of Atheists and of Regicides.
E'en smile at Vice, you make its powers expand,
And spread its poison thro' a tainted land.
Thus did the Nation's favouring smiles infuse
Gross impudence; his Priapean Muse
(For raise his merit to what pitch you will
His was pre-eminence in writing ill),
Dar'd in low rhymes this well known truth to scan,
"A Monarch has the failings of a man."
But right or wrong to some it matters not,
Give food for laughter, and they care not what.

"BOOKSELLER.

Has he not gain'd a never-dying name?

"AUTHOR.

Yes; doom'd to endless infamy and shame.
Still would his Muse, in lyric strains, I ween,
Have wreath'd lewd laurels round his brow obscene,
Had not brave Gifford—hear vile wits and dread!
Broke at one blow his goose-quill * and his head.
Thus, when the sun on some rank spot of earth,
Gives the gross Phallus Impudicus birth;
A Fungus first, unheeded and unknown
It breeds that humour justly styl'd its own:
Sudden it bursts—the pointed fragments spread,
And forth the Phallus rears its viscous head;
Stronger and stronger then its fumes exhale,
'Till fœtid vapours dance upon the gale.
Man turns aside; but flies, on sense intent,
Die in the vapour and increase the scent,
'Till some bold hand shall break its rancorous crown,
And kindly knock the public nuisance down."

Having dismissed this poetaster, he next attacks our novel-writers, and other disseminators of bad principles.

"I always scorned his lyre,
And all that dribbling, scribbling, petty fry,
That crawls in prose, or hops in poetry.
Your love-sick bards, your novel-writing misses,
Who teach e'en babes to dream of nuptial kisses!

* "For which piece of service he has the thanks of every good man and loyal subject. These lines evidently allude to that "drubbing" which Pindar received from the first satirist of this age. Peter has never written with spirit since."

Oh! they're a pest, they fly-blow in the mind
Each virtuous thought, and leave their eggs behind;
The next warm tale, with luscious mischief rife,
Hatches the spawn and calls it into life.
Would they, contented with their own dull sphere,
Beyond their line no longer interfere;
It might be bearable, and one might laugh
To see their volumes, meagre, cut in half,
Where stilted sentiment full dress'd appears,
Wiping, with either hand, the tender tears;
Puling along with blear'd and blubber'd eye
Till the last sad catastrophe draw nigh;
Decorous readers then are grave or gay,
As authors make their heroine away;
They laugh or cry, just as she chance to swing
Her last, in hempen or in silken string.
But my blood boils with more than common rage
To see these paltry scribblers of the age,
Lard their lean lines of sentiment and rant
With scraps of modern philosophic cant,
E'en horse physicians *, quitting sprain and splint,
Burst from the stable, and rush forth in print;
From deep researches into spavins find
God's word a jest, and all his Prophets wind.
Each rhymer now a Machiavel must be,
Each Miss, a critic on our Liturgy.
What! must that fabric our forefathers rear'd,
Admired thro' ages and yet still rever'd,
Fall to the ground! because in tinkling song
Some poet tells us the foundation's wrong?
Must we no longer, on the Gospel plan,
Believe God's mercies shed on fallen man,
Because some Misses, scribbling for the day,
Too proud to learn, and much too proud to pray,
By modern candour and false feeling led,
May dare to censure what they never read?"

Though we cannot agree with our author in the *universality* of his censure of novels, that is, in the extension of his censure to all novels, we must concur with him in his character of the generality of modern productions of that description, the *style* and *manner* of which he has very aptly delineated.

"Loud groans the press with such incongruence,
Outraging Nature, Feeling, Virtue, Sense;

* "Such books as the one here particularly alluded to, should not be made public without an antidote to the poison they contain. The reader who may be desirous of a more intimate acquaintance, is therefore referred to the Anti-Jacobin Review for April, 1803, page 402."

With

With limping lines, each lagging on a brother,
Like hounds ill-coupled tugging at each other;
With prose that flounces at one knows not what,
Like nags between a canter and a trot;
Stuff'd full of mysteries and hair-breadth 'scapes,
Intrigues, adulteries, fornications, rapes,
And scenes so big with giant-wonder fraught,
You'd swear the night-mare had inspired each thought:
Such are the horrors of each goblin'd tale,
They make old Rawhead at himself turn pale * :
Printers, compositors, and devils too,
See, as they print, their office lamps burn blue,
And hear (for conscience will be heard at last),
Groans of starv'd authors howling in each blast.
Priests of his orgies! solely did you own
Grim-visag'd Moloch's God of Terror's throne,
In calm contempt your offspring might expire,
This hand should help to pass them thro' the fire:
But since your wreaths, obscenely, will entwine
Not Moloch's only, but Priapus' shrine;
Bold indignation shall inspire my Muse,
And give that ardour, Nature may refuse.
Shame on the times! that each lewd book should find
Access so easy to the female mind;
Books, which so far all decency exceed,
That common modesty should blush to read.
To stop their progress what can now suffice?
Alas! not Argus with his hundred eyes.
Some *trusty servant* will to Miss convey
The high-wrought novel, or indecent play;
Or send them out, I've known it to be fact,
Like Sir John Falstaff, in foul linen pack'd.
Who traffic thus, whate'er their bodies be,
Have minds with little left of chastity.
In Christian minds such books as those, I trust,
Raise no emotion but supreme disgust.
Foes of the human race! ye fiends who plan
Schemes to accomplish what your sire began;
Debase our men, the ruin is begun:
Corrupt our women, and the work is done.
For then shall burst each social tie that binds
The sacred union of congenial minds;
While vague philanthrophy with subtile art,
Supplants his country in each Briton's heart;

* "Quid mirum? ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues?"

Then the lewd orgies of some hell-born sprite
Shall stalk triumphant o'er each Christian rite:
False to our trust, from this devoted shore
Shall fly Religion, to return no more,
And in one chaos of corruption end
The Heav'n-born names of Christian, Patriot, Friend."

The danger of corrupting the morals of women, was very ably displayed in a Sermon, preached by Mr. Norris, at Hackney, and reviewed in one of our former volumes. The illuminati of Germany reduced the plan to practice, and found it succeed to the utmost of their wishes. The French philosophists made great use of the women in bringing about the Revolution; but they were ready corrupted to their hands.

Critics next come in for their share of our satirist's censure. It would be a ridiculous affectation of humility in us, one of the chief objects of whose work it was to expose the scandalous partiality, and unprincipled conduct of the critics of the day, to disclaim all pretensions to the praise which he bestows on our humble, but well-intended, efforts. We feel that we deserve it; and therefore we shall not hesitate either to extract the passage which contains it, or to subscribe to the justice of his attacks on Reviews, some of which we have fortunately succeeded in suppressing, while we have the satisfaction of knowing that we have greatly restrained the formerly-unbridled profligacy and licentiousness of others.

"Fie! fie! remember how with rancorous hate
They laugh'd at, sneer'd at, slander'd Church and State:
Who wrote for either, for his country's weal,
Was doom'd the vengeance of their wrath to feel:
E'en poets, doctors, lawyers, politicians,
And, eke, the fiddlesticks of poor musicians,
That chanc'd but yearly, in the courtly mode,
To scrape in concert with a birth-day ode,
As they who hold the brush and colours paint
What interest leads a devil or a saint;
As they who objects through claude glasses view,
Can turn to crimson what in fact is blue;
E'en so each volume varies in its hues,
Just as your Critics spectacles may chuse;
Chromatic lenses! that refract with ease
And throw on objects just what shade they please.
The gaping lad fresh from the North, or South,
Not more mistakes the gaping Bull-and-Mouth,
Than he who fancies in their works to find
Aught like the transcript of an author's mind.
Long did they rule with more than iron rod,
While timid authors trembled at their nod:
E'en Pindar trembled, lest their misplac'd aid
Should paint him virtuous *, and destroy his trade,

* "Pindar's wit receives much of its point from that air of looseness of morals and irreligion which pervades his poetry; as well as from that cool impudence with which he expresses himself."

First,

First, daring wight, the British Critic rose
To measure pens with such a host of foes:
Tho' right its tenets, tho' well meant its zeal
Few heed its praises, few its censures feel,
Since, *now and then*, an ill-directed blow
Knocks down a friend in aiming at a foe.
But when, undaunted, high above the rest,
With Cato's spirit, and a Briton's breast,
The Anti-Jacobin * display'd his banners,
How soon the Monthly mended in its manners!
Now fall'n its crest, now chang'd its lofty note,
Its utmost effort is—to sneer,—misquote;
Or, if it better serve *the good old end*,
Point the blunt arrow of some feebler friend,
And eke its broken feathers with an imp;
For bawds past sinning condescend to pimp.
Thus have I seen a spider, huge, belay
Her slender cords across some narrow way,
Where flies unnumbered fell beneath her jaw
To cram her venom'd, swoln, insatiate maw;
But when some wasp with bold undaunted wing,
Burst her flim web, and shew'd that he could sting,
Slink to her hole; then just crawl out and try
To splice a cobweb for some unarm'd fly.
Still Orthodoxy is Ithuriel's spear,
It makes the Monthly's cloven foot appear;
Name but a Bishop,—strait its fingers itch
To give his Lawn a Presbyterian twitch:
Each rhyming Deacon, or prose-writing priest
'Scapes not without a rap or two at least.
Full on thy head, poor Analytical,
The Anti-Jacobin a blow let fall:
Yet safe thy head, for nature, ever kind,
Crested that over with a seven-fold rind †,
Thy gaping friends no anodyne impart ‡,
But left thee dying of a broken heart §.
Sick is the Critical; sore sick;—and must
With thee be soon laid side-long in that dust

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* "Besides the Anti-Jacobin and the British Critic, there are some other Reviews and periodical works decidedly in favour of our Constitution in Church and State; and strenuous in the support of religion and morality; such as the Orthodox Churchman's Magazine, &c. &c."

† "Επταβοειον."

‡ "In a periodical publication, of a spirit congenial to the Analytical Review, it was made a matter of wonder "why such a Review, supported by gentlemen of acknowledged learning and abilities, should gradually decline." The above information must therefore be peculiarly gratifying, as it fully removes all cause for wonder."

§ "By which disease it departed this life, A. D. 1799."

Which, sexton grim, Oblivion o'er each breast
Shall throw, thrice throw, to lay your spirits to rest."

The bookseller, enraged at this abuse of works of every description, recommends him, if he is determined to satirize, to make the stage the vehicle of his satire. Upon which our author exclaims:

— "What! the play-house mend us?
From such morality good Lord defend us?
Cast but an eye upon your boasted stage—
(Who write for that will write to please the age,
Will paint such Women as most men desire,
Such glowing Heroes as the fair admire)
Mark the broad grin at each unseemly tale,
Whilst the eye sparkles underneath the veil;
Hear the loud buz that speaks the applause of man,
Mix'd with sly plaudits of the ruffling fan.
With bursts of thunder when the Boxes roar,
And the huge fabric trembles to its floor,
What is the object? is it virtue's cause
That always raises such immense applause?
Is it chastisement on his impious head
Who dares to violate the marriage bed?
Or yet on his who robs his Father's bank
To hire some strumpet of superior rank?—
The rake is grac'd with every winning art,
A polish'd manner, and 'extreme good heart.'
The husband leads a moping, churlish life,—
Perhaps, with reason, jealous of his wife.
The spendthrift, generous, ever apt to dole
In deeds of alms that very cash he stole.
The Father storing thousands every year,
Yet close, penurious, and amazing queer.
By drawing characters extremely nice,
With cobweb virtues and substantial vice,
Painting the husband and bamboozled sire
With awkward manners and uncouth attire,
Does not the Drama rather strive to make
Favourites of both the spendthrift and the rake?
O! virtuous patterns of your moral stage!
O! rare examples for the rising age!
Whence they may learn such modern truths as these,
Gain easy manners, be what else you please:
O! school for morals! O! pure ethic college,
Where modest women gain immodest knowledge;
Where bashful virgins learn to grow less nice,
And bronze their features in the blaze of vice;
Fresh from the nursery, there the blushing maid
May see the price * of prostitution paid;

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* "Not to mention others, there is a scene in the farce of the Citizen so truly disgusting, that it is wonderful *a virtuous and religious people*, should bear a second repetition of it."

Ogled

Ogled by bullies and fat bawds, may sit
Three hours to hear obscenity * for wit."

The notes at the end of the book exhibit much good sense and sound judgment, on religious and moral subjects; and reflect great credit on the author, as a man and a Christian. The anecdote respecting the novel means adopted for promoting the circulation of a profligate novel, is curious.

"'Like Sir John Falstaff, in foul linen packed.'

"This was literally the case with that quintessence of senatorial wisdom 'the Monk.' The play-bill of a strolling company conveys the following important information to the wives and daughters in the neighbourhood. 'Theatre, ———, on Monday will be presented, the Drama of the Castle Spectre, *written by Mr. Lewis*, M. P. *author of the celebrated novel of the Monk, &c.*'—Celebrated truly! Thus does one nuisance † puff off another. And hence the young ladies in the neighbourhood not only go to see the Castle Spectre, but call at the circulating library for *the celebrated novel of the Monk*. You scarcely enter a house, where there are young women, but you see the most despicable trash, under the denomination of a novel, lying upon the chimney-piece. Whoever reads *the celebrated novel of the Monk*, written by an M. P. and at the same time reflects that M. P. means a Senator, a Counsellor, a Legislator of a nation which boasts of possessing, in its purest form, that blessed religion which imperiously forbids all approaches towards evil:—The M. P. in the present instance, must forcibly remind him of the adage 'Monachum non facit cucullus.'"

Calista; or, a Picture of Modern Life. A Poem, in three parts. By Luke Booker, LL. D. 4to. Pp. 32. 2s. 6d. Button and Son.

MR. Booker's muse is honourably enlisted in the same service as the muse whose moral effusions were noticed in the preceding article. The story of Calista is simply this. She becomes the wife of an officer who, compelled to go on foreign service, leaves her at home; when she contracts a love for dissipation, and becomes a *fashionable* woman. A passion for gaming is soon contracted; she loses beyond her means of payment, and her honour discharges the debt. Ce n'est que le premier pas qui coute. The guilty intercourse with her infamous seducer continues; she is soon prevailed on to elope with him; she quits her children and her home; and embarks, with the villain, for Ireland. Overtaken by a storm, the vessel is dashed on a rock; a boat from the neighbouring shore pushes off to its relief;—it reaches the barren spot on which the terrified passengers had landed for safety;—Calista marks its approach, and, on seeing her husband spring out of it, she shrieks and plunges into the sea. Her distracted husband addresses her seducer—a duel ensues; the former falls—and the latter adds murder to the crime of adultery. Such is the story, the basis of which, we lament to say, is not formed of *fictitious* materials. The examples of profligate gamesters first cheating, and afterwards debauching, the wives of their *friends* are, unhappily, but too numerous. A signal instance of such conduct is to be found among the new associates of the present pre-

* "Blasphemy and profane-swearing might be added, would the verse admit."

† "Strolling Players."

mier. The tale is told with a simplicity, and an energy well suited to the subject; and many religious and moral precepts are aptly introduced. The following address to an adultress is particularly applicable to one of that description whom we have had too frequent occasion to censure, but who, either encouraged to persevere in her guilty course by the facility with which she obtains *absolution*, or rendered, by habit, callous to crime, and its attendant infamy, boldly stares decency out of countenance, and does not blush to exult in sin. To *her* we say:—

" Hence from thy country,—from detested home,
Let pointing scorn compel thee far to fly;
But not with gentle peace expect to roam:
Go, in some cavern lay thee down and die."

We do not quote, much less *apply*, the concluding lines of this stanza, because we do not think them perfectly compatible with *Christian charity*; and we advise the reverend author seriously to re-consider them. After depicting, in glowing numbers, the direful consequences of *adultery*, he addresses himself to his country, in which, he laments, that this horrible sin, to which, by divine authority no less a punishment, than *exclusion from the Kingdom of Heaven*, is annexed, has become extremely prevalent; and he accuses, and we fear with too much reason, both the press and the stage, of contributing largely to its growth and extension:

" Such mighty Albion! such the baneful crime,
Thy nation, great in arts and arms:
Draws down high vengeance on thy seas and clime;—
Awakening in the virtuous dire alarms:
This oft thy mated dame's unrivall'd charms
Distains with foulest infamy and shame,—
Breaks holy wedlock's bands, and desecrates its name.

" What marvel that is sear'd the public mind?
That beauty's cheek no soft suffusion knows
Resulting from the soul? since unconfin'd,
The tide of vice—a wasting deluge! flows—
From prostituted good the evil grows;
Wide from the press, lo! atheistic lore
Imbued with poison, spreads, where scripture charm'd before.

" More wide that scenic school—the attractive stage,
Conveys the moral curse,—the mental bane,
Which blast the promise of the coming age,—
Blanching adultery's and seduction's stain
With winning guise. Lo! Charity's fair train,
Follow the harlot or seducer vile,
To sap connubial faith, and virtue to beguile."

There is but too much reason for the Bard's complaint. That there are many good and upright men, who, contenting themselves with obedience to such of the commands of God as relate to themselves, think their duty discharged; without reflecting that they are equally bound to exert all the means in their power for rendering others within the sphere of their influence equally good and pious with themselves. Of the responsibility attached

to

to men in this respect, few, alas! are aware; but to such we recommend the following observations of Dr. Booker.

"It is not improbable but many pious persons, (and particularly those possessed of power and influence), are involved in public calamities together with the wicked, on account of their supineness, because they are content with their own individual piety,—not using restraint or coercion to make mankind better. This we know was the cause of Eli's severe visitations; who, as far as concerned himself, was certainly what we denominate a good and pious character, but he was judged guilty of iniquity, because those whom he had under his authority made themselves vile, and he *restrained them not.*"

This is a serious lesson, and a necessary one, for there are very many persons of this description, who, good themselves, are too indolent to take any pains to render others so.

Miscellanies in Prose and Verse. By Alexander Molleson. 12mo. Pr. 222. Molleson. Glasgow. 1806.

SEVERAL of these essays have great merit; particularly the essay in prose on *intoxication*, and the poem, entitled "the Sweets of Society." In the former Mr. Molleson deplores, with great feeling, the evils of drunkenness, and expatiates, with great force, on the fatal consequences of the commission of that sin. Knowing, as we unfortunately do, that numbers of literary men are much addicted to it, we shall extract that part of the essay which is particularly addressed to them, in the hope that it will make such an impression on the minds of those who cast their eyes on these pages, as to produce a gradual, and, ultimately, a radical reform.

"Men of real learning and genius sometimes acquire a habit of intoxication; by an intemperate use of that which they used at first only as a desirable recreation. When laborious research and tedious investigation have fatigued their minds, and inclined them to repose, a cheerful glass, in the company of agreeable friends, seems to be a most eligible and agreeable relaxation. Here, however, the limits of temperance and excess are so faintly delineated, that their minds scarcely perceive them; and the pleasing delirium and dissipation of thought, which the use of spirituous liquors occasions, are so alluring, after the intellectual faculties have been on the stretch, that the temptation to intemperance becomes very great. Like the moth that heedlessly flutters around the taper till it is consumed, they enjoy themselves on the verge of intemperance, till they are irresistibly entangled, and scorched in the flames of habitual intoxication. To these men, little more is necessary to be said, than to intreat them to exert the powers of their mind, and weigh well all the consequences of their yielding to this vice, or exposing themselves to its temptations. They may perceive, that by such conduct they will efface, as far as lies in their power, all vestiges of that heavenly image, which was at first imprest on man by his Creator; that, by these means, they will lose all interest in the glorious rewards of the gospel, and be subjected to its tremendous punishments; for it is said in scripture, *that drunkards shall not inherit the Kingdom of God.*"

One literary character of great learning, talents, and genius has very lately fallen a victim to this degrading vice; and we know two others, of considerable eminence, who are strongly addicted to it. To them, and to all

all others who are led away by the same infatuation, we most strenuously recommend the preceding observations. How such men can possibly open the scriptures, and act as if in open defiance of the precepts which they contain, and the denunciations which they hold forth, would be utterly inconceivable, if we were not aware of the perverseness of the human heart, which leads men to grasp at a momentary gratification, though certain, by so doing, to incur the severest punishment; because that punishment appears to them remote, while the gratification is present. Lamentable depravity! thus to risk the loss of eternal happiness for an indulgence at once so trifling and so degrading!

"As the influence of the great is powerful, the obligation on them is strong, to set a good example before mankind; and to shew a proper abhorrence of every deviation from the paths of virtue, especially of a vice the effects of which are so pernicious."—

Let the great, aye, and the very great, attend to this truth, which parasites may conceal or disguise, but which no human art, ingenuity, or power can alter or elude. The author has truly said, that "*drunkards shall not enter the Kingdom of Heaven.*" The passage on which this assertion is evidently founded, is to be seen in the sixth chapter of Saint Paul's First Epistle to the Corinthians; in which we are expressly told that, *fornicators, adulterers,* and *drunkards* shall not inherit the Kingdom of God. If, then, there be, among the great, any who are in the habit both of indulging in *drunkenness,* and of committing *adultery,* let them tremble at this dreadful denunciation of the Apostle at their own two-fold ground of exclusion from the Kingdom of God! If these crimes subjected the persons committing them to solitary confinement for only six months, how much would the dread of incurring it tend to produce its suppression; yet, such is the depravity of our nature, that the fear of incurring the most terrible of all punishments, an *eternity of torment,* from the contemplation of which the mind recoils with horror, will not have the same effect. The *drunkards* and *adulterers,* however, may be sure that no earthly splendour, no rank however elevated, no honours however brilliant, will secure them from the punishment which Divine Authority has proclaimed, and which Divine Justice has prescribed; it is not less certain, than it is dreadful; and distant as the time of meeting it may now appear, a day, an hour may produce it.

"The Sweets of Society," (the poem to which we before alluded), are traced through the two periods of *infancy* and *youth*;—the poetry is good; and the sentiments are in strict unison with religious and virtuous principles.

POLITICS AND POLITICAL ECONOMY.

A Brief Examination into the Increase of the Revenue, Commerce, and Navigation, of Great Britain, during the Administration of the Right Hon. William Pitt; with Allusions to some of the Principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character. By the Right Hon. George Rose, M. P. 8vo. Pp. 120. 5s. Hatchard. 1806.

HAVING fully reviewed the first part of this Tract, (which was published in 1799) at the time of its appearance, we shall confine our present notice

otice to the additional pages, which bring the various documents and cal-ulations down to the close of the last year. In opening the concluding art of this most useful and valuable publication, the intelligent author bserves:

" Having in this and the former pamphlet traced the progressive increase our Revenue, Manufactures, Commerce, and Navigation, from 1784 1799, it was once my intention to carry on the investigation in the same anner to the present time; but I have been prevented from doing so by apprehension that such a further detail would from its length prevent ttention to it. I have however continued the Tables of the Revenue, &c. rough Mr. Addington's administration, as well as Mr. Pitt's, to the pre-nt time, as highly interesting to all who are anxious for the prosperity of e country. It will from these be seen what the situation of the country as in these respects at the commencement of this year; or in other words, hen the present Ministers succeeded to the Government and the reader ill be able to compare that with the state in which Mr. Pitt found it when e came into office. It has been shewn in the pamphlet printed in 1792, at when Mr. Pitt succeeded to the head of the Treasury at the end of ecember 1783, he had it not in his power, owing to the political strug-les which then prevailed, to propose any efficient measures till the new arliament met in May 1784:

" That the income of the permanent taxes was at that time insufficient pay the charges upon it; of course the whole of the land and malt taxes bout 2,560,000l.) was not applicable to meet the current expences of e country for army, navy, ordnance, miscellaneous services, &c.:

That the interest of the debt incurred in the American war, then just ended, was - - - - -	£. 4,864,000
And the taxes imposed to provide for it were so unproduc-tive, that the increase of revenue was only - -	1,755,000
Leaving a deficiency of - - - - -	£. 3,109,000

And in addition to the discouragement necessarily resulting from the new xes being so unproductive, the funds were in a state of the utmost depres-on: the three per cents which, on the peace of 1763, rose to 95l. never se higher after the peace of 1783 than 69l. and had fallen in the begin-ing of 1784 to 56l. at which time the unfunded debt to be provided for nounted to 27,000,000l. exclusive of 2,000,000l. of loyalists deben-res.

" Under all these disadvantages and difficulties, it is proved in the same amphlet, that Mr. Pitt, in less than two years and a half from his enter-g into office, proposed to Parliament the establishment of a sinking fund f one million annually, which, with the aid of a subsequent improvement 1792, amounts now to more than eight millions a year; not one shil-ng of which was diverted by him from the important objects for which it as established, under pressures the most serious the country ever experi-nced. It would hardly be an exaggeration to say, that to this measure we we our existence at this time as a nation.

" Let us next look to the unerring evidence of the state of our navi-ation and commerce at the periods of his coming into office, and at his eath.

NAVI-

NAVIGATION.		1784. Tons.	1805. Tons.
"Shipping belonging to Great Britain and her colonies, Ireland not included - -		1,301,000	2,226,000
"Number of seamen employed in that shipping, in the merchants' service - - -		101,870	152,642
COMMERCE.		1784.	1805.
"Imports from British colonies, and from possessions in India - - - -		£. 6,751,000	£. 13,271,000
"Ditto from Ireland - - -		1,820,000	3,010,000
"Ditto from Foreign countries -		6,573,000	13,221,000
		15,144,000	29,502,000
1784. "Exports of British manufactures to British possessions -	3,757,000		
—— "to Foreign countries -	7,517,000		
		11,274,000	
"Ditto, 1804. to British possessions - - - -	9,322,000		
"Ditto to Foreign countries -	14,613,000		23,935,000
"Ditto of Foreign merchandize - -		3,846,000	12,227,000
"[The above are the Custom-house valuations, according to rules established more than a century ago.]			
"The real value of exports of British manufactures exported in the two periods were		18,603,000	41,068,000
FISHERIES.			
"Value of produce imported - -		127,000	484,000
THE FUNDS.			
"The price of the 3 per cent. consols in a period of profound peace, the beginning of 1784, were - -		56⅞	to 55⅝
"In December 1805, after thirteen years from the commencement of the war, with an interval of less than two years of feverish peace,		£. 60	£. to 61"

This state of the funds Mr. Rose partly ascribes to the increased wealth and prosperity of the country, and to the strict adherence to the salutary means adopted for the reduction, and gradual extinction, of the national debt. Mr. Pitt, it is well known, abolished a number of sinecure and patent places, and very considerably reduced the expences of collecting the various branches of the revenue. He also put an end to the practice of purchasing public stores by contracts and commissions, which had been pursued by all the Ministers before him, and which, of course, gave them an immense influence, at the public expence. The purchases, according to Mr. Pitt's plan, were made by the respective boards, and on the beneficial principle of public biddings. In short, there was no scheme or arrangement, which the most ardent patriotism could suggest, or which the most acute, intelligent, and comprehensive mind could devise, for promoting the interest or prosperity of his country, that was not conceived and carried into effect, by this truly great and good man. We shall quote Mr.

; Rose's sketch of his character, which, very far from betraying the ggerated statements of partial friendship, falls, in our estimation, ch below the truth. As far as it goes, however, it is strictly accue. And, indeed, no one had a better opportunity of appreciating that aracter than Mr. Rose, who had the happiness and the honour of enjoying . Pitt's friendship and confidence for the long space of two-and-twenty ars.

" To those who enjoyed his intimacy I might safely refer for the oof of his possessing those private virtues and endowments, which, ough they may sometimes be accounted foreign to the public character a statesman, the congenial feelings of Englishmen always dispose them regard as the best pledges of a Minister's upright administration. ound these in the present case an additional lustre, as well as sacred ss, has been thrown by the circumstances of his death; by the manner which he met it; and by the composure, the fortitude, the resigna n, and the religion, which marked his last moments. With a manner newhat reserved and distant in what might be termed his public deport ent, no man was ever better qualified to gain, or more successful in ing the attachment of his friends, than Mr. Pitt. They saw all the werful energies of his character softened into the most perfect compla ncy and sweetness of disposition in the circles of private life, the plea es of which no one more cheerfully enjoyed or more agreeably pro oted, when the paramount duties he conceived himself to owe to the blic admitted of his mixing in them. That indignant severity with hich he met and subdued what he considered unfounded opposition; that eenness of sarcasm with which he repelled and withered (as it might be id) the powers of most of his assailants in debate, were exchanged in e society of his intimate friends for a kindness of heart, a gentleness of meanor, and a playfulness of good humour, which no one ever witnessed ithout interest, or participated without delight. His mind which, in he grasp and extent of its capacity, seized with a quickness almost intui ve all the most important relations of political power and political œco omy, was not less uncommonly susceptible of all the light and elegant pressions which form the great charm of conversation to cultivated inds.

" This sensibility to the enjoyments of private friendship greatly en anced the sacrifice he made of every personal indulgence and comfort to a igid performance of duty to the public; that duty, for the last year of is life, was indeed of the most laborious and unremitting kind. The trength of his attachment to his Sovereign, and the ardour of his zeal for he welfare of his country, led him to forego not only every pleasure and musement, but almost every pause and relaxation of business necessary to he preservation of *health*, till it was too late, in a frame like his, alas! or the preservation of *life!!* That life he sacrificed to his country, not ertainly like another most valuable and illustrious servant of the public, whose death has been deeply and universally lamented) amidst those ani mating circumstances in which the incomparable hero often ventured it in battle, and at last resigned it for the most splendid of all his unexampled victories; but with that patriotic self-devotedness which looks for a re ward only in its own consciousness of right, and in its own secret sense of virtue.

" The

"The praise of virtue, of honour, and of disinterested purity, whether in public or private character, need scarcely be claimed for his memory; for those, his enemies (if he now has any, which I am unwilling to believe, although some are frequently endeavouring to depreciate his merits) will not venture to deny; and his country, in whose cause they were exercised to the last, will know how to value and record them. That they should be so valued and recorded is important on every principle of justice to the individual and of benefit to the community. To an upright Minister in Great Britain, zealous for the interest and honour of his country, there is no reward of profit, emolument, or patronage, which can be esteemed a compensation for the labours, the privations, the anxieties, or the dangers of his situation: it is in the approbation of his Sovereign, and in the suffrage of his countrymen, added to his own conviction of having done every thing to deserve it, that he must look for that reward which is to console him for all the cares and troubles of his station; the opposition of rivals; the misrepresentation of enemies; the desertion or peevishness of friends; and sometimes the mistaken censures of the people. 'Tis the honourable ambition that looks beyond the present time that must create, encourage, and support a virtuous and enlightened statesman;—that must confer on his mind the uprightness and purity that rise above all self-advantage; the courage that guards the state from foreign hostility or internal faction; the firmness that must often resist the wishes, to ensure the safety, of the people.

"This is the legitimate ambition of a statesman; and that Mr. Pitt possessed it his friends are convinced; but he has been sometimes accused (by those who, although their opposition was active and systematic, yet knew how to honour the man) of a less laudable and less patriotic ambition, that wished 'to reign alone,' to exclude from the participation of office and of power other men, whose counsels might have assisted him to guide the country amidst its difficulties and embarrassments, or might have contributed to its safety in the hour of its danger. It is, however, perfectly well known to some of the highest characters in the kingdom, that Mr. Pitt, after the resignation of Mr. Addington, in the summer of 1804, was most anxiously desirous that Lord Grenville and Mr. Fox should form a part of the new Administration, and pressed their admission into office in that quarter, where only such earnestness could be effectual; conceiving the forming a strong Government as important to the public welfare, and as calculated to call forth the united talents, as well as the utmost resources of the Empire: in which endeavour he persisted till within a few months of his death. I am aware of the delicacy of such a statement, but I am bold in the certainty of its truth. My profound respect for those by whom such averment, if false, might be contradicted, would not suffer me to make it, were it not called for to do justice to that great and virtuous statesman, whose unrivalled qualities, both in private and in public life, will ever be in my recollection—

"'Dum memor ipse mei, dum spiritus hos regit artus.'"

In a Table annexed to this tract, is an estimate of the comparative expence of maintaining troops, *in* and *out of* barracks. As so much clamour and misrepresentation were heard about the establishment of barracks, at the period of their erection, it may not be amiss to state, from this Table, that the expence of a regiment of cavalry of 675 men and officers, in camp for

160

50 days (the usual time) is 11,200l.; whereas in barracks it amounts nly to 4,123l. so that there is a saving to the public of 7,077l. in every egiment of cavalry. The expence of a regiment of infantry, of 726 en, for the same period, in camp, is 3,516l.; and in barracks only 000l. producing a saving of 2,516l. The saving, in twelve regiments f cavalry, which must have been encamped if barracks had not been pro-ided for them, is 84,923l.; and in 128 regiments of infantry 321,920l. aking a total of saving, in 160 days, 406,843l. The total *annual* ving, from the barrack establishment, is stated to be 437,409l. 6s. 9d. The perusal of this tract must afford the greatest satisfaction to every an who wishes well to his country.

Letter to the Right Hon. William Windham, on the Defence of the Country, at the present Crisis. By Lieutenant-General Money. 8vo. Pp. 76. 2s. 6d. Norwich printed; Egerton, London. 1806.

GENERAL MONEY is one of those who think that an invasion of his Country *may* take place, and that it *may* so far succeed as that the enemy *may* secure a landing; and he therefore is of opinion that every precaution which prudence can suggest should be adopted, with a view to avert the vil consequences of such an event. He first contends, that, should the nemy land, and throw up entrenchments on the coast for the defence of is camp, properly supplied with artillery, it would be folly to attack im in such a position. And he next insists on the necessity of throwing p Martello towers, at proper distances, on the great roads by which he nust approach the metropolis, in order to retard his progress, and to har-ass him on his march. He then insists on the necessity of forming an ntrenched camp, for the protection of the capital, extending from Lam-eth, by Dulwich Hill, Pig Hill, Beckenham, and Shooter's Hill, to Woolwich. This, he says, would protect London, in the event of a de-eat of our troops by the enemy, after their landing. He offers many other uggestions, all subordinate to his main object, which he presses with great earnestness on the attention of his Majesty's Ministers. The Ge-neral affirms, that cavalry would be of no use in the defence of the coun-ry, and recommends that they should be all dismounted. Without ven-uring an opinion upon this subject, we shall merely declare our perfect oncurrence with him, in the propriety of adopting a dark uniform in pre-erence to scarlet; in his declarations respecting the impracticability of oncluding a peace at this time; and in his notions respecting the *future* tate of the British and French Navies: the latter we shall extract.

"How long we may retain our decided superiority on the ocean, God nly knows. The victory of Trafalgar has certainly tended much to con-irm it, but my decided opinion is, that the sooner we have a peace the ooner will the enemy be our rival in our own element, the sea. With ll his extent of coast, and his influence over other maritime Powers, the reation of a navy will be his first object: he must be sensible that with-ut it he cannot *subjugate* this country, as he virtually has done all the Powers on the Continent. In the course of a few years of peace he will be ble to produce three," (aye *six*) "ships to your one, unless your peace es-tablishment equal that which you have at present. Admitting this, where s the use of peace? The expence would be nearly the same. Nor can you

you accede to any terms, leaving the flotilla at Boulogne, where it is" — the *rat* would, in three or four years, save us the trouble of destroying the flotilla at Boulogne—" and the pride of the enemy will not submit to the removing it, as it would convince Europe he is not so formidable as he wishes to be thought to be. It appears to me that we have no alternative. If we wish to preserve our independence, we must be an armed nation, and continue so. We can make no solid peace for the present; we must await events, and carry on a war of depredation; we must retain no conquests, but such as are of immediate importance; we must, if possible, annihilate the military force of the enemy in the West India Islands: removing such of the inhabitants as choose it, to some of our own Colonies, *abandoning those who remain to the mercy of the negroes*, leaving no men stationary any where."

This last operation, we suspect, would be a dangerous experiment.

A Defence of the Volunteer System, in Opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement. 8vo. Pp. 68. 2s. Hatchard. 1806.

NEXT to a Letter which appeared in Mr. R. Yorke's Weekly Review, this is the ablest defence of the volunteer system which we have yet seen. Mr. Windham, notwithstanding the strength of his attachment to his own peculiar notions, and the extreme ingenuity of his sophistry in support of them, will find very great difficulty in answering many of the arguments, and in overthrowing many of the positions advanced in this very able tract. The author, however, is by no means blind to the defects of the system which he defends. He frankly acknowledges them; and points out the means of curing them. He censures, and, with apparent justice, the conduct of many of the inspecting field officers, who instead of instructing the volunteers in their duty, content themselves with receiving honours, which, very frequently, they are not entitled to, and in making a flowery speech to the corps. This, as is justly observed, is not the way to improve the discipline of the volunteers. As to the reform in the army, and the Levy en Masse, the author condemns both, as the vagaries of a speculative mind, pregnant with the most dangerous consequences. In respect of the volunteers, he says:

"If means are taken to appoint active and clever young men to the volunteer corps as officers, and the inspecting generals will open a wider field for their ambition, a very essential difference will very soon be discovered. I hope then to see the men taught all the duties of light troops, and to be made to understand the manner of annoying an enemy in small parties in an enclosed country, as well as to act with steadiness, and correctness in extended lines and deep columns; to see the officers have opportunities of exercising their activity and judgment in all the small points of real service; to see a proper attention paid to the equipment and internal management of the corps; that they be ready upon all occasions to take the field, provided with every article necessary to the performance of their duty, and to the preservation of their health."

The following observations are very just and striking.

"Whatever may be said of the patriotism and loyalty of the people of England, and particularly of the volunteers (and indeed it requires a more

more eloquent pen than mine to do them justice on that score), yet it must be remembered, that it is impossible to bring those feelings into action with full effect, without the pecuniary aid of government. The bulk of the people of any country cannot afford to dedicate their time solely to patriotic pursuits: the immediate necessities of themselves and their families must first be provided for, before the general interests of society can become their care. The man who possesses a cottage and a garden, will probably have as lively an interest in their defence against foreign depredations, as a man who is in the enjoyment of a palace and a domain; but it is only by an union of these men, that their mutual security can be obtained; the latter must administer to the absolute wants of the former, while engaged on their joint service. If we take from the members of any labouring class of society their time, we deprive them of their only means of living *. It is to these men, however, the country must have recourse for its defence in case of invasion. At war with an enemy who can command the resources of a population more than four times our number, it is preposterous to suppose we can be secure by any other means.—Mr. Windham even admits this necessity, enamoured as he is of his favourite regular army, and has recourse to the Levy en Masse.—It is remarkable, by the way, that this Gentleman should have no mediocrity in his ideas; he is always either above or below his subject; he scorns that happy medium which is sought after by all men of real wisdom. His military plan is formed of the two extremities of his means: but what man of sober judgment would quit the volunteer system, even at its most imperfect state, for an armed rabble, without leaders and without any pretensions to regularity? But Mr. Windham must ever be displaying that versatility of genius, of which his admirers are so vain; for my part, I consider that versatility his greatest defect."

This train of argument is pursued, at considerable length, and with considerable spirit. He represents Mr. Windham's plan for arming the people as a mere subterfuge, never seriously intended to be carried into effect, but as meant merely to dispirit the country with "all popular modes of arming." He next considers this scheme in a constitutional point of view, and, pertinently enough, asks:

"What has become of that national jealousy of a standing army which ought to be inherent in every Englishman? Have we forgot the basis of our Constitution? Have we no recollection of the struggles of our ancestors to secure our civil liberties and independence against the encroachments of ambition, and the turbulence of innovation? Where is that spirit of old which dictated our Bill of Rights, and which with so much care revised and amended the Militia Laws, and established that force for our

* The advocates for the *Posse Comitatus*, or *Levy en Masse*, as our best means of defence, seem not to give this point sufficient consideration. It is impossible to call out the population of a country, even for a day, without paying them; and this would be attended with no trifling expence. Suppose a false alarm should be given, we might have half the country to pay a day or two for nothing. What confusion this would create! for there would be no want of claimants on such an occasion. The regularity of volunteer battalions and regiments cannot be subject to inconvenience of this nature.

internal defence, and as a counterpoise to the evils at all times to be apprehended from a standing army? In providing against one danger, let us not create a greater; let us avoid the fatal error of the French nation, who, out of the very materials that were to establish their independence, have suffered a chain to be forged to hold them in perpetual durance."

There is certainly much that is plausible, and not a little that is solid, in this argument; and, applied to other times and other circumstances, it would be unanswerable. But, unhappily, we are placed in a peculiar situation, and have only a choice of evils left us; threatened by such a Power as France, we must have a most formidable military force to oppose to her, or risk the loss of our independence, and even of our political existence as a nation. In this dilemma we have only to *modify* the evil, which is the object of our choice, in a way most consistent with the spirit of our Constitution, that, while we render it as effective as may be, for the repulsion of foreign attacks, it may be as little prejudicial as possible to our domestic liberties. Whether an armed rabble be an evil of this description, may admit of considerable doubt; and certainly opinions will differ, very materially, on the subject. An extension of our militia system, instead of an abridgment of it, appears, at first sight, best calculated to supply a constitutional force; and certainly the new reform in our army seems a most dangerous experiment, and the time chosen for making it most inauspicious. We wish Englishmen never to lose sight of the principle on which the jealousy of a standing army is founded; but, we must observe, that no sober mind can be apprehehensive of the smallest danger from such a force at this period, when, heaven knows, the power of the Crown is *reduced* almost to a shadow!

The author writes with ease, temperance, and energy; and his arguments are entitled to serious attention.

The present Relations of War and Politics between France and Great Britain. Being a Reply to the Insinuations of the French to the Disadvantage of the Military Spirit of the British Nation, stating the Resources derived from its Character, with the Motives for entertaining no Apprehensions from the Enemy; and exemplifying by History the Hostile Disposition of the French towards other Nations, and the Means of resisting it successfully. By John Andrews, LL.D. 8vo. Pr. 116. Robinson. 1806.

DR. ANDREWS enters into an historical disquisition in order to prove, by the example of various nations of antiquity, that a state may be, at once, *commercial* and *military*. Indeed, if the French people were ignorant enough to give credit to the gasconading absurdities of their rulers, the issue of the campaign in Egypt, and the recent meeting between Generals Stuart and Regnier, would afford them lessons of sufficient strength and efficacy to covince them of the falsehood of those who seek to render us objects of *contempt* to them. This pamphlet is extremely well written; the author, in his discussion, shews himself well acquainted with history; and, in his application of facts, as well as in his deductions from the various circumstances which he narrates, proves his ability to profit by the knowledge which he has acquired.

Measures as well as Men: or, the Present and Future Interests of Great Britain; with a Plan for rendering us a Martial, as well as a Commercial, People, and providing a Military Force adequate to the Exigencies of the Empire, and the Security of the United Kingdom. 8vo. Pp. 218. Johnson. 1806.

"Quid dignum tanto feret hic promissor hiatu?"

OF all the works that have hitherto fallen under our inspection as Reviewers, we do not recollect one so exceptionable in every respect, as that now before us. The spirit of philanthropy it affects to breathe, is principally shewn to our implacable enemy; while it pretends to be deeply interested in the cause of religion, it proposes to deprive its ministers of their rights and independence; its zeal for the welfare of the Church of England, leads it to advise her to reconcile himself to the Church of Rome; and the boasted military plan, which is innocent enough, is nothing more or less than that adopted by the Legislature in the last Session of Parliament.

Luckily, however, the poison contained in the work carries its antidote with it, since the execution is as contemptible as the design is wicked; sometimes appearing like the wild ravings of frenzy, and sometimes like the weak effusion of imbecility.

Now to our evidence:

The *sine qua non* of this writer's plan for peace, is the cession of Egypt to France, and the foundation of an Empire in Assyria by Great Britain. After this proposal in the introduction, and which is repeated several times in the body of the work, we meet with the following note, which we confess is beyond our powers of comprehension.

"If we will not adopt such means, and take proper measures to procure this most desirable peace, we must be content with a bad peace. But it is too important not to observe, lest the latter should be our choice, that it would be our advantage to cede Malta even directly to France, rather than to retain it ourselves, in order to prove a continual provocation, and ground of war, as otherwise would be unavoidable. For the possession of Gibraltar, and the conquest of Minorca, or of Malta itself, in our future wars, would enable us to watch sufficiently the naval preparations and the commerce of the eastern shores of France, and Spain, and of Italy, and the Mediterranean at large."

As an instance of this writer's sound policy and pure patriotism, we cite the following proof. After having detailed one of his Utopian plans for ameliorating the morals and enlightening the minds of the people at large, he proceeds to say that one of the happy consequences of it would be, that

"A great majority of the people, instigated by influence, arts of government almost irresistible, and the violence of their passions, would never again be unanimous in supporting a mistaken policy, which either was happily terminated by the battle of Austerlitz, or must necessarily overthrow the British Empire."

Congenial with this is the following bold assertion:

"That France was not the aggressor in the infraction of the treaty of Amiens, that such infraction was not justified on our part by the political motives which induced it; and that the inferior and subsidiary causes assigned for it are of such insufficiency and invalidity, as to supersede the necessity of enumerating them; and that in particular it could answer no purpose, except to inflame the minds of our own people, to abuse with every possible device, and to the grossest extent, the French Emperor as

a Usurper, and the worst of men, this being a question that belonged entirely to the French themselves, and on which they were and are qualified in all respects to determine.

"Our present desperate measures and incessant opposition to the views of France being continued, will at length oblige her, enabled as she is by her great physical strength, to form a superior naval force to that of this country, or at least a navy which may so far outnumber * ours, as to enable her to land armies either in Great Britain, or in Ireland, which we cannot oppose. This, however, is an effort that is unnatural to her, and which she will never attempt, if we will permit her the enjoyment of her rights, and the means of prosperity she may justly claim; and if we do not seek to wrong and oppress her by a maritime ascendancy, which we may always retain, provided we exercise it as seldom as possible, and always according to a wise system of policy."

So much for politics and patriotism, we will now hear the author on the subject of religion:

"It will be greatly our own interest to reconcile our Church with that of Rome, both on account of our foreign concerns, and the influence which the latter still retains in our own empire. It is even impious to oppress the general religion of Ireland, which may be considered as it's established and national religion: and whatever may militate against her improvement, industry, and essential interests, we at length see cannot be accepted before God; but must be diametrically adverse to his religion, which, however diversified, is intended to be the proper instrument of the national perfection of all kingdoms, and of all people, even should they be mistaken most grossly in religion, and be at the same time ignorant and uncivilized."

And again in his address to the clergy:

"But in order that the Christian nations of Europe may more effectually unite in promoting the progress of melioration throughout the World, and influence all other religions and nations in it's favour, you, my countrymen, should industriously accommodate your religious differences with the Romish church; nay, if it were solely on account of the exemplary conduct in respect of religion, which the papal court itself has pursued in modern times; in moderation, condescendence, and politeness, in it's frequent adoption of great and liberal views, and, what at least may show a less violent spirit of bigotry, in propagating and supporting it's religious establishments by policy, rather than by it's doctrines.

"May you thus see the impiety of retaining your tythes, which are now become the most fatal obstructions to industry; and in relinquishing them be convinced, that you must infinitely augment the riches of cultivation, and most effectually contribute to enlarge the revenue of the church!"

* "Her navy is sure in the end to outnumber ours in a very dangerous manner, even if we destroy three or four fleets more in the present war. Let us also in time consider what advancement the naval energies of her subjects, the courage of whom at sea is sufficiently desperate, may receive in the economical habits and improvements of the country; in new means that may be devised to increase them; in the fertile conceptions of an ingenious and heroic nation; in the incessant efforts and grand views of the emperor; and the accession of new states of unquestionable maritime prowess."—AUTHOR.

We

We have already cited enough to shew both the folly and malignity of this contemptible performance, but having mentioned that hacknied theme of political reformers, the abolition of tythes, we just stop to remark that however this is varnished over by the specious pretence of agricultural improvement, it is obviously intended to operate solely against the prosperity of the Church of England, as we never hear of any attempt either by threats, by persuasion, or by purchase, to prevail on the lay impropriators to give up their tythes, which at least must be equally detrimental to agriculture as those in the hands of the clergy.

Though the author's name is not put to the book, yet from the frequent praises it lavishes on the works of a certain Dr. Edwards, and the great improbability of two persons agreeing so exactly in the same degree and species of absurdity, we are inclined to attribute it to the pen of that gentleman.

DIVINITY.

A Charge delivered to the Clergy of the Diocese of Rochester, in the Year 1806, *and published at their request.* By John Law, D.D. Archdeacon of Rochester. 4to. Pp. 20. Payne. 1806.

IN plain and impressive language, well suited to the solemnity of the occasion, and to the character of the audience, the learned Archdeacon directs the attention of his reverend brethren to the two evils which most threaten the church in these days, the opposite extremes of infidelity and enthusiasm, which, like all other extremes, have a tendency to approximation. For the benefit of Mr. Overton, and his partisans, both in and out of the church, we extract the following passage from this very sensible charge.

"If it should be the endeavour of all who 'profess and call themselves Christians, to hold the faith in unity of spirit, and in the bond of peace,' what is to be thought of the bitter revilings of those, who traduce our labours, and misrepresent our doctrines? Are we not engaged with them in the same common cause? And are we not alike bound with them to convert sinners from the error of their ways? Did we exclude either the righteousness which is of God by faith, or deny the atonement of our offences by means of the sacrifice of the Son of God, the accusations of those who arrogate to themselves the title of Evangelical Preachers might be more excusable. But while the articles of our belief fix our hopes of salvation on the very principles which we are said to decry, we must be strangely inconsistent, if we renounce the efficacy of the propitiation of the Lamb of God.

"Much as we differ from some of our modern sectaries, and whatever cause we may have to lament, not only their needless separation from us, but their unkind censures, we have only to counteract their zeal in withdrawing hearers from their religious assemblies, by persisting strictly in the line of duty. If we can 'approve ourselves as the ministers of God by pureness and knowledge,' we shall take the most effectual means of disarming the hostile efforts both of enthusiasm and infidelity. And however opposite may be their designs, yet the attacks of the enemies to our holy religion cannot be more successfully promoted, than by representing its avowed and legally constituted teachers as perverting the gospel of Christ.

"In the controversy which has been so long agitated, and which has, of late, been revived with peculiar earnestness, the opinions maintained by the members of our church have been so ably defended, that, if sound reasoning and cogent argument can produce conviction, we may assert that we teach 'the truth, as it is in Jesus.' While the disciples of Calvin have claimed the merit of exclusively adhering to the articles of our national faith, we have happily not wanted advocates to disprove their confident boastings. Repeatedly has it been proved, and by no writer more fully and decidedly than by a recent preacher of the Bampton Lectures in the University of Oxford (Dr. Laurence), that the Calvinistical notions of irresistible grace, of predestination, and election to eternal life, and of such a depravity of human nature as precludes the working of any thing that is good, are not consonant with the sentiments of those illustrious men who compiled our articles. Their aim was to effect union, and to avoid, as much as possible, all doubtful disputations. And when, for the sake of conciliation, they ventured into an explanation of the mysterious purposes of the Almighty, they subjoined the salutary caution, 'that we must receive the promises of God, in such wise as they be generally set forth to us in the Holy Scripture." (See Article XVII.) To this sure ground of belief Christians of every denomination are ready to appeal: but in the positive assertion, that the framers of our religious code were under the influence of any peculiar principles, recourse must be had to the times in which they lived, and to the doctrines which they expressly maintained. For the elucidation of this matter of fact, I cannot do better than to refer you to the writer whom I have now mentioned. I might do injustice to the cause, if I attempted to abbreviate his reasonings; and I should intrude too much on your patience, if I entered into the subject so largely as it deserves, or so minutely as to remove doubt. It is sufficient for our vindication, that our liturgy uniformly points out the freedom of the will; that it invariably inculcates the doctrine of universal redemption; and that, though it places our ability to perform an acceptable service principally on the intervening assistance of the Holy Spirit, it ceases not to urge the exertion of every human endeavour. We are far from denying such a depravity of human nature as inclines us to evil. We admit that 'in Adam all died:' but we rejoice, both in the co-operation of heavenly succour to further our efforts; and in the assurance, that 'in Christ all shall be made alive.' In every part of sacred history we read of men who pleased God by their works. When the question was proposed to the immediate descendant of our first parent, 'If thou doest well, shalt thou not be accepted?' what other inference is to be deduced from thence, than that the change wrought by the sin of Adam, much as it might reduce his primeval dignity, did not preclude his offspring from the hope of finding acceptance for good works? It is absurd to suppose that these can be unavailing. They are the surest proofs of the soundness of our faith, and defective as they are, and must be, as well as ineffectual to our salvation, when rested upon wholly in themselves, without any reliance on the merits and mediation of our blessed Redeemer, yet are they the necessary accompaniments of religious belief. Admitting, as we do, that 'there is a law in our members warring against the law of our minds;' yet we deny that the former is so powerful, as absolutely to 'bring us into

into captivity to the law of sin.' If vigilance be not used on our part; if we oppose not strenuously the adversary, who seeketh our destruction; and if we supplicate not devoutly the divine grace, sin will then indeed have dominion over us. But the very assurance, 'that if we resist the devil, he will flee from us;' and the injunction 'to work out our salvation, manifestly imply that much depends on our own exertions; and that to expect the divine assistance, without any efforts to co-operate with it, is a visionary conceit, calculated more to inspire unwarrantable confidence, than to promote either the glory of God, or the good of mankind. In what manner the Holy Spirit influences our actions we presume not to determine. Sufficient is it for us to be assured of his concurring and effectual power; and if we dot earnestly pray for this celestial guidance, we neglect the means divinely appointed to lead us to perfection; and we do 'despite unto the Spirit of Grace.' But to expect any sudden and instantaneous illumination of our minds; or to suppose that the pardon of sin is instantly to be obtained, without serious and assured repentance, are assertions not warranted by the word of God, and may lead to consequences of the most dangerous nature."

We wish that arch-fanatic, Mr. Rowland Hill, and his deluded followers, would seriously attend to these plain, but important truths. While this able divine gives such just cautions respecting the one extreme, he is equally zealous in exhorting his reverend auditors most carefully to avoid the other; and not to allow the pride of human reason to stifle the saving truths, and divine mysteries of the gospel.

"But in repelling the unfriendly accusations of those who are gone out from us, we should take especial care to avoid the justness of their censures. If we adopt the too prevalent mode of recommending Christianity to the judgment of the wise reasoners of this world, by suppressing its mysterious revelations, or by simplifying its precepts in such a manner as to render it a mere code of ordinary morality, we forget of what manner of spirit we should be. In any revelation delivered from heaven, it may well be supposed that there will be truths surpassing our understanding. In precepts relating to human conduct, we may reasonably expect a clear delineation of duty; and in this respect we challenge the infidel to produce, from all his admired writers, such a rule of life as was taught by Him who was 'despised and rejected of men,' but who evinced himself to be 'endued with all power from on high.' But where the nature of the godhead is concerned, we in vain attempt to search it out: we are therefore bound to receive that explanation of it which is delivered by divine authority. It is the province of reason to examine into the actual conveyance of any asserted revelation of the will of God; and if this be established, it behoves the finite wisdom of man to submit implicitly to the doctrines that are taught, how far soever they may exceed his comprehension. And if they who assume to themselves the denomination of rational Christians, will object to such a submission of the understanding, let them dispassionately inquire, whether they are not often as much baffled in their researches into the mode of their own existence, and into a variety of natural causes and effects, as they are in their presumptuous attempts to understand 'all mysteries and all knowledge?'

"Nothing is more common in the present day than an undue exalta-

tion of the powers of the mind. Great as they are, and efficacious in distinguishing truth from error, yet are they limited, and are incompetent to think of the ways of the Lord, in any other manner than in that wherein He has been pleased to represent them. We are called upon both to believe, and to practise what he has taught; and though in this world we may be led to look more to the latter, than to the former (for the good behaviour of mankind is a matter of important and general consideration), yet are we never to lose sight of the great things of the divine law. In 'contending earnestly for the faith' which we have received, we are persuaded that we shall more effectually prevent wickedness, and encourage virtue, than by recurring to any other directions. And if a love of God is to be excited, what is more likely to promote this, and to stimulate to every return of pious gratitude, than the declaration, that 'God so loved us, as to send his only begotten Son into the world to be the propitiation for our sins?"

A Sermon preached in the Parish Church of St. Paul, Covent-Garden, at the Primary Visitation of the Archdeacon of Middlesex, May 20, 1806. By James Cowe, M. A. Vicar of Sunbury. 8vo. Pp. 26. Printed by Nichols. 1806.

IN this discourse, the nature of the clerical office, its origin, its functions, and its importance; with the duties of Christians to their lawful pastors, are briefly stated and duly enforced.

MISCELLANIES.

Strictures on Cobbett's unmanly Observations relative to the Delicate Investigation; and a Reply to the Answer to an Admonitory Letter, to His Royal Highness; containing an Account of the true Cause why the Commissioners' Report has not yet been published, and many other Additional Facts. By the Author of an Admonitory Letter. 8vo. Pp. 32. Tipper and Richards. 1806.

NOT having read Mr. Cobbett's Observations, nor yet the Answer to the Admonitory Letter, we cannot enter fully into the merits of the question at issue between the different parties; we shall, therefore, confine our notice chiefly to the Additional Facts, which our author brings forward. Of his Admonitory Letter we gave an ample account in our last Number; where we delivered our opinion of the merits of the writer, which certainly remains unchanged. Leaving, then, his animadversions on Mr. Cobbett, we come to the following *fact*.

"Papers, purporting to be a Copy of the Report, were delivered to Her Royal Highness about the time mentioned by the *Morning Post* of the 16th of August *. As this copy was not *attested* by the signatures of

* It is reported that a copy thereof was sent to the P——e of W——s, even so early as the middle of July; why, if this were the case, was the delivery of the same to his august Consort so long postponed?

the Noble Commissioners, and as it was delivered most disrespectfully by the Lord C—nc—ll—r's servant (which, contrary to Mr. Cobbett's opinion, I assert could not have been proper), Her Royal Highness conceived herself justified in doubting its authenticity; she therefore wrote a letter to her Royal Uncle, wherein she inquired, if the papers she had received were to be considered the whole of the Report? and entreated that she might be furnished with an *authenticated* copy, at the same time hinting that it was her intention to publish it;"—(an intention which we earnestly implore this much-injured Princess, as well for her own sake, as for the satisfaction of the public, and for the promotion of justice, to execute), "and requesting his Royal permission so to do."—This letter, to prevent any mistake, the Lord Chancellor was requested to deliver, which he accordingly did; and *within these few days*, and *not till then*, a properly attested copy has, in consequence, been delivered; and it was even since then, that some additional papers, reported to have been the *original grounds* of her accusation, were forwarded to her Royal Highness; the whole are now *under* the inspection of Gentlemen, highly distinguished for the profundity of their legal knowledge, and will, in due time, be given to the public.

Now, it is perfectly evident from this statement (admitting its accuracy, which we have not the smallest reason to doubt), that no blame whatever could possibly attach to the illustrious Princess for not publishing the Report sooner. But blame, and very great blame, does attach somewhere, for treating the future Queen of this kingdom with such marked disrespect, as to make a *servant* the bearer of such documents to her. This is an insult which the violated dignity of the nation ought to resent most strongly.

In his reply to Aristides, who appears to be a most contemptible antagonist, the author is very successful. He relates some curious anecdotes of a certain Naval Officer (whose name has been frequently introduced in this disgraceful business) not very honourable to his discipline, sobriety, or truth. Addressing his imbecile adversary, he says:

"You accuse me of slandering the Prince of Wales, whereas I have only admonished him how to avoid becoming the object of slander. You tell me I have produced no proof in support of my charge of apathy and indifference; whereas I have in a note most clearly *stated* my authority, and I rather think the thing is too evident to require additional proof. You also assert that I have not pointed out, who are the persons that ought to be supposed the original instigators of the *infamous* calumny, and yet you condemn me for having accused Sir ———, and Lady ——— of the fact. In short, your inconsistency is only exceeded by your imbecility—your imbecility only by your ignorance and effrontery.

"If you will take the trouble to read my Strictures upon Mr. Cobbett, you may perceive how grossly you were mistaken, in supposing me totally ignorant of the nature of the Commissioners' Report; in the mean time you may rest assured that I know sufficient to warrant my asserting (to warrant me in the assertion), that the *amiable* and illustrious Personage, whose conduct was the subject of investigation, has been *most scandalously* traduced, and that a certain Baronet and his Lady were the chief instigators of the inquiry, which has added nothing to the honour or amiability of their characters. If you ask what authority I have for the latter assertion, suppose

pose I should reply the Baronet's own, would you, bold as you are in falsehood, venture to contradict me? Before you do, I would at any rate advise you to ask Sir ———, if he did not tell a Gentleman, who waited waited upon him very recently upon business not *wholly* unconnected with the ADMONITORY LETTER you have *attempted* to answer, 'that he should have disclosed all he knew relative to the P———ss of W———s, three years back, had he not been advised to the contrary by one of the R———l Dukes; and that *what he had disclosed* was in consequence of conversations which he had himself had with that illustrious Lady, and of letters he had obtained with her signature, which he *believed* were *genuine*.' By what *honourable* means, Sir —— got possession of any genuine letters, written by her Royal Highness, it may possibly puzzle *even your sagacity* to determine."

The author concludes with the assurance that the Report will now most certainly be published. We are happy to hear that this will be the case; from a conviction of the indispensable necessity of such publication. We are sorry, however, to add, that we are persuaded it never would have been published, notwithstanding such necessity, but for the animadversions which have appeared upon the subject. This circumstance shews the importance of a free press, and the great use of it, when ably directed and *virtuously* applied. It would be most happy for the country, if this powerful instrument were as zealously employed in the service of religion and morals, as it is for the purposes of party and politics.

A Practical Guide for the Light Infantry Officer: comprising valuable Extracts from all the most popular Works on the Subject; with further Original Information, and illustrated by a Set of Plates, on an entire new and intelligible Plan, which simplify every Movement and Manœuvre of Light Infantry. By Captain T. H. Cooper, Half Pay 56th Regiment Infantry. Large 8vo. Pp. 104. Egerton. 1806.

THIS most useful and well-written work is dedicated to Mr. Windham, from the motive which appears in the first sentence of the Address to that Minister.

"SIR—They who recollect, with admiration and gratitude, the prophetic wisdom and masterly eloquence which distinguished your senatorial efforts after the Treaty of Amiens, will probably consider it a presumption in me to solicit your notice to the following humble compilation."

Certainly *we* are of the number who *so* recollect Mr. Windham's admirable efforts on that memorable occasion; and who derived from that recollection a confidence that no such peace, at once so disgraceful, and so insecure, as that of Amiens, would be again concluded while *he* had a voice in the Cabinet, though that confidence, we must confess, has been considerably shaken by recent events; *we*, assuredly, do not consider Captain Cooper, nor, we are persuaded, will Mr. Windham consider him, as guilty of the smallest presumption, in dedicating his book to such a patron. For it is a book eminently calculated, by its simplicity and clearness of arrangement, as well as by the accuracy and fullness of the information which it contains, to be eminently useful in improving the discipline

discipline of a most valuable part of the British Army. In his Preface the author thus explains the design of his work:

"The principal design of the following sheets is to exhibit and compress, for the benefit of the British Volunteers, the whole system of Light Infantry Manœuvres, as they are practised by single companies.—It may be said, perhaps, that enough has already been published. But as the author is acquainted with no writer on the subject, whose instructions are not capable of improvement, and as he has collected and arranged all the opinions which are scattered through preceding publications, he hopes that the British Volunteers, and the Light Infantry in general, will accept the good intention of an attempt to bring about what can never become perfect, until authority has established a general rule for the manœuvring of Light Infantry.

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"The author has in these sheets adopted the most simple plan, proceeding step by step, from the very telling off of the company, to the manœuvring and skirmishing; paying due regard to the regulations published by authority, and to the opinions of the best military writers, wherever they appeared applicable to his subject. But as many difficulties may perplex the military student, and the written instructions may prove unintelligible to him, without farther assistance, a set of PLATES has been prepared with great pains and attention, which it is hoped will render the whole perfectly easy and clear."

We have never yet seen any plates so well calculated for the purpose of explanation, as those in this book, which are so ably executed, and so extremely simple and plain, as to be intelligible by the commonest understanding. In the "Introduction" the author gives an historical sketch of the origin and use of light troops. He speaks of "a brigade of light *infantry*, consisting of *horse* artillery, two troops of *light horse*, &c." This may, possibly, be strictly *technical*; but it involves, in the eye of a common reader, a glaring contradiction. *Horse* may be attached to, or serve with, a brigade of *foot*, but it cannot form a part of it, because then, it could no longer, with any attention to propriety of language, be termed a brigade of foot, or infantry.

This Practical Guide cannot fail to be of great service to those for whose use it is principally intended.

Observations on the Mildew, suggested by the Queries of Mr. Arthur Young. By John Egremont, Esq. 8vo. Pp. 36. Hatchard. 1806.

THE indefatigable Secretary to the Board of Agriculture proposed, it seems, the following dozen queries to the farmers, we beg pardon, the *agriculturists*, of the country.

"1. What soils have yielded the crops most affected by the mildew?—2. Have early or late sown crops suffered the most?—3. What situations have been most exposed to it? high and *ventilated* ones, or low and sheltered vales?—4. Have thin or richly sown crops escaped the best? and thin or thick, from other circumstances, drilling, red-worm, &c.?—5. Has the use of old or new seed been attended with any effect?"—Yes, the effect of producing *a* crop most certainly. The question, as it now stands, is imperfect and unintelligible. "6. Have crops on fallows,

or

or *layers*, escaped the best?" We know what *lay*, or, more properly, *ley*, means very well, and that is the word which the Secretary should have used. *Layer* signifies a different thing. If *agriculturists* chuse to employ a language peculiar to themselves, they ought, at least, to supply their readers with a *Glossary*. But, if they mean to assume a right of altering any part of the English language, we shall take leave to deny the existence of any such prerogative in their most learned body.—" 7. Has manuring, whether by lime, dung, fold-yard, &c. had any effect?" This question, like the fifth, is defective; to manure by *a fold-yard*, is a new mode of manuring; to manure with the produce, or contents of a fold-yard, we should have clearly understood; but the expression, we should suppose, would have been so plain and intelligible, as to be beneath the dignity of a dignified agriculturist.—" 8. Have you made any observations on the barberry, as locally affecting wheat?—9. Has there been any difference from the sort of wheat sown, bearded, white, spring, &c. ?—10. Has early cutting been found useful? and how early in point of the milk being coagulated?—11. What proportion, in your opinion, does the late crop (in 1804) bear to a common average produce?—12. If, from your observations, you conceive the cause to be atmospheric, of what sort, late frosts, fogs, severe or open winters?" We think that the Secretary might, like the baker with his rolls, have given thirteen to the dozen of his questions, by adding—In what stage of its growth is wheat most affected, or most liable to be affected, by the mildew?

In his answer to these queries, Mr. Egremont, as far as we can collect his opinion from his words, says, that the soil *least* liable to have its crops affected by mildew is a *clayey* soil, and that *most* liable, a *peat* or *moor*; that *early* sowing is preferable to *late*; that *situation* is of little consequence; that *thin* sown crops are least affected; that the mode of sowing makes no difference; that one seed is not more likely to be affected by the mildew than another; that *fallow crops* have been most injured; that the nature of the manure is indifferent; (indeed this question appears to us perfectly ridiculous, as well as the next, respecting the *barberry*); that *white* wheat is the soonest affected, red later, and bearded the last; that the crop of 1804 was about half an average crop; (here we cannot but point out the necessity of specifically declaring what is meant by an average crop, whether two, three, or four quarters per acre); and, lastly, that the cause of the mildew is, what we should have supposed no one could possibly doubt, purely atmospheric.

We have *sifted* these opinions out of a mass of philosophical observations upon vegetable irritability, stimuli, &c. the nature and temperature of soils; Darwin's Phytologia, with high-flown compliments to that eminent writer of beautiful and sublime nonsense, &c. &c. all conveyed in such bombastic language, as, we will venture to assert, to be utterly unintelligible by any one farmer (properly so called) in the United Kingdom. To agricultural *improvements*, in the true signification of the word, we are decided friends; but a multiplicity of questions, many of them needless, and some ridiculous; laboured essays, and abstruse disquisitions, are not, in our opinion, likely to produce them, nor indeed to serve any one purpose of practical utility.

An

An Historical Account of Corsham House, in Wiltshire; the Seat of Paul Cobb Methuen, Esq. with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution; and embracing a concise Historical Essay on the Fine Arts. With a brief Account of the different Schools, and a Review of the progressive state of the Arts in England. Also, Biographical Sketches of the Artists whose Works constitute this Collection. By John Britton. Embellished with a View of the House. Small 8vo. Pp. 108. 5s. Barrett, Bath; Longman & Co. London. 1806.

FOR the composition of such an account as this, an artist is certainly better qualified than any other person; and Mr. Britton, with his usual ability, has contrived to render it instructive as well as interesting. The dedication, to the patrons of an institution formed for the express purpose of affording encouragement to the genius and talents of British artists, is peculiarly appropriate. And the Brief Essay on the Fine Arts will prove an acceptable addition to the frequenters of Corsham House, or to those who wish to acquire a knowledge of its famous collection of pictures, without the trouble of visiting the place.

A Letter to Lord Porchester, on the Degraded State of the English Clergy. 8vo. Pp. 24. Bell. 1806.

THE writer of this letter professes to be a *friend* to the clergy, and in that character he pleads their cause, against what he conceives to be an "apparently systematic plan for their degradation." And, as proofs of the existence of such a plan, he adduces some late legislative regulations for the purpose of increasing the salaries of curates, for excluding the clergy from sitting in the House of Commons, and for enforcing residence. These he represents, in strong and impassioned language, as intolerable grievances, as exertions of tyranny, on the one hand, and as badges of slavery, on the other. "New fetters," and "abject criminals," are expressions applied to the laws adverted to, and to the clergy who were the objects of them. As to the policy of the act for regulating the payment of curates, a difference of opinion may fairly be entertained by the warmest friends of the church, and of the clergy. But we must be allowed to think, that the intemperate and unwarrantable language of this their professed advocate, is calculated to disgrace them much more than the regulations which he so severely reprobates. For our part, we do not admit the truth of his proposition, that the clergy were entitled by law to sit in the Lower House, before Mr. Addington's act of exclusion; and most certainly we do not think that the cause of religion would be served by *clerical* representatives. As to residence, the necessity of enforcing it, with very particular exceptions, is to us so self-evident a proposition, that it would be a waste of time seriously to discuss it; and in what our author has said upon this topic, his arguments are as weak as his language is strong. The minister who holds a living, has undertaken the sacred trust of the care of the souls of his parishioners; a trust to which a most awful and weighty responsibility attaches; and how he can conscientiously delegate such a trust to another, we profess our inability to conceive. Having observed that the language of this writer is disgraceful to the clergy, it is necessary to produce an instance of it. Arguing against

against the Curate's Act, he remarks; "They (the beneficed clergy) are to be denied the humble privilege, which every other Englishman enjoys, which the lowest tradesman possesses, of *employing a journeyman*, not as terms specified by the legislature, but as a compact at the free will of each party. The clergyman is told," (by this writer, certainly by nobody else) "that he is such a dishonest, immoral, flagitious character, so incapable of being trusted in the simplest of all bargains," &c. This strain of violence and perversion pervades nearly the whole of the pamphlet. Towards the end of it he tells us; "The late act for imposing residence is said already to have had an extensive effect on the students in both our universities. A large portion of these, who were previously intended for the ecclesiastical profession, have shrunk back with disgust at the disgraceful manacles which have been forged for its unhappy votaries." If this be an accurate statement, however seriously we may lament a diminution of the number of clerical students, we cannot consider the church as having any reason to deplore the loss of such candidates for holy orders as these. He lavishes the most fulsome adulation which we ever met with, on the present Chancellor*; praises him for his contempt of ceremony, in other words, for the slovenliness of his dress, and piously exhorts the *Bishops* to follow his example. This pamphlet, like the ministry which it panegyrises, is big with professions, but little in performance. It displays very little of that *humility* which the gospel so strenuously inculcates, and too much of that aversion from restraint, and of that spirit of insubordination, which are repugnant to the principles of the Christian religion.

The Principles and Regulations of Tranquillity; an Institution commenced in the Metropolis, for encouraging and enabling industrious and prudent Individuals, in the various Classes of the Community, to provide for themselves, by the payment of small Weekly Sums, in such a way as shall insure to each Contributor, or to his Widow and Children, the benefit of his own Economy; for receiving the Savings of Youth of both sexes, and returning the same at the time of Marriage, with Interest and proportionate Premiums thereupon; for enabling Parents, by the payment of Small Sums at the Birth of their Children, to provide Endowments for them at the age of twenty-one years; and also, for other Useful and Important Purposes; particularly for concentrating and applying the exertions of the Liberal to the benefit of the Indigent, so as to prevent the unworthy (from) claiming, or the impostor (from) abusing, their benevolence; and thus effecting the gradual abolition of the Poor's Rate, whilst it increases the Comforts of the Poor. By John Bone, Author of an "Outline for Reducing the Poor's Rate, &c. in a Letter to the Right Hon. George Rose, M. P." 8vo. Pp. 124. 3s. 6d. Asperne. 1806.

THIS proposed institution, as the copious title-page of the tract before us evinces, embraces a number of objects of considerable im-

* Let it not be supposed, that in thus censuring disgusting flattery, we are blind to the real merits of Lord Erskine. No; we readily admit, that in all his judicial conduct, as Chancellor, he has discharged his duty, ably, uprightly, and conscientiously.

portance.

portance. The poor's rate we have long considered as an evil of vast magnitude, and so rapid in its growth, as absolutely to threaten the country with ruin. Any rational plan, therefore, proposing to effect its suppression, is entitled to the serious attention of every inhabitant of this kingdom. How far the plan here suggested is calculated to produce so desirable an effect, it would be presumption in us to decide, without much, very much, more consideration than it is in our power to bestow on it. Thus, after an attentive perusal of it, we have discovered nothing objectionable in it, and much indeed to recommend it, not only to notice, but to adoption. We heartily wish that all the funds of all the benefit societies in the metropolis and its vicinity, were transferred to this institution, from a conviction that they would be more faithfully administered, and rendered infinitely more productive to the members. It would, we are persuaded, very much contribute to the success of this plan, if a table of contributions and advantages were ready for delivery; specifying, amongst other things, what specific sum, or annual contribution, would be requisite (beginning with the birth of the child, and proceeding to different ages, from six months to six years of age), to secure to it, on its attainment to the age of twenty-one, any other given sum; what gross sum, or annual contribution, a man should give, at different ages, from twenty-one to fifty, to secure to his widow a given sum, or a life-annuity, at his death; with other calculations, that persons disposed to subscribe might perceive, at first sight, what advantages they had to expect. It is but little to say in its favour, that it is much the best, most comprehensive, and most rational plan that we have seen; and we heartily wish it all possible success.

Italy and England, each in One of their Children. Pr. 26. 2s. Clarke. 1802.

UNDER this affected and enigmatical title, we have twenty-six pages on the similitude of character of Shakespear and Michael Angelo. We have for many years laboured in our critical vocation, we have examined books of all ages, and of all nations; but, after mature consideration, we find nothing that can rival this little anonymous publication. We are surprized that it is anonymous, for the man who could write in a way so exquisitely absurd, must esteem himself the first of human writers.

He thus commences his flight, and at once soars above all mortal ken.

"Among the various modern ages, whose monuments have been sculptured by a centenary graver, thus poising under our eyes their titles deprived of an epitaph, there is one age which I revere for its marked character, and before which I bow my head with a degree of homage."—This means, we imagine, that he has predilection for a certain age, but the way in which he announces this preference is all his own.

One more short extract, and we have done. He thus introduces M. Angelo characterizing himself.

"Sublimity! thou wast my goddess—invention, richness, expression, warmth, ye formed my four elements; and thou, immense truth! thou becamest my boundless horizon—all mortal guides I disdained; to me they appeared too tame and prosaic. As to books, I consulted only one, but that was the study of my life, and it is entitled Ancient Art, or

Perfection

Perfection modelled in the Monument. Then presenting this study before Nature, I applied it to the nature of flesh, followed her through numberless ramifications, and clothed her in the most daring forms," &c. There is a great deal more in the same style: but this M. Angelo of the writer's creation has already said enough.

As to the *matter* of the few pages before us, it consists of some meagre scraps, which have been repeatedly hashed and served up to the public; in his cookery, however, this French *restaurateur* is conspicuously original. He has certainly read Shakespear, and, as a criterion of his taste, has dug nothing from that mine of genius, save the language of Ancient Pistol.

ADMONITION RESPECTING BOROUGH VOTERS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

IT is submitted, with becoming deference, that Voters should be legally required to be resident in the respective Cities and Boroughs they are members of, at least six months preceding an election of a Representative in Parliament, in order to be intitled to vote at such election; by which means not only the Corporations would derive immediate benefit from their personal employment, as artizans or artificers, but such salutary requisition would, at all events, most effectually obviate the enormous expence, as also the essential prejudice to trade and manufacture, that must unavoidably result from the conveyance and reconveyance of voters from distant parts, where settled with their families, to the place of election; independently of such injurious practice affording a specious and plausible opportunity of administering bribery and corruption, which experience evinces is generally, if not invariably availed of, upon similar occasions.

ANTIDOTE.

TO OUR READERS.

The "*Summary of Politics*" will appear in our next Number.

CORRESPONDENCE.

Valerius Publicola's Letter to Mr. Fullarton—*Arcesilas* on Private Tributes to Public Characters—*Senex* on the supposed Diminution of the Number of Clerical Students—*Observator*, on the Murder of the Rev. Mr. Parker, are received and shall appear in our next.

All other Communications from our Correspondents, whether in Verse or Prose, will be found in the Appendix to our Twenty-fourth Volume, published on the *First of October*.

Printed by B. M'Millan,
Bow-Street, Covent-Garden.

THE ANTI-JACOBIN Review and Magazine,

&c. &c. &c.

For OCTOBER, 1806.

Quid in quaque re sequendum cavendumque sit docebimus, ut ad ea judicium dirigatur.

QUINTIL.

ORIGINAL CRITICISM.

The Effects of Civilization of the People in European States. By Charles Hall, M. D. 8vo. Pp. 324. Ostell, and C. Chapple. 1805.

NO fermentations exhibit such varied and extraordinary phenomena as those of the brain. There is no form which they do not assume, and they expand in all directions. They sometimes creep along the ground, and at other times rise in aspiring clouds to the skies. The gas of the *Adamites* soon evaporated, as the fermentation did not originate within the tropics. A feeble, and temporary approximation to *Adamism* was made by the *sans culottes* Revolutionists of France; but it lasted only till they had got hold of a sufficient number of aristocratic inexpressibles; it then ceased, *nudity* was then no longer the order of the day. That of the *Alchymists* stood its ground longer, as the love of gold, and a "longing after immortality," are pretty general passions. That two fermentations, very different in kind, may not be confounded, we stop here just to observe, that the immortality of the Alchymists was not to be acquired in the true Godwinian way, by the power of mind over matter, but by enabling matter (the body) to keep mind alive *in secula*, by the help of their infallible elixir. Having merited the thanks of Mr. Godwin, by thus ascertaining the originality of his invention, we shall mention only one more fermentation, namely, Paracelsus's receipt for a new way of propagating the human race. This never became popular: both men and women preferring the old-fashioned way *secundum naturam*,

to the new process *secundum artem*. We had almost forgot a *fume* of Dr. Franklin's, approximating to a brain fermentation, which goes nearly the length of saying that immortality may perhaps be acquired by enclosing a man for 50 years in a pipe of Madeira!

These fermentations are theological, political, or miscellaneous, according as the state of society, and the temper of the times, affect the brain of the projector. At present, the current tends strongly to promote political disquisitions, and innumerable swarms rush "from Bedlam and the Mint," inflated, bursting with the gas of philanthropy; loud, violent and long, for the amelioration of man. We have seldom met with one in whom the disease had taken a deeper root, in whom the paroxysms were more outrageous, than in Charles Hall, M. D., author of the work before us.

"Æstuat, et vitæ disconvenit ordine toto."

He seems to be, at least, a collateral descendant of that King of Portugal, who impiously pronounced that he could have made a better world than the one we inhabit.

As all *irregular* practitioners in the healing art, who assure us that they can cure all *incurable* diseases, are solicitous to lay before the public the foundation on which they build their pre-eminent qualities, our healing Doctor announces in his preface, the grounds on which he lays his claim to start forth the mender of this bungled world. Let us hear this Doctor himself.

"That the principal effect of civilization is the reduction of the mass of the people in civilized societies to their present condition.

"Of this condition, *i. e.* the manner in which the people live, who has more opportunities of acquiring the knowledge than a Physician? He is admitted into the dwellings of all ranks of people, and into the innermost parts of them: he sees them by their fire-side, at their tables, and in their beds: he sees them at work, and at their recreations: he sees them in health, in sickness, and in the article of death: he is frequently made acquainted with their hopes and their fears, their successes and their disappointments, as these have often a relation to their diseases; and, possessing their confidence, they also frequently unbosom themselves to him on matters not connected with the state of their healths. The physician therefore is put in possession of more facts with respect to the condition of the people than any other person; and it is only from the collection of such facts that we can arrive at the knowledge of the causes of them; for the investigation of which his education peculiarly fits him.

"For all these reasons, it seems, a physician is the most proper person to treat on the subject of the following discourse."

Now, were we disposed to grant, which we are not, that all this may be true, that a physician sees more of the world than any other man; yet much will remain to be taken into the question, before we can grant that he is, therefore, the most proper person to write on political and moral reform. A spectator must see with intelligence, or he may as well shut his eyes. He must know how to combine, and

and how to analyze the constituent parts of society—he must not give up an existing good for a something better in his idea of contingencies; he must not consider that as an evil which ultimately contributes to the good of the whole; he must be able to distinguish between the expedient and inexpedient, the possible and impossible; he must learn not to spurn at the *tolerable*, and fly all abroad on the ideal wings of *perfection*; and, above all, he must beware of the sin which doth most easily beset reformers, an overweening conceit of their own abilities; he should have some share of diffidence, some doubts as to the truth of his opinions, where they run counter to those of thinking men in all ages; when, as in the present case, as the Doctor himself confesses, the arrangements he execrates with all the bile of the new-fashioned philanthropy, "flow from the natural propensities of mankind." How far these requisites for pulling down, and re-constructing the fabric of society, unite in the present writer, will be seen as we proceed.

Having, as above, ascertained his *healing* qualifications, Dr. Hall next goes on to prove that his patient is *sick*; and, mercy on us! what a group of dangerous symptoms he has conjured up, all uniting in the diseased and bloated carcass of civilized and manufacturing man. As constituting a portion of a civilized and manufacturing society, we should have been dreadfully alarmed, had we not suspected that this might be a medical trick, not uncommon among practitioners of a certain class, who represent the case of their patient as almost desperate, that his death, should he die, may be attributed to incurable disease, and, should he recover, that the Doctor may have all the credit of his recovery. With this two-edged sword many a *leech* has fought his way successfully through the world. Somewhat cheered by this reflection, we can look upon his awful list of mortal symptoms without trembling. He thus commences his work.

"We understand by civilization, that manner of living in societies of men, which is opposite to that of those who are called savages; such as are the natives of North America, &c.

"It consists in the study and knowledge of the sciences, and in the production and enjoyment of the conveniences, elegancies, and luxuries of life.

"It does not seem to arise from any particular constitution of governments, or to be attributable to the administration of them, but to flow from the natural propensities of mankind."

This state of man, flowing from his natural propensities, we are told produces instead of happiness, only idleness and tyranny in the *few*, and to the *many* poverty, disease, sufferings of every kind, a life of misery, and premature death. The employments of the poor, he tells us, are injurious to health, their minds are uncultivated, their moral and spiritual instruction neglected, they are unhappy, and they are starved. As for the rich, they are the very drones of society, useless, nay hurtful members. Whence does this melancholy and degraded state of society originate? The Doctor will tell you—it springs,

he says, from wealth, which itself is the monstrous and baleful offspring of civilization, manufactures and commerce, the three mortal symptoms of diseased society, the cause and sign of real national poverty, ignorance, debility, and barbarism!

We will not venture to appal our readers, by introducing them into all the dungeons of the Doctor's *Pandæmonium*; it is Dante's *Inferno* upon earth, with this mortifying difference, that the innocent are the sufferers, the guilty comparatively exempt from punishment. Whoever is disposed to take a full view of this *Phantasmagoria* must read the book, and, if he be strong in faith, will be wretched to his heart's content. For our own part, who are inclined to believe that matters are rather tolerable, we shall content ourselves with examining, in one or two instances, whether this Spagnoletto of a political economist be as faithful as he is tremendous in his delineations.

Civilization, he tells us, hurts population to such a degree, that supposing a country highly civilized to contain ten millions of inhabitants, 500,000 fall a sacrifice every year to causes "attributable to extreme civilization, a loss greater than the most destructive wars have ever occasioned." In this statement the Doctor is at variance with matter of fact; for civilized countries have ever been found, *ceteris paribus*, to be the most populous. Having thus killed his 500,000 a year, he goes on to tell us how it is brought about. It is occasioned by the poor not having plenty of good meat and drink; by their not having soft beds, large houses, and lofty rooms; by a want of things "proper to use from the cellar, the kitchen, the garden, or *Apothecary's Shop*," &c. Besides all this, he assures us that the yearly 500,000 must die, unless the milk of the mothers be "sufficiently animalized." For this purpose "the woman should be well fed with a full proportion of animal food; perhaps, some quantity (he does not say what quantity, a serious omission in a prescription; the women will, we are afraid, consider it as *ad libitum*) of good beer: live in good houses; good air; be employed in wholesome and pleasant exercises; and *void of care!*" There is one part of this dietetic regimen which would have surprized us, had not the Doctor accustomed us to his blowing hot and cold as suits his convenience. How comes it that articles from the *Apothecary's Shop* are recommended as preservatives of life by *him* who has, in the same book, condemned almost the whole contents of the Pharmacopœia as useless, if not hurtful: nay, who has decidedly pronounced "there is no doubt that the *mischief* done in practice, (meaning *medical* practice) exceeds the *benefit?*" But the most wonderful ingredient in the prescription is the *void of care!* In what a hopeless state must our ten millions be, if they are to lose their yearly 500,000, unless we can contrive to drive away *care* from the mothers! Among all his receipts, Dr. Hall has not given us one for the cure of this disease, which, ever since the fall, has stuck close to the human race, and ever will, we are afraid, unless a greater than the Doctor arise.

On the subject of population, and the comforts of life, the writer

is

is disposed to contrast the *misery* which he asserts is the portion of this civilized country, with the *blessings* which he says abound in the less civilized American States. In this comparison he does not advance a step without either asserting what is evidently not true, or he conceals the truth, by keeping out of sight what should have entered into the statement. In America, he tells us there are no rich and poor; that* "the condition of all is the same; (p. 2) but that here, there is a degrading and ruinous distinction, viz. into rich and poor. But, had he wished fairly to represent the existing condition of the American States, he would have said, and truly said, that there, as well as here, are to be found both rich and poor; and moreover, that the food and comforts of the lower classes there are not to be compared with those of the meanest industrious manufacturer in this kingdom. —In the same spirit he attributes the rapid population of the American States, *solely* to their having plenty of good food, and every essential to make life comfortable and happy; without taking into the account the thousands, and tens of thousands which have been poured into that country from Europe for these many years past. Where, we presume to ask the Doctor, do the back-settlers, and the other lower orders in America (for there are such) get their good meat and drink, their soft beds, large houses, lofty rooms, &c.? How are their cellars, their kitchens, their gardens, &c. stored? And where do they find that great assistant to population, the apothecary's shop? Good, Doctor, in all these things our *happy* American brethren are more deficient than this *miserable* country. As to the remaining ingredient in the Doctor's populating prescription, we have not heard that either the medical, or mental physicians on the other side of the Atlantic, have yet discovered an effectual *care-bane*; had they made that blessed discovery, the rapid population would no longer be matter of wonder. As things now are, it will be in vain to look in the Western world for the long-lost country of *El Dorado*, where *tout va bien*; what may happen when the United States shall have adopted that *code of happiness*, which the Doctor, mounted on his Hippogriff, "plucked from the pale-faced moon," and kindly gave to the world in the year of Our Lord one thousand eight hundred and five, we pretend not to determine.

The Doctor having now proved that civilization has made of man the most wretched being that exists, goes on to *advertise* his *infallible* remedy. At first he proceeds with some degree of modesty; he proposes "*only* the abolition of the law of primogeniture," and "the prohibition by law" of all "refined manufactures," of course of every art in which genius and taste are now employed, that the hands now unprofitably, nay destructively occupied, may be turned to the

* This he contradicts at page 254, when he has another object in view, viz. to warn the Americans against a rising aristocracy.

plough. But this is mere dull sobriety to what follows; he is only pruning his wings for the daring flight whic succeeds; "*mox sese attollit in auras—et caput inter nubila condit.*" To ensure plenty and happiness to man, the Dr. proposes that the present rotten fabric of society should be demolished, and rebuilt on the firm basis of *perfect equality.*

"Mr. Eden has supposed that there are seventy-two millions of acres of land in England. If, then, the people amount to two millions of families, there would be an average of thirty-six acres for each family.—This portion of land, greater or less, according to the size of the family, would most plentifully supply it with every thing that is wanted. It would also supply labour for two horses or bullocks to work on the land; and would be a proper quantity to keep them employed; and with this quantity of land, the owner might procure a sufficiency for his own use, and wherewithal to barter for implements of husbandry, such as ploughs, harrows, carts, &c.

"The distribution of land might be conducted in the manner following:—the state, that is, the collected body of the people, might, as is natural, be possessed of all the land in the nation. By it, it might be parcelled out as above, and to it might revert wholly on the extinction of any of the families, and in part on the decease of any of them. But if the number of families should increase, more allotments might be made, composed of parcels taken from the old ones, which would of course lessen in size as the number increased.

"And this would be the whole of the business of first reducing, and afterwards keeping up, the equal state among men; for this alone would keep all other things sufficiently equal to prevent any of the present inconveniences: and surely this is not impossible or impracticable."

On the land, thus apportioned, Dr. Hall's Arcadians are to work out, not only their own happiness, but their own salvation; and he has no doubts that they would do both; for this state of life "would give the proper proportion of *action*, so as to leave the necessary time for *rest*, which, by the interchange, would give reciprocally to each other its due relish; of which, the third ingredient (of happiness) *pleasure*, is chiefly composed;" and, as they would be more virtuous than the corrupted sons of *civilization*, their fate hereafter would not be doubtful.

The Dr. goes on to develope his plan—

"We have seen the quantity of the produce of the poor is eight or ten times greater than the quantity consumed by themselves; consequently, one-eighth or tenth part of the time he is now confined to labour would be sufficient to furnish him with those things which he at present enjoys; or if he should, as he would, no doubt, choose to be better supplied, one-fourth, or one-third of the time he is now confined to labour, would be sufficient to obtain plenty for himself and his family: and this would perhaps be rendered less, by retaining such machinery as would be applicable to the coarse manufactures, which would yet be useful in this medium

dium state—thus availing ourselves, for the use and real benefit of the people, of that which has been hitherto applied to uses so injurious to them."

"The labour of a father of a family, working a few hours daily on the land, would produce all the food necessary for its comfortable subsistence; and the industry of the other parts of the family would furnish what was necessary for their clothing, &c.; the few things which these would not yield, might be provided by certain persons that might be reserved from the manufacturers, who must be, in that case, sacrificed to the public good, and therefore should be as few as possible; and those should be requited amply for their submitting to such disadvantages, and be furnished with other gratifications, to counterbalance them. I know but of few things necessary to the most complete happiness, which any inhabited country in the world might not in this manner furnish for itself. These few things are medicines, but these are in number very small, not exceeding half a score, or a few more. These articles, namely, the Peruvian bark, opium, quicksilver, brimstone, wine, &c. being almost the only articles in the Materia Medica that are deemed specifics, or that, perhaps, contain any healing virtues at all; the power of all the other drugs to do good being very doubtful, whilst their powers to do harm are very great; a society therefore may be, without any great loss, deprived of them; and perhaps, considering the unskilful hands who generally use them, without any loss at all. Of these which we have mentioned, three only are of foreign growth, of which a few ships yearly would bring home, to any nation, the quantity required.

"If it was thought proper to retain the knowledge and practice of certain languages, arts, and sciences, a few men, whose geniuses for them were distinguishable, might be selected, and likewise sacrificed to the public good; who should also be amply compensated, and in return be provided with necessaries from the surplus in individual hands: and as mankind would in general enjoy leisure, which would be employed by every person according to his inclinations and talents, there would be a much greater chance of obtaining men of great proficiency in every science than there is at present, out of the few that apply themselves to study of any kind."

Should it be objected that, supposing this happy state as favourable to the procreative powers, and to the health of young and old, as it is maintained it would be, the land in process of time would prove insufficient to support the immense population that must ensue, the Dr. has foreseen the objection, and has a remedy at hand; for he is infallible in the case of *plethora*, as well as *consumption*. He has, therefore, given us an agricultural plan, by the following of which we are assured that Great Britain might, and would support, we know not how many more millions than it now contains. For the plan at large we must refer to the work; but one article is so truly characteristic of the degrading apathy boasted of by modern philosophism, that we cannot withhold it from our readers.

"Animal manure is composed either of the bodies of animals after death, or of the excrementitious parts that proceed from them during life.

"Animals which might be converted to *manure* after death, are either *human* or brute.

"The former not only make a great part of the living creatures that are to be found in civilized countries; but a very great part of the other are consumed by them. By the custom, therefore, of burying their corpses deep in the earth, *the surface of it is deprived of a very great quantity of the manure it would otherwise have!*"

But, should this improved agriculture of the Dr. turn out insufficient for the subsistence of the immense population which must, as he says, take place in his Arcadian state; if, notwithstanding every effort to fertilize the earth, *à la Hall*, should every man, woman, and child faithfully lay all their own excrementitious matter on their own ground; if, instead of absurdly, as heretofore, committing the bodies of their fathers, mothers, brothers, sisters, children, &c. to the *unproductive grave*, they more wisely threw them on the *prolific* dung-hill; if, after all this, the saving of 500,000 every year, which, according to the Dr. now fall martyrs to civilization; and the unspeakable increase which such a happy state of things would produce, should end in a superfœtation of inhabitants, unless Providence, in its mercy did, from time to time favour us with a pestilence, the last resource must be the *Chinese succedaneum**, which the Dr. seems to recommend in extreme cases—an *infanticide* act must be passed, to prevent a lingering, but certain death. The Dr. seems to be of opinion that this superfœtation, notwithstanding all his care, must some time or other take place. For this, he, who has a cure for all the other ills of society, professes he has no remedy: but Providence, he says, has. This is comfortable, for we had rather trust to Providence than to the Dr. But the remedy is not the *palliative* of a pestilence, as we had taken upon us to conjecture, but a *radical* cure, and that species of radical cure which, we learn from him, medical men generally achieve. The world, he thinks, will *end* when it is "fully peopled." Hear himself:—

"This, perhaps, may be the term intended by the Creator for its continuance, it being, as it seems, inconsistent with his benevolence to extend the existence of a habitable world, after it ceases to afford the means of giving happiness to its inhabitants. It were well if the intentions of man were equally benevolent. This is not the only instance in which the designs of Providence are frustrated by man, and particularly by the *rulers* of man."

The sting in the tail of this last extract, together with the general

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* "The Chinese, who suffer the exposition of their children, and even appoint men to destroy them, seem to act more humanely than the Europeans, who cause the long-languishing sufferings of their children."—Note, page 11.

complexion

complexion of the work, lead us to point out some things in it which mark rather the inflammatory demagogue, than the calm philosophical political economist.

A prescription for a low and languid case, and such, the Dr. says, is the case of his patients, 'is so much powder of post without a full proportion of *stimulants*. Of these the Dr. has not been sparing. We insert a few of these *warm* ingredients, leaving our readers to judge of their operative virtues.

"The Being who made the earth and all the living creatures on it, so constituted the earth that it produces the things necessary for the subsistence of those creatures: and he so constituted those creatures that their existence should depend on those things which the earth produces. It is evident, therefore, that the Creator intended the land for the use of the creatures he has put on it. Consequently, that no creature ought to be cut off from the possession of some part or other of the earth, and that in such quantity as to furnish him with the necessaries of life. But this, by the system established in most nations of Europe, the persons in possession of the exclusive ptoperty of the land, not only have the power of doing, but in effect do it, and thus, depriving them of a sufficiency of the necessaries of life, destroy great numbers every year."

"If the poor manufacturers are not allowed to strike their work, they are debarred the right and advantage that all other people have in their dealing—of refusing to take what is offered to them if they think proper. This, together with their having no means of standing out, through their want of immediate supplies, renders them incapable of making a good bargain with their masters; and the price of their labour is constantly diminishing, though the nominal, or money-price, is increasing."

Here we would only gently hint to the author, that there are hundreds of clergymen in this kingdom whose incomes are much smaller than what may be gained by a journeyman shoemaker or tailor; yet they are not permitted to *strike*, and, by their *indelible* character, are at the same time prevented from seeking any more profitable employment. But we forget that this can have no weight with the Dr. as he ranks them among the drones of society. Let us go on with the Dr.'s *stimulants*.

"By the labour of the husbandman, and of the horse or ox, is raised the whole produce of the land; the less part of which, *i. e.* the less corn or hay, the ox or horse has, the more is reserved for the farmer's or proprietor's use. It is the same with regard to the husbandman, though not in so direct a manner. The less money the husbandman receives, the less corn he can buy and eat, and of course, the more the farmer or proprietor takes to himself. If there is any difference, it is in favour of the ox, for the farmer is by his own interest induced to keep it well; but he has no interest in the matter, with regard to the poor labourer's health, &c. —If by his excessive labour, in order to maintain a large family, he wears himself out, the farmer sustains no loss as he does by the death of the ox."

Speaking

Speaking of England, he says:

"Eight-tenths of the people consume only one-eighth of the produce of their labour; hence one day in eight, or one hour in a day, is all the time the poor man is allowed to work for himself, his wife and his children. All the other days, or all the other hours of the day, he works for other people.

"Sic vos non vobis mellificatis, apes:
Sic vos non vobis fertis aratra, boves."

"It is surely an essential part of liberty, to enjoy the full fruits of one's own labour. Whether the negro in the West Indies has a less proportion than the above, I cannot determine; but in other respects he seems to have the advantage of the free but poor man of Europe."

"But the poor man has not even this small proportion of his labour or time; since Sunday, one day in the week, is taken from him by most churches in Europe, which must be deducted first. He has therefore only a fraction of a fraction, viz. one-eighth of six-sevenths; that is, about one-ninth."

"We have, I fear with too much reason, said that, in the present system, about 500,000 souls, in communities consisting of ten millions, perish annually, who would probably have lived to mature age, if they had had justice done them, by being suffered to enjoy the fruits of their toil. Probably (for we are not furnished with such documents as might enable us to calculate with certainty) the number of people in these communities, who have above the average income of 150l. or 200l. per annum is small, not exceeding a few hundred thousands; so that the number of those that contribute at all to the evils complained of, being those whose incomes exceed the above-mentioned sum of 200l. per annum, are not very numerous; and those that principally occasion the waste, being people of larger fortunes, are still much less numerous. The question, therefore, is, whether 500,000 souls shall perish annually, and that eight-tenths of all the others should be pinched, distressed, and diseased, in order to furnish this small number with the superfluities?"

One more pill from the Dr.'s shop will be a sufficient dose.

"It is to be feared that these wars, of which the poor bear the burden, and in which millions of them lose their limbs, their health, and their lives, are often entered into for the *express purpose* of increasing their subjection and oppression, and making them the instruments of it. It is highly probable, for instance, that wars have been concerted privately, and undertaken by neighbouring kings, for the sole purpose of gaining a pretence for increasing their forces, and keeping up a larger standing army; the chief view in augmenting which was to keep their own people in closer subjection, and lay and enforce further restraints and impositions on them. If there should be some people who will not allow of this highly probable supposition; yet all must allow that wars are often begun on slight pretences: the real views being as above represented.

"And if the true motives, which induced most of the Powers to engage their people in the last war, were to be avowed; it would appear that

that they arose from their apprehensions that the people would recover some of their natural and just rights, and obtain some little melioration of their condition. It was then thought that the French people were endeavouring to recover not only the equality of rights, in the sense it was explained; but that they had in view to lessen somewhat the great inequality of property also: both these ideas were comprehended, as it was thought, under the term of French principles. To prevent their succeeding in which, and the contagion which it was supposed would have followed their success, was the object, perhaps, principally aimed at.—This, I believe, discovers more of the design of the war, and who were the aggressors, than all that Mr. Herbert Marsh, in his laboured volumes, has said. This was the real cause why the Ministers of most of the States found every thing they proposed so readily adopted by the aristocratical party of their respective countries, and which enabled them to carry and force down measures so abhorrent to what had ever before, though often proposed, been acceded to.

"If these conjectures are true, how are the poor to be pitied! The reflection that all the calamities of the poor originated from, and were really the works of, *men's hands;* that fresh calamities have been *purposely* brought on them; and that they themselves have been made use of as instruments to confirm their old grievances, add to, and perpetuate them; is too sad for a human heart to dwell on."

As civilization, that bane of human happiness, has produced wealth unequally distributed, and consequently power, and its abuses; it likewise has engendered learning, science, and the arts, things equally fatal to the good of society. The Dr. shall speak for himself, as we wish not to incur the suspicion of saying "the thing which is not."

"Learning, in the unequal shares it is distributed among individuals in Europe, is clearly prejudicial; giving some an unfair advantage over others of their fellow-creatures. It is the chief instrument by which the superiority is gained by the few over the many; and by which the latter are kept in subjection. It is like the turning a game cock, with steel spurs, among those who have only their natural weapons."

"The bringing together and reducing the bulky matters to their quintessences, as it were, by which means, the great man can consume and destroy, in a very short time, the works of months and of years.

"And this effect of enabling the masters of mankind to do more mischief than they otherwise could do, constitutes the great utility of the fine arts, as they are called.

"Hæ tibi sunt artes. VIRG."

"The truth is, the arts have raised a few, both in respect of their intellectual attainments and their enjoyments, above the natural state of man: but, in order to obtain those advantages for those few, they have sunk the remainder of the people much below it."

Upon the whole, we venture to say that the Doctor's asses milk will not effect a cure; though, with the stimulants he has mixed up in the dose, it might, on favourable occasions for the operation, for a time unhinge society; which a sound political economist would maintain is not

not the best thing that could happen either for the rich or poor; and recent facts have but too well confirmed this theory.

The writer of this article once met with the *ci-devant* Thomas Paine (for he is now civilly *dead*, and his works have followed him), in the hey-day of his popularity, and represented to him, as he now does to this world-mender, that, supposing a great part of what he advanced to be true, there was still one very essential matter omitted, which must be taken into the account, and gone about before any good could be done. He thus addressed Thomas—"Before you pretend to re-construct society, as man is the *only* stuff you have to work with, as you have no choice of materials, you must begin by effecting a *radical* change in those you have. Citizen Paine, have you got a receipt for *making men over again?*" Tom certainly had no such receipt, nor is it, we are pretty confident, in the possession of Dr. Hall.

Barrow's Voyage to Cochin China.

(Concluded from page 36.)

OUR traveller, in his description of *Amsterdam Island*, observes, that, except at Spitsbergen, he never saw such numbers of whales, grampuses, porpoises, sea-lions, and seals, as were playing their gambols very near to the shore; and he tells us, on the authority of a Dutchman, that on its first discovery, "the people of *Van Flaming's* ship found the sea so full of seals and sea-lions, that they were obliged to kill them to get a passage through, when they steered for the shore; there was also an astonishing number of fish,"—"not only the sea," Mr. B. adds, "but the whole coast, in the mornings and evenings, swarmed with seals and sea-lions."

On his arrival at Batavia, he was not a little surprized to find that the *new philosophy* of the French School had already reached that distant country.

"In no port nor harbour, since our departure from Portsmouth, had we met with so great a number of shipping as were collected in the bay of Batavia. Large Dutch Indiamen, mostly dismantled for want of men; English trading vessels from Bengal, Madras, and Bombay; immense Chinese junks, whose singular forms seemed to bespeak an antiquity as remote as that of Noah's ark; Malay proas, and Javanese canoes; with three or four French ships carrying into the Eastern world, in addition to the natural products of their country, the monstrous doctrines of the Rights of Man, were promiscuously riding at anchor in the road of Batavia. The practical part of these novel doctrines was grievously complained of by the officers of one of the French ships. The crew, it seems, had one day taken it into their heads that, by virtue of the sacred and inalienable principle of all men being equal, they had a right to enjoy as good a dinner as their officers, no matter who should pay for it; and accordingly, having followed the dishes into the cabin, they seated themselves at table, inviting,

inviting, in the most obliging manner, the Captain and other officers to partake of their own dinner with them. These gentlemen, however, finding their authority and their property at stake, thought it prudent to make application to the government of Batavia for a few German troops to instruct their crew in the rights of discipline, and in the duties of obedience and subordination."

The bay of Batavia is sufficiently capacious to contain the whole navy of England, and could afford a perfect security in all seasons. It is very feebly protected, but the climate is so dreadful, as almost to exempt the possessors of the place from all danger of attack; its ravages are horribly destructive. It seems, that the French Revolutionists stole their Republican Calendar from the Dutch inhabitants at Batavia.

"The usual way of dividing the year, as in most tropical climates, is into the rainy and the dry seasons, the first setting in about November and continuing through April; but the Dutch, absurdly enough, both in speaking and writing, give names to the months as having some reference to their productions, or other circumstances which distinguish them, in Europe: thus, they have their *Hay month*, their *Wine month*, their *Flower month*; and, unluckily for their nomenclature, as used in this place, their *Winter month* happens when the sun is nearly vertical. Who would have suspected that the *Brumaire*, the *Germinal*, the *Floreal*, and almost the whole of the French republican calendar, were stolen from their Dutch friends, who have been in the constant use of it for centuries past? It is doubtful if the French will retain it so long; and whether, in their thirst for novelty, they may not propose to compliment the present august family on the throne by a transfer of their names to the calendar months, or, which would be more convenient for themselves and the rest of Europe, revert to the old ones which have stood the test of so many ages."

It is not at all improbable that the vanity of the French will be so hurt at the detection of this theft, as to make them resign the fruits of it. Mr. Barrow gives a pretty full description of the natural productions of the Island of Java, and, of course, does not omit to notice the deadly *Upas*, which the poetical pen of Darwin has laboured to immortalize; but he notices it only to correct an error which generally prevails respecting it, and to do that, which unfortunately is the reverse of the conduct of some modern travellers, to substitute truth for fiction.

"After the notoriety which the baneful *Upas* has obtained from the republication, in a popular work, of a most extraordinary account of this poisonous tree that first appeared several years ago in the Gentleman's Magazine, it would have been an unpardonable neglect in us not to make very particular inquiry into the degree of credibility which is attached by the inhabitants of the island to its existence; and, if such tree did exist, to endeavour to learn how far its deleterious qualities might correspond with those which had been ascribed to it. Accordingly we seldom entered a garden or plantation without interrogating the people employed in them as to the *Upas*. The result of our inquiries was little favourable to the

the truth of *Foersch's* relation, which carries with it, indeed, internal marks of absurdity. It required some ingenuity to conceive the existence of a single tree, the sole individual of its species, standing on the middle of a naked plain, of a nature so baneful that not only birds, beasts, and every living creature which come within the circle of the atmosphere contaminated by its poisonous effluvia, instantly perish, but so deleterious as to wither up and destroy all other plants, and to devour, like Saturn, its own offspring as they pullulate from its roots. Such a monster in nature, with 'its thousand tongues steeped in fell poison,' is almost too much for the page of romance, or the wildest fiction of poetry. Yet the relation was not wholly discredited. 'That which is strange,' says Dr. Johnson, 'is delightful, and a pleasing error is not willingly detected.' The magic pen of Dr. Darwin, by celebrating the wonders of this wonderful tree

'In sweet tetrandrian monogynian strains,'

made the error still more pleasing, and consecrated, as it were, the fiction of the *Upas*.

"As fabulous stories have sometimes, however, their origin in truth, so that of the *Upas* may probably not be wholly groundless, but admit of some explanation. In tropical climates, plants possessing noxious qualities are very common. Java is considered to abound with them. The first of this kind that was discovered might probably have the name of *Upas* conferred on it, which name, being afterwards adjunctively applied to all other plants possessing the same qualities, became the appellative for every poisonous tree. That this was the common acceptation of the word *Upas*, I inferred from its being connected with the trivial name of all such plants as were either known, or supposed, to contain poisonous qualities. Thus, for instance, the *Dioscorea Deleteria* was called the *Ubi Upas*, which may be translated the *poisonous potatoe*. The seed of a tree bearing a papilionaceous flower, and apparently a species of *Sophora*, was called the *Upas Bidjie*, the *poisonous seed*. Thus, also, a triangular-stemmed *Euphorbia*, a species of *Sida*num, a *Datura*, and several other plants of real or supposed noxious qualities, had all of them the word *Upas* joined to their proper names. In this sense, the *Bohan* or *Boon Upas* of *Foersch* would imply neither more nor less than a *poisonous tree*, and not any particular species of tree, much less an unconnected individual *sui generis*, bearing the name of *Upas*."

Had Darwin lived to read this passage, he would, we suspect, have been as much vexed at being exposed as the propagator of vulgar errors, as the philosophists of St. Cloud at the detection of their theft in respect of their calendar. Of the fatal effects of this terrible climate some notion may be formed from the following account.

"The prick of a pin or a needle will sometimes occasion a lock-jaw. The Dutch doctors are also of opinion, that certain cases of hydrophobia which have occurred, notwithstanding no instance of canine madness was ever known on the island, may be attributed to climate, and the state of the constitution as effected by it. The bite of the large Indian rat, commonly called the *Bandicoot*, is supposed to occasion hydrophobia and certain death; an opinion which, I understand, is also entertained on the coast of Malabar. The bite of an enraged man is said to be as certain of producing

producing hydrophobia as that of a mad dog, two cases of which had happened not long before our arrival. One of them being stated by Dr. Le Dulx, in the 5th volume of the Transactions of the Batavian Society, a work little known in Europe, I shall use no apology for inserting a translation of it.

"'On the 17th March, 1789, information was laid before the Court of Justice that the Writer, *Balthazar Van Vliet*, in a fit of madness, had plunged a knife into his bowels. The Court proceeded to the place without delay, attended by the town surgeon, *Lombart*, where they found the patient, by direction of the surgeon attending him, bound and in strong convulsions, particularly of the eyes. The family being interrogated as to the origin of his complaint, related that, four or five days previous to the act, the patient had a quarrel with a friend, which proceeded to a furious scuffle, when his antagonist, finding himself not a match for the patient, in the moment of rage bit him in the arm. The wound was bound up in the usual way, without the least idea being entertained of the dreadful consequences which a bite thus made in the heat of passion was capable of producing. Three days after this happened the patient was attacked with fever, but still no particular regard was had to the wound. The surgeon who attended him observed that he was in a state of continued delirium; that he had a great antipathy to every kind of medicine and, in particular, a strong aversion to water. On the fourth day the surgeon, on entering the apartment, found him stabbing himself repeatedly with a knife. With some difficulty they seized and bound him down on a sofa. On the town surgeon being sent for, he offered him a spoonful of water which he refused, but, on being told it was *gin*, he endeavoured with great difficulty to swallow it. When a glass of water was presented to him, the most ghastly spasmodic convulsions were observable in his face, and over his whole body, accompanied with such a degree of terror that he exclaimed, *Water! Oh Jesus, have mercy on me!* His terror increased on wiping his bloody hands with a wet napkin, when, in convulsive agonies, he called out, *Oh God, water!* Perceiving clearly that hydrophobia had supervened from the bite received in anger, we resolved to treat him accordingly, but he died in the afternoon of the same day.'

"That the bite of a man is attended with very malignant symptoms, was a doctrine which prevailed in ancient times. Pliny classes it among the very worst of wounds given in this manner. *Morsus hominum inter asperrimos quoque numeratur.* And it appears to be a well authenticated fact, that many animals, beside dogs, when highly enraged, become morbid and acquire the power of communicating the infection by their bite. Dr. Le Dulx mentions in the same paper several instances of hydrophobia succeeding to the bite of enraged animals, as the case of a boy bit by a duck which he had disturbed in its amours, and of a feeder of cocks who, being pecked in the hand by one of these animals in separating it from its antagonist, died under every symptom of hydrophobia and madness. The bite of the common domestic cat, rendered furious by provocation, is well known to produce hydrophobia. In what manner this extraordinary state of morbidity in the animal body is generated, remains yet an arcanum in animal pathology; but it is pretty evident that the poison is secreted by the salivary glands, and conveyed into the circulation with the spittle of the morbid animal."

We

We have had occasion, more than once, to combat a favourite prejudice, which ascribes peculiar benevolence to the Hindoos, and traces the source of that benevolence to their abstinence from animal food; while others, however, make that abstinence the *effect* and not *cause* of their benevolence. Our author thus speaks of it, in his account of the Jayanese.

"Not only the features, the manners, and the remains of the civil and religious institutions of the Hindoos are still apparent among the Javanese, but they have preserved the fragments of a history, according to which they derive their origin from *Vishnoo*. This history terminates with the account of a dreadful deluge, which swept away the great bulk of mankind. In the inland parts of the island they still observe a scrupulous abstinence from every kind of animal food, under the notion of a transmigration of souls. However amiable that religion may seem which forbids the taking away of animal life, it may fairly be doubted whether an aversion to the shedding of blood, or a tender feeling for animal suffering, had any share in the origin of such an institution. A supposition to this effect would involve with it a multitude of contradictions and inconsistencies. The same people who, in their precepts strenuously inculcate and in practice encourage, by assisting and gazing at, the inhuman and unnatural sacrifice of a beautiful and innocent woman expiring in the flames of a funeral pile, cannot consistently be supposed to feel any horror at the slaughtering of an ox. The same remark will with equal force apply to the Javanese. What pretensions can these people have to delicate feeling and sensations of horror for animal suffering, whose great delight is to witness, like the barbarous Romans, a miserable criminal, perhaps for a very slight offence, torn in pieces by tygers and buffalos? Neither is it more likely that, in a country where animal existence is so abundantly produced and abundantly destroyed, the forbearance should have originated in any peculiar degree of respect and value for animal life. It is scarcity that in general constitutes value.

"The torrid zone indeed is probably not the country in which such a system had its origin—where all nature is in a state of visible animation—where the naked earth, the woods, the waters, and even the rocks under the waters, are teeming with animal life—where every step that a man takes, every time that he opens his mouth, whether to inhale the atmospheric air, to quench his thirst with pure water, or to eat his lifeless vegetables (as he is willing to suppose them), he necessarily destroys myriads of living and sentient beings. With as little propriety can such a system, so misplaced, be referred to any refined notions of mercy and benevolence, but may, perhaps, more properly be considered as one of those unaccountable institutions which are sometimes found to militate against local consistency, and which afford no slight argument in favour of their foreign origin. On the same ground of reasoning we might venture, perhaps, to infer that the consecration of the cow is more likely to have had its origin on the bleak and barren heights of Tartary than on the warm and fertile plains of Hindostan."

Mr. Barrow manifests the soundness of his principles and the correctness of his judgment, wherever an opportunity occurs for their display.

display. In the following passage, the nonsensical jargon, and impious ribaldry of the poetical philosophist of Derby, are very properly reprobated.

"Whether the Hindoos framed the strange doctrine of transmigration of the vital principle into different animals, or borrowed it from other countries where animal life was less abundant, and therefore of more value, than in India, their absurdities are, in either case, fully as defensible as those of some of our modern philosophers who, in a glare of fine phrases, have assiduously endeavoured to propagate the unfounded doctrine of a fortuitous and spontaneous vivification of inanimate matter. If, in any single instance, it could be shewn that animal life had been produced under a fortuitous concurrence of favourable circumstances, one would be the less surprized at the adoption of such preposterous notions as 'faculties being obtained simply by wishing for them'—that 'from organic particles accumulated, originate animal appetencies'—that

'Hence without parent, by spontaneous birth,
Rise the first specks of animated earth.'

And that this earthy matter of spontaneous animation has been aggregated into all the shapes and sizes of living creatures on the face of the globe, merely by volition, by forming

'A potent wish in the productive hour.'

Such sublime nonsense, though in contradiction to every known fact, is yet plausible enough to mislead the judgment of many of those to whom it is particularly addressed; though, like the transmigration of souls, it is ushered into the western world in an age too enlightened to suffer it to pass into a religious creed. When the object of talents, so miserably misapplied, appears to be that of degrading man to a level with the lowest reptile that crawls on the earth, and of allowing him no other pre-eminence in the scale of creation than the accidental conception of a more 'potent wish in the productive hour;'—when the most disgusting comparisons are drawn, with an obvious design to debase the 'noblest work of God' down to

'His brother-emmets and his sister worms;'

one cannot avoid feeling the mingled sentiments of pity, contempt, and indignation, which even the seducing garb of harmonious verse has not the power of suppressing. In comparing the writings of Paley with those of Darwin, how simple, how noble, how consolatory, are the design and contrivance of a benevolent Being demonstrated in the one; how wretchedly obscure, how mean, how hopeless, is the doctrine of a fortuitous concurrence of fortunate circumstances so pompously and perversely displayed in the fascinating verse of the other!"

After a longer stay than was originally intended, on this pestilential coast, our voyager proceeded to Cochin-China, a part of the Asiatic Continent at present but little known.

"In the latest and perhaps the best arranged system of geography which has been offered to the public, a considerable portion of Asia, containing full twenty millions of people, and from three to four hundred

thousand square miles, extraordinary as it may appear, is passed over with a mere dash of the pen. 'The kingdoms of *Laos*, *Cambodia*, *Siampa*, *Cochin-China*, and *Tung-quin*,' says Mr. Pinkerton, 'are countries unimportant in themselves, and concerning which the materials are imperfect.' To the latter part of this sweeping and unqualified assertion I most freely and fully subscribe, but cannot by any means assent to the former; being vain enough to hope that the small stock of well-authenticated materials, which I am about to lay before the public, will be sufficient to shew that these countries, or a portion of them only, held thus so very cheap, are not only important within themselves, but highly so to the present and future concerns of British India. And for the better illustration of the historical sketch, which will be the subject of this chapter, it may not be amiss to prefix a concise outline of the geographical situation and divisions of that part of the Asiatic Continent which is usually known by the name of Cochin-China.

"The extensive empire of China terminates, on the south, at the twenty-second degree of latitude; but a tongue of land connected with it continues on its western side as far as to the ninth parallel of northern latitude. This prolongation of thirteen degrees in extent has a ridge of high mountains which, running down the middle from north to south, divides the Birman empire, on the west, from the kingdoms of *Tung-quin*, *Cochin-China*, *Tsiompa*, and *Cambodia*, on the east. These names, thus usually marked on our charts, are, however, utterly unknown to the natives, except *Tung-quin*. The other three collectively are called *An-nan*, and are distinguished by three grand divisions. The first, contained between the southernmost point which forms the extremity of the gulph of Siam, and which lies in about the ninth degree of latitude, as far as to the twelfth degree, is called *Don-nai*; the second, extending from hence to the fifteenth degree, *Chang*; and the third, between this and the seventeenth degree, where the kingdom of *Tung-quin* commences, is called *Hué*. On the sea coast of all these divisions are safe and commodious bays and harbours. The great river of *Don-nai* (*Cambodia* of the charts) is described as navigable by ships of the largest size to the distance of forty miles up the country, where the city of *Sai-gong* is situated, having a capacious and commodious port, and an extensive naval arsenal. An English gentleman, who sailed up this river in a large Portuguese vessel, on his passage from China to India, represented it to me as one of the grandest scenes that could be imagined. It has several large branches, but the width of that up which they sailed seldom exceeded two miles, and in many places was less than one; but the water was so deep in every part, that the rigging of their vessel was sometimes entangled in the branches of the stately forest trees which shaded its banks, and her sides frequently grazed against the verdant shores.

"In the division of *Chang*, in latitude 13° 50′ N. is *Chin-cheu* bay and harbour, the latter spacious, and completely sheltered from all winds, but only accessible by large vessels at high water, on account of a bar that runs across the narrow entrance or gullet between it and the outer bay. At the head of this harbour is situated the city of *Quinnong*.

"The principal city in the divisions of *Hué*, which bears the same name, is situated on the banks of a large river navigable by ships of considerable

siderable burden; but a bar of sand runs across the mouth. A little to the southward of this river is the bay of *Han-san*, or, as it is usually marked in the charts, *Turon*, which, for the security and conveniences it affords, is equalled by few in the Eastern world, and certainly surpassed by none. It is situated in latitude 16° 7′ N."

Mr. Barrow then gives an historical sketch of the political state of this important country; he relates a rebellion (in 1774) which terminated, like that of France, in the murder of the king, whose son was saved by a French missionary of the name of Adran, who had enjoyed, what he most richly deserved, the confidence and esteem of his father. The prince, who had been crowned, and had taken his father's name, *Caung-Shung*, fled with Adran to Siam, and after some time, was prevailed on by the missionary to let his son accompany him to France, where Adran said he would implore the assistance of Louis XVI. They arrived at Paris in the year 1787; and Adran's proposition, which had for its object, the interest of his own country (of which a Frenchman, and to his honour be it said, never loses sight) as much as that of the King of Cochin-China, was so much approved of by the Court, that a treaty was very soon signed, some of the leading articles of which are now published, by Mr. Barrow, for the first time; and highly curious and interesting they are.

"I. There shall be an offensive and defensive alliance between the Kings of France and Cochin-China; they do hereby agree mutually to afford assistance to each other against all those who may make war upon either of the two contracting parties.

"II. To accomplish this purpose, there shall be put under the orders of the King of Cochin-China a squadron of twenty French ships of war, of such size and force as shall be deemed sufficient for the demands of his service.

"III. Five complete European regiments, and two regiments of native colonial troops, shall be embarked without delay for Cochin-China.

"IV. His Majesty Louis XVI. shall engage to furnish, within four months, the sum of one million dollars; five hundred thousand of which shall be in specie, the remainder in salt-petre, cannon, musquets, and other military stores.

"V. From the moment the French troops shall have entered the dominions of the King of Cochin-China, they and their generals, both by sea and land, shall receive their orders from the King of Cochin-China. To this effect the commanding officers shall be furnished with instructions from his Catholic Majesty to obey in all things, and in all places, the will of his new ally.

"On the other hand,

"I. The King of Cochin-China, as soon as tranquillity shall be re-established in his dominions, shall engage to furnish, for fourteen ships of the line, such a quantity of stores and provisions as will enable them to put to sea without delay, on the requisition of the ambassador from the King of France; and for the better effecting this purpose, there shall

be sent out from Europe a corps of officers and petty officers of the marine, to be put upon a permanent establishment in Cochin-China.

" II. His Majesty Louis XVI. shall have resident consuls on every part of the coast of Cochin-China, wherever he may think fit to place them. These consuls shall be allowed the privilege of building, or causing to be built, ships, frigates, and other vessels, without molestation, under any pretence, from the Cochin-Chinese government.

" III. The ambassador of his Majesty Louis XVI. to the Court of Cochin-China shall be allowed to fell such timber, in any of the forests, as may be found convenient and suitable for building ships, frigates, or other vessels.

" IV. The King of Cochin-China and the Council of State shall cede in perpetuity to his Most Christian Majesty, his heirs, and successors, the port and territory of Han-san (bay of Turon and the peninsula), and the adjacent islands from *Faifo* on the south to *Hai-wen* on the north.

" V. The King of Cochin-China engages to furnish men and materials necessary for the construction of forts, bridges, high-roads, tanks, &c. as far as may be judged necessary for the protection and defence of the cessions made to his faithful ally the King of France.

" VI. In case that the natives shall at any time be unwilling to remain in the ceded territory, they will be at liberty to leave it, and will be reimbursed the value of the property they may leave upon it. The civil and criminal jurisprudence shall remain unaltered; all religious opinions shall be free; the taxes shall be collected by the French in the usual mode of the country, and the collectors shall be appointed jointly by the ambassador of France and the King of Cochin-China; but the latter shall not claim any part of those taxes, which will belong properly to his Most Christian Majesty for the support of his territories.

" VII. In the event of his Most Christian Majesty being resolved to wage war in any part of India, it shall be allowed to the Commander in Chief of the French forces to raise a levy of 14,000 men, whom he shall cause to be trained in the same manner as they are in France, and to be put under French discipline.

" VIII. In the event of any power whatsoever attacking the French in their Cochin-Chinese territory, the King of Cochin-China shall furnish 60,000 men or more in land forces, whom he shall clothe, victual, &c. &c.

" Beside these articles, the treaty contained some others of inferior importance, but all of them, as might be expected, greatly in favour of the French. Adran was promoted to the episcopal see under the title of Bishop of Cochin-China, and honoured with the appointment of Ambassador Extraordinary and Plenipotentiary to that Court. The command of the troops intended to be embarked on the expedition, which was put under the sole management and direction of the Bishop, was meant to be conferred either on M. Custin or M. de Frêne. The Bishop was desirous that Conway, the Governor of Pondicherry, should have the command; but Louis XVI., it seems, had taken a strong aversion to this officer, as being, in his opinion, an immoral, unprincipled character, and a proud, haughty and restless man. 'Mons. d'Adran,' observed this good Monarch, 'you suffer yourself to be led away in favour of Conway: believe me,

me, he would occasion you much uneasiness, and probably frustrate the views of the expedition. If I have made him Governor General in India, it is with the view solely of preventing his intrigues here, and his attempts to throw matters into confusion; for I well know that his brother, himself, and Dillon, cannot remain one moment at rest. He may be a good soldier, and will do well enough while stationary at Pondicherry; but I would not trust him at the head of an army. However, for your sake, he shall have the red ribband *(cordon rouge)*, and the rank of Lieutenant General.'

"Matters being thus far concluded in Paris, the Bishop, with the young Prince under his charge and the treaty in his pocket, set sail for Pondicherry, in the Meduse frigate, as Ambassador Plenipotentiary from Louis XVI. of France to the King of Cochin-China."

Adran's neglect to pay his respects to the mistress of the Governor of Pondicherry, a *married woman*, who lived with General Conway in a state of adultery, was the means of defeating his project; for the woman's malice being excited, she prevailed on her paramour to withhold the promised supplies of ships and troops from the Bishop, who was obliged to repair to the place of his destination without them. He succeeded, however, in restoring the King to his throne. This monarch is stated to be one of "those few who are born with talents to rule in the world; who now and then appear, in all countries, with a splendour which outshines the rest of their fellow-mortals;" and indeed the character and conduct of Caung-Shung, as related by Mr. Barrow, on the best authority, seem fully to testify this observation. We shall need no apology, to our readers, for extracting the following account, long as it is, of this extraordinary man.

"*Caung-Shung* is represented to be, in the strictest sense of the word, a complete soldier. He is said to hold the name of General far more dear and estimable than that of Sovereign. He is described as being brave without rashness; and fertile in expedients, when difficulties are to be surmounted. His conceptions are generally just; his conduct firm; he is neither discouraged by difficulties, nor turned aside by obstacles. Cautious in deciding, when once resolved, he is prompt and vigorous to execute. In battle he is always eminently distinguishable. At the head of his army he is cheerful and good humoured; polite and attentive to all the officers under his command, he studiously avoids to mark out any individual as a favourite beyond the rest. His memory is so correct, that he is said to know by name the greater part of his army. He takes uncommon pleasure in conversing with his soldiers, and in talking over their adventures and exploits; he makes particular inquiries after their wives and children; if the latter go regularly to school; how they mean to dispose of them when grown up; and, in short, enters with a degree of interest into a minute detail of their domestic concerns.

"His conduct to foreigners is affable and condescending. To the French officers in his service he pays the most marked attention, and treats them with the greatest politeness, familiarity, and good humour. On all his hunting excursions, and other parties of pleasure, one of these officers is always invited to attend. He openly declares his great veneration for

the doctrines of Christianity, and tolerates this religion and indeed all others in his dominions. He observes a most scrupulous regard to the maxims of filial piety, as laid down in the works of Confucius, and humbles himself in the presence of his mother (who is still living) as a child before its master. With the works of the most eminent Chinese authors he is well acquainted; and, through the translations into the Chinese character, of the *Encyclopedie* by the Bishop Adran, he has acquired no inconsiderable knowledge of European arts and sciences, among which he is most attached to such as relate to navigation and ship-building. It is stated, on what appears to be good authority, that, in order to obtain a thorough knowledge of the practice as well as theory of European naval architecture, he purchased a Portuguese vessel, for the sole purpose of taking in pieces, plank by plank, with his own hands, fitting in a new piece of similar shape and dimensions as the old one he removed, till every beam, timber, knee and plank had been replaced by new ones of his own construction, and the ship thus completely renovated.

"The energy of his mind is not less vigorous than the activity of his corporeal faculties. He is represented, in fact, as the main spring of every movement that takes place in his extensive and flourishing kingdom. Intendant of the ports and arsenals, master shipwright of the dock yard, and chief engineer of all the works, nothing is attempted to be undertaken without his advice and constructions. In the former, not a nail is driven without first consulting him; nor a gun mounted on the latter but by his orders. He not only enters into the most minute detail in drawing up instructions, but actually sees them executed himself.

"To enable him the better to attend to the concerns of his government, his mode of life is regulated by a fixed plan. At six in the morning he rises from his couch, and goes into the cold bath. At seven he has his levee of Mandarins; all the letters are read which have been received in the course of the preceding day, on which his orders are minuted by the respective secretaries. He then proceeds to the naval arsenal, examines the works that have been performed in his absence, rows in his barge round the harbour, inspecting his ships of war. He pays particular attention to the ordnance department; and in the foundery, which is erected within the arsenal, cannon are cast of all dimensions.

"About twelve or one he takes his breakfast in the dock-yard, which consists of a little boiled rice and dried fish. At two he retires to his apartment and sleeps till five, when he again rises; gives audience to the naval and military officers, the heads of tribunals or public departments, and approves, rejects, or amends whatever they may have to propose. These affairs of state generally employ his attention till midnight, after which he retires to his private apartments, to make such notes and memorandums as the occurrences of the day may have suggested. He then takes a light supper, passes an hour with his family, and between two and three in the morning retires to his bed; taking, in this manner, at two intervals, about six hours of rest in the four-and-twenty.

"He neither makes use of Chinese wine, nor any kind of spirituous liquors, and contents himself with a very small portion of animal food. A little fish, rice, vegetables and fruit, with tea and light pastry, constitute the chief articles of his diet. Like a true Chinese descended, as he boasts to be, from the imperial family of *Ming*, he always eats alone, not

not permitting either his wife or any part of his family to sit down to the same table with him. On the same principle of pride, he would not allow some English gentlemen to pay their respects to him at his palace, in the year 1799, because, as he observed, the unsettled state of the country did not permit him to make such preparations as were due to himself, and to strangers of respectability. The meaning of such an excuse, coming from a Chinese, could not be well mistaken; but, on the part of this Monarch, there did not appear to be any thing like jealousy, or a wish to deprive the strangers of the means of gratifying their curiosity: on the contrary, they had full liberty to visit every part of the naval arsenal, and to inspect the town and its fortifications. He had no objection to entertain them as a General, but refused to see them in his character of Sovereign.

"His stature is represented to be somewhat above the middle size; his features regular and agreeable; his complexion ruddy, very much sunburnt by a constant exposure to the weather. He is at this time (1806) just on the verge of fifty years of age.

"Of the English he has little knowledge but by name; yet he is said to profess, on all occasions, a great veneration for their character. When Frenchmen declare this, they may be believed. He has given, however, frequent proofs of his good inclinations towards the English. He published an edict, declaring that all our ships should at all times be admitted into any of his ports and harbours, free of all duties and port charges. An instance occurred wherein his generous conduct shews his character in the fairest point of view. An English merchant vessel from Canton arrived at *Sai-gong*, where the master and first officer died. To prevent the frauds and pillage which might be committed, and the losses which would inevitably ensue to the owners, from the death of those who had been entrusted with the management of their concerns, he directed Captain Barissy, with a party of soldiers, to take possession of her, and carry her under his charge to Canton, with orders to deliver her safe to her owners, or their agents, who might be found there or at Macao.

"Though no apparent alteration took place in his conduct with regard to the French officers in his service, yet the French character is said to have suffered greatly in his estimation from the moment he was made acquainted with the outrageous and inhuman treatment which the unfortunate family on the throne experienced from a licentious and savage rabble. The feelings of a mind like that of *Caung-Shung* could not be otherwise than tremblingly alive on such an occasion. Driven by usurpers from his dominions, and doomed to wander for many years as an outcast and an exile, it is no wonder that, in comparing a nation which had expelled the family of its lawful Sovereign with another nation which received it with open arms, he should be more desirous to cultivate the friendship of the latter than of the former. We have not, however, managed affairs with regard to this extraordinary character, in such a manner as to promote that kind of friendly intercourse, which could not fail to be highly advantageous to our commercial concerns. The East India Company, convinced at length of the importance of standing on friendly terms with the King of Cochin-China, sent, it is true, one of their servants from Canton on a secret mission to *Sai-gong* in the year 1804; which, however, completely failed."

The faithful mentor of this Eastern Telemachus, Adran, died in 1800, deeply and deservedly lamented by the King, who acknowledged, that to his wisdom and energy he was, in a great measure, indebted not only for the recovery and improvement of his dominions, but for the formation of his own character. The naval and military forces of Caung-Shung consist of 113,000 troops, and 139,800 sailors! In his tenth chapter, Mr. Barrow describes the manners, customs, and amusements of the Cochin-Chinese; and gives some account of their laws, religion, and language. This people are extremely addicted to thieving; which they do not appear to consider as a crime; and neither father nor husband has the smallest scruple in making the virtue of his daughter or wife the price of any article which he may want to purchase. At least, such was the case in the sea-port towns which Mr. Barrow visited.

Mr. Barrow's last chapter, is devoted to an explanation of the advantages to be derived from a commercial intercourse with Cochin-China, and these are eminently entitled to the most serious consideration not only of the East India Company, but of our Government. The first shews what the views of France were in fixing on that part of the kingdom, for the cession of which they stipulated in the treaty negotiated by Adran.

"The Bishop Adran, in negotiating the treaty between Louis XVI. and the King of Cochin-China, has clearly shewn that, however great his attachment might be to the latter, he was not at the same time by any means unmindful of the interests of the former. The terms of this treaty also prove that, by fixing on the peninsula of Turon as the cession to be made to France, the good Bishop had not been inattentive to the comparative merits of the local advantages which the coast of Cochin-China possessed. He seems to have been well aware that if France was once permitted to occupy this neck of land, she would thereby be enabled to secure to herself a permanent establishment in the East. In fact, the peninsular promontory of Turon (or Hansan) is to Cochin-China what Gibraltar is to Spain; with this difference in favour of the former, that, to its impregnability, it adds the very important advantage of a convenient port and harbour, securely sheltered from all winds and at all seasons of the year, possessing every requisite for a grand naval station, where ships can at all times refresh and refit, and where abundant rills of clear fresh water fertilize the numerous vallies which open upon the shores of the bay. Near a small island, connected with the peninsula by a neck of land which is uncovered at low water, ships of any magnitude might conveniently be hove down and careened; and opposite to it, on the peninsula, is a sufficient extent of level surface for a small town, with a naval arsenal, and magazines of every description: the whole capable of being rendered perfectly defensible by a handful of men.

"A small island called *Callao*, situated at the distance of about thirty miles to the southward of Turon bay, was also included in the territory to be ceded. This island completely commands the entrance of the main branch of the river on which *Fai-foo*, the ancient mart for foreign commerce, is situated; and is completely inaccessible on every side but that which

which faces the mouth of this river. Here a small but a fertile and well-watered valley opens upon a bay, wherein ships of any size may lie at anchor in perfect security.

"The views of France in fixing upon this part of the coast, which are obvious indeed from the whole tenor of the above-mentioned treaty, were evidently directed to the building and equipment of a naval force that should one day overawe our territorial possessions in the East; and it is by no means certain that the attempt will not be renewed, and that Imperial France may not accomplish what Monarchical France had only in contemplation. Their complete exclusion from the coasts of Hindostan will render that of Cochin-China the more inviting, especially as from this station our valuable trade to China, as well as our possessions in India, may most effectually be injured and annoyed. But independent of the mischief which the possession of this place might enable an active enemy to meditate against our concerns in the East, the advantages, on the other hand, which it holds out to our naval and commercial interests in this part of the world, ought alone to entitle it to a higher degree of consideration than has yet been bestowed on it. I would not here be understood as speaking of this part of Cochin-China in a colonial or territorial point of view. We may perhaps already possess as many colonies as we can well maintain, and as much territory as is rendered useful to the state; but we never can have too many points of security for our commerce, nor too many places of convenience and accommodation for our shipping. To dwell upon the necessity of keeping up our commerce, and the policy of adding facilities to the distribution of the fruits of our productive industry, would be wholly superfluous. The loss of commerce must inevitably be followed by the loss of that rank which England at present holds in the scale of nations. France, having a larger territory in proportion to its population, perhaps generally speaking, a more favourable climate, a more fertile soil, and more varied productions, may be excused when she affects to despise foreign commerce, and to speak with contempt of the nation who depends solely on its support. The miseries, the misfortunes, and the devastations, however occasioned in such a country, may certainly be repaired without the aid of foreign commerce. But this is not the case with regard to England. We need only cast a glance at the articles with which the numerous large and well-stocked shops and warehouses in the capital are stored, at the multitudes of shipping which frequent our ports, to make it obvious that the national industry is more employed, and consequently more productive, in manufacturing the raw material of foreign growth than in raising such as are congenial with our own climate and soil. From Tyburn turnpike, or from Hyde Park Corner to Whitechapel, almost every house is a shop or a warehouse, and two-thirds at least of these shops and warehouses are stored with articles of foreign growth. Any check, therefore, to our commercial prosperity, and to that preponderancy which we now enjoy in foreign trade, could not fail to be attended with the most injurious consequences to the country at large. In fact, having advanced perhaps a little too far in this career to retreat with safety, every exertion must now be made to hold our own, to give protection and permanent security to that commerce which has hitherto enabled us to measure our strength with an enemy as implacable as he is powerful. It may be necessary even that the

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paws of the British Lion should yet be extended—that they should grasp every point which may add to the security of what British valour and the industrious and adventurous spirit of the British nation have acquired and annexed to her original dominions.

"But beside the security which, on the one hand, the possession of the strong peninsula of Turon would afford to our valuable fleets employed in the China trade, and, on the other, the annoyance it could not fail to give us if in the hands of an active and enterprizing enemy, the important advantages which would result to our Indian commerce by having in this part of the world a secure harbour, where water and every kind of refreshment may be procured, are not lightly to be appreciated. Considered in this point of view only, if the management of our China ships was less dexterous, and the means of preserving the health of the crews less efficacious than they really are, the having such a port to resort to, in the event of a ship being too late in the season and caught by the adverse monsoon, which sometimes happens, would be an invaluable acquisition. Many other considerations might be urged in favour of establishing an intercourse with Cochin-China, but I shall at present confine the few observations I have to make to a brief view of those advantages which the East India Company would derive in their commercial concerns with China, by establishing a factory on the peninsula of Turon bay."

Our author then describes the articles of commerce which Cochin-China can supply; and the productions of its forests, which would furnish plenty of timber for ship-building. He next points out the mode by which a connexion might be established with that country; shews why the two attempts made by our Government in India failed, and justly censures the employment of mercantile men on such important occasions. That the King is favourably disposed to the English, there is no reason to doubt; and, if a splendid embassy were sent out immediately from this country, in the name of its Sovereign, there would, in all probability, be little difficulty in forming such a connexion and intercourse, as would be productive of the most solid advantages to this country. For the data, however, on which our conclusions are founded, we must refer our readers to the book itself, which, we can assure them, will afford them a rich fund of information and amusement.

The journey to Leetakoo, in Southern Africa, undertaken, in 1801, by Mr. Truter, and other Commissioners, appointed by General Dundas, then Governor of the Cape, occupies seventy-four pages, and is curious, as it contains an account of some *braleus*, or tribes, of a country, which had never yet been visited by Europeans. The paintings to this volume are well executed, and convey a correct idea of the objects which they represent.

The

The Beauties of England and Wales: or, Delineations, Topographical, Historical, and Descriptive of each County. Embellished with Engravings. By Edward Wedlake Brayley and John Britton. 8vo. Vol. V. Pp. 760. rl. 5s. Vernor and Hood.

THIS volume comprises Durham, Essex, and Gloucestershire, and contains thirty-six highly finished plates. In the historical account of the magnificent Cathedral of Durham, the following anecdote, respecting the exclusion of females from all places of worship dedicated to a particular Saint, Cuthbert, is introduced.

" The reason of female exclusion is thus accounted for. 'Blessed St. Cuthbert, for a long time, led a most solitary life in the borders of the Picts, at which place great concourse of people daily used to visit him; and from whom, by the providence and grace of God, never any returned without great comfort. This caused both young and old to resort unto him, taking great pleasure both to see him, and to hear him speak. In which time it happened, that the daughter of the King of the province, having illicit commerce with one of her father's domestics, its effects were perceived by the King, and he examined her concerning the author of her disgrace. She, instigated by an evil mind, instantly answered, 'The solitary young man, who dwelleth hard by, is he who hath overcome me, and by whose beauty I am thus deceived.' Whereupon the King, furiously enraged, presently repaired to the hermit's place, with his daughter, attended by several knights, where he instantly accosted the servant of God in the following manner:—'What art thou he, who, under the colour of religion, profanest the temple and sanctuary of God? Art thou he, who, under the cloak and profession of an hermit, exercisest thyself in all filthiness? Behold my daughter, whom thou by thy wiles hast corrupted: therefore now, at last, confess this thy fault, and plainly declare here before this company, in what sort thou hast seduced her.' The King's daughter marking the fine speech of her father, impudently stepped forward, and boldly affirmed, 'that it was he who had done the wicked fact.' At which the young man, greatly amazed, and perceiving that this calumny proceeded from the instigation of the devil, (wherewith he was brought into great perplexity), applied his whole heart unto Almighty God, saying as followeth:—'My Lord, my God, who only knowest, and art the discoverer, of all secrets, make manifest also this work of iniquity, and by some token disprove the same, which *, though it cannot be done by human policy, make it known by some divine token.' When the young man, with great lamentation, and tears unutterable, had spoken these words, even suddenly, and in the same place where she stood, the earth making a hissing noise, presently opened, and swallowed her up in the presence of all the spectators. As soon as the King perceived this miracle to happen in the presence of all his company, he began to be greatly tormented in his mind, fearing lest, for his furious threats, he should incur the same punishment. Whereupon he, with his company, humbly craving pardon of Almighty God, with a further peti-

* This is not grammar; *and* for *which*, would, in some degree, amend it.—Rev.

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tion to that good man St. Cuthbert, that by his prayers he would crave of God to have his daughter again; which petition the Holy Father granted, upon condition, that from thence no woman should come near him. Whence it came to pass, the King did not suffer any woman to enter into any church dedicated to that Saint, which to this day is duly observed in all the churches of the Picts, which were dedicated to that holy man.'—*Davis's Extract of the coming of St. Cuthbert into Scotland, taken forth of the Scottish History, p.* 60."

This prejudice, like all prejudices connected with religion, in the middle ages, was extremely strong, and continued to prevail for a great length of time. Indeed its strength seems to have increased with its age.

" In the year 1333, on Thursday in Easter week, Edward the Third came to Durham, and lodged in the Priory. On the Wednesday following, Queen Philippa came from Knaresborough in one day to meet him, and being unacquainted with the custom of this church, went through the abbey gates to the priory, and, after supping with the King, retired to rest. This alarmed the Monks, one of whom went to the King, and informed him, that St. Cuthbert had a mortal aversion to the presence of a woman. Unwilling to give any offence to the church, Edward immediately ordered the Queen to arise, who, in her under garments only (her mantle, &c. being buried), returned by the gate through which she had entered, and went to the castle; after most devoutly praying that St. Cuthbert would not avenge a fault which she had through ignorance committed.—*Anglia Sacra, vol.* 1. *p.* 760.

" In the year 1417, two women of Newcastle, being determined to approach the shrine of St. Cuthbert nearer than was legally permitted, disguised themselves in man's apparel, but were unfortunately discovered in the attempt to complete their purpose, and taken into custody. By way of punishment for their intended profanation, they were adjudged to walk, on three festival days, before the procession in St. Nicholas's Church, Newcastle, and on three other holidays at the Church of All Saints, in the same town, habited in the dresses in which they committed the offence; proclamation being first made, as to the cause of this penance. The master and mistress of these curious females were at the same time ordered to attend the Spiritual Court at Durham, to answer the charge of being counsellors and abettors in this misdemeanour."

In the delineation of *Essex* we have a pretty accurate description of *New-Hall*, the *Nunnery* to which we have made some attempts to direct the attention of the venerable Bishop of the Diocese. We shall again observe, that as a place of refuge for unfortunate exiles, charity must look upon it with an eye of complacency; but as a receptacle for persons who, abusing the indulgence most liberally shewn them, treat our laws with contempt, by admitting young females to *take the veil*, a Protestant must contemplate it with very different feelings.—God forbid! that the most ample toleration should not allowed to prevail; or that recourse should be had to sanguinary laws for the punishment of religious corruptions; but, on the other hand, let not that *religious indifference* prevail which can regard the rapid growth of *Popery* without apprehensions,

" New-

"New-Hall, an extensive lordship in the parish of Boreham, was originally parcel of the possessions of Waltham Abbey; but was exchanged in the twenty-fourth of Edward the Third, for other manors in this county, with Sir John de Shardelowe, Knt. whose brother, Sir Thomas de Shardelowe, again exchanged it, with other estates, for the manor of Bradeker, in Norfolk, then the property of Sir Henry and Thomas de Coggeshal. This family retained it till the tenth of Henry the Fifth, when it became the joint property of Sir John de Boreham, and others; but soon afterwards appears to have been possessed by Richard Alred, who held it of Margaret, Queen of Henry the Sixth. During the wars between the rival houses of York and Lancaster, it fell to the Crown, and was granted to Boteller, Earl of Ormond, a strenuous partizan of the Lancastrians, who was made prisoner at the battle of Towton, in 1460, and beheaded. It was afterwards bestowed on Thomas, his younger brother, by Henry the Seventh, who also granted permission to fortify the manor-house with walls and towers. The spacious mansion called New-Hall, of which a large portion is now standing, is supposed to have been built through this licence. It was afterwards adorned and improved by Henry the Eighth, who obtained the lordship in exchange from Thomas Bollyn (father of Queen Anne Bollyn), Earl of Wiltshire, whose father had married the eldest daughter of Thomas, Earl of Ormond. Henry was so charmed with the situation, that he erected it into an *Honor*, and gave it the name of Beaulieu, making it a place of frequent residence; and here, in 1524, he kept the feast of St. George: his daughter, the Princess Mary, also resided here several years. In 1573, Queen Elizabeth granted it, with other contiguous manors, to Thomas Ratcliff, Earl of Suffolk, who had rendered her essential service both in Scotland and Ireland. This nobleman dying without issue, was succeeded by his brother, whose son and heir, Robert, Earl of Sussex, sold it, about the year 1620, for 30,000l. to Villiers, Duke of Buckingham, who was assassinated by Felton at Portsmouth. His son George having espoused the royal cause, was attainted by the Parliament, and his estates ordered to be sold. Soon afterwards, in April, 1651, New-Hall was purchased by Oliver Cromwell, for the sum of *five shillings*, though its annual value was then computed at 1,309l. 12s. 3¾d.

"Cromwell retained possession but a short period; for being more pleased with the situation of Hampton Court, he gave a sum of money, and New-Hall, in exchange for it. The latter was next purchased by three merchants of London for 18,000l. but, after the Restoration, it became the property of Monk, Duke of Albemarle, who lived here for some time in great splendor. Christopher, his son and heir, married Elizabeth, grand-daughter to William Cavendish, Earl of Newcastle, who, on her husband's death, succeeded to this estate: this Lady, in 1691, was again married, to Ralph, Duke of Montague; after which New-Hall was deserted, and became ruinous. Before the decease of her Grace, who died in 1734, the reversion of this lordship was purchased by Benjamin Hoare, Esq. Three years afterwards, the mansion of New-Hall, with the gardens and park, was sold by this gentleman to John Olmius, Esq. afterwards Baron Waltham, who pulled down a very considerable portion of the building; some valuable marbles, and other materials, having been previously removed by Mr. Hoare to a new and handsome

some mansion, erected for himself, at some distance on the road to Colchester. New-Hall has since been purchased by some opulent Roman Catholics, and is occupied by English Nuns, who were driven from Liege during the French Revolution, and here direct the education of about eighty Catholic young ladies. This building, in its most flourishing state, was one of the largest in the kingdom, and consisted of two quadrangles, inclosing large courts. In the part now standing is the Great Hall, a spacious and grand apartment, measuring ninety-six feet in length, fifty wide, and forty high. This has been lately converted into a chapel, and laid out in a very judicious manner."

The painted window now in St. Margeret's chapel, Westminster, was taken from the chapel of New-Hall, about the middle of the last century. We turn from nuns to a more alluring object, the ancient reward of connubial affection, at Dunmow.

"The ancient and well-known custom of this manor, of delivering a *Gammon*, or *Flitch of Bacon*, to any married couple who would take a prescribed oath, is supposed, by some writers, to have originated in the Saxon or Norman times: others attribute its institution to the Fitz-Walters, but with what propriety is uncertain. It appears, however, from the different entries in the register, as '*secundum formam donationis*,' and '*secundum chartæ formam*,' to have been imposed on the possessors of the manor by some benefactor. The earliest delivery of the bacon on record, occurred in the twenty-third of Henry the Sixth, when Richard Wright, of Bradbourge, in Norfolk, having been duly sworn before the Prior and Convent, had a flitch of bacon delivered to him, agreeably to the tenure. The ceremonial established for these occasions, consisted in the claimant's kneeling on two sharp pointed stones in the church-yard, and there, after solemn chanting, and other rites, performed by the Convent, taking the following oath:

" ' You shall swear by custom of confession,
That you ne'er made nuptial transgression;
Nor since you were married man and wife,
By household brawls or contentious strife,
Or otherwise at bed or at board,
Offended each other in deed or in word;
Or since the parish-clerk said Amen,
Wished yourselves unmarried again;
Or in a twelvemonth and a day,
Repented not in thought any way;
But continued true in thought and desire,
As when you join'd hands in holy quire.
If to these conditions without all fear,
Of your own accord you will freely swear,
A whole *Gammon of Bacon* you shall receive,
And bear it hence with love and good leave;
For this is our custom at Dunmow well known,
Tho' the pleasure be ours, the bacon's your own.'

"In the Chartulary of the Priory, now in the British Museum, three persons are recorded to have received the bacon previous to the suppression of

of the religious houses. Since that period, also, the bacon has been thrice delivered; in these cases the ceremonies have been performed at a court-baron for the manor, held by the steward. The last persons that received it, were John Shakeshanks, woolcomber, and Anne his wife, of Wethersfield, who established their right on the 20th of June, 1751. Mr. Gough mentions the custom as abolished; but we understand it is only dormant either through the want of claimants, or from their neglect to enforce the demand. Several of the Hallet family, who possessed the manor, lie buried in the church."

We have *heard*, but we cannot vouch for the correctness of our information, that the last persons who obtained this enviable flitch, were Sir George and Lady Beaumont, relatives of the present worthy Baronet of that name.

In their account of *Witham*, our authors assure us, that the chief trade of the place "arises from the passage of travellers and carriers," *(so far* is correct), "and, in the summer season, from the company who attend to drink the chalybeate waters of Witham Spa." Half a century ago this might have been the case; but, for the last twenty or thirty years, we can assure them no company of this description has been seen by the inhabitants of Witham.

The plates to this volume are not inferior to those which were given in the preceding volumes.

Sermons on the Parables. By John Farrer. M. A. of Queen's College, Oxford. 8vo. 2 Vols. Pp. 818. Rivingtons.

THESE volumes form a very valuable addition to our former stock of English sermons. To say this, is saying much in their praise; for so peculiarly rich and excellent is this department of English literature, that it is not every writer who can expect to appear in it with credit. The prominent ingredients in the discourses of our Divines, are solid instruction and grave good sense; and, undoubtedly, it is the highest recommendation of any author that he has important information to communicate. We now and then meet, it is true, with writers who affect to censure the general style of our English sermons. They are, we are told, too frequently dull and spiritless compositions, displaying, indeed, much learning and argument, but deficient in pathos, animation and eloquence. Our preachers, it is said, address themselves too much to the understanding, and too little to the passions. They consider their audience as pure intelligences, and endeavour to move them by reason alone. Attempts are, therefore, made to introduce a new mode of preaching among us, which, it is strenuously contended, would be productive of the most signal good effects. The abettors of this mode would have sermons directed less to the head, and more to the heart. Instead of convincing by argument, they would overpower by vehemence. Bold flights of oratory,

oratory, strongly figurative language, high-toned declamation, and violent action, are the means by which they would surprize their hearers, and mould them to their purpose.

For our own part, we have no hesitation to declare that we hope never to see this style of preaching become fashionable among the English Clergy. It is not congenial to the spirit of the nation; and those accordingly, who court eminence by adopting it, succeed, for the most part, only in rendering themselves ridiculous. Shall we speak our opinion on the subject with frankness? We suspect that those preachers who are loud in recommending this innovation, are not quite so disinterested as they pretend; and that it is only from a consciousness of the want of more solid qualifications, that their praise of these gaudy pursuits proceeds. A man of real learning and abilities, though he does not despise the external and mechanical means of making an impression on the minds of his hearers, will scorn to make them, at any time, the chief object of his attention. But he who is too idle to be learned, and too vain to be modest, must endeavour to supply what he wants in substance by tinsel and shew. Such empty harangues are, therefore, always a proof of the ignorance and vanity of him who delivers them; nor, in truth, can they ever be attended with any lasting advantage to the people; they may tickle the imagination, undoubtedly, but they are not calculated to correct the conduct, or to improve the heart. These ends can be attained only by convincing the understanding; by shewing us that our interest and our duty are inseparably connected; and that we cannot offend the laws of our Maker, without deeply wounding and injuring ourselves.

Mr. Farrer is one of those judicious preachers who are careful to blend simple elegance of manner, with matter of the most important kind. He is, in a very eminent degree, what every Christian Minister ought to be—a well instructed divine. His doctrine is every where orthodox and sound; his style perspicuous, and sufficiently elevated, but without any affectation of meretricious ornament. A vein of strong good sense pervades the volumes, which, joined to the evident affectionate concern displayed by the author, for the happiness of his people, must have rendered these discourses exceedingly impressive when they were preached, and cannot fail to make them favourites with all the serious part of the public. The subject of them, unquestionably, is grand; for the parables delivered by our blessed Lord, form, certainly, one of the most interesting portions of the sacred writings. The authority of the speaker, the dignity of the doctrine, the simplicity of the style, the beauty of the imagery, the divine dexterity of the application, every circumstance connected with these delightful apologues, conspire to recommend them as constant subjects of Christian contemplation. Mr. Farrer has treated them on an uniform plan, which we shall state in his own words: and our readers, we presume, will be ready to allow that a plan more judicious is not easily imaginable. The author has endeavoured, he says, through the whole, to distribute his argument under the following heads:

"First,

"First, to inquire into the occasion on which the parable was spoken, and the dispositions of the people to whom it was addressed. On this he has laid a more than ordinary stress, because he regards it as the most unquestionable basis of a correct interpretation. In the course of this inquiry he has sometimes found opportunities to illustrate some of the shorter parables, which did not seem to need a separate consideration.

"Secondly, to state the parable in its literal sense, to explain the circumstances of the narrative which bear an allusion to the manners, customs, and opinions of the Jews in our Saviour's days, and, where occasion offers, to enlarge upon it.

"Thirdly, to expose the figurative or spiritual sense, and to expound it in its immediate reference to our Saviour's hearers, and to the special circumstances under which it was spoken.

"And lastly, to give it a general application, as a lesson both of doctrine and of practice to the whole Christian world."

We have no conception of a more excellent method; and our readers will find, on perusing the discourses, that the author has been able to execute his plan with great success. He appears to us, indeed, to have formed the most just and correct idea of preaching. "Through all these discourses he has endeavoured to attain these two principal objects of preaching, *to explain the Holy Scriptures to the understanding, and to apply them to the heart and life.*" How infinitely superior is this to the despicable frippery of him who tells us, that "if it could possibly happen that a long, and grave exhortation, whether religious or moral, could be introduced into a play, he has no doubt that Garrick would have delivered it, and that Kemble would now deliver it, in a much more solemn, impressive manner, than the most celebrated clergyman in Great Britain!" We are none of those fanatics who declaim, with indiscriminate violence, against the stage. The entertainments of the theatre, if rightly conducted, we hold to be eminently rational and moral. That they are frequently rendered subservient to vice, cannot indeed, be denied. But we do not exclusively, on this account, condemn the players; the public is, in a great measure, to blame. Nor are we narrow-minded enough to regard this class of our fellow-citizens as degraded and despicable. Yet certainly, when we find a studied comparison instituted between them and the Ministers of Christ, by one who is himself a Clergyman, we cannot help being tempted to wish that such a gentleman had chosen another profession. It is clear that one may make a very good player, who would make a very bad preacher.

Mr. Farrer's three first discourses are peculiarly excellent; they are of a general nature, and discuss the "Properties, professed Design, and Application of Parable." In the second of these, the preacher makes some excellent reflections on the inequality of conditions, endowments, and advantages in this world; enforcing the necessity of resignation to the will of God, from which this inequality proceeds; and comforting his audience with the recollection, that "whatever he

determines is completely wise, and just, and good." He then subjoins the following sound and judicious observations:

"It is one great article of religious faith, that this world is designed for a state of probation or discipline. To constitute such a state it was expedient that there should be various degrees and measures of endowment, both natural and spiritual; that some should be in high situations and others again in low; that some should be placed in the sun, and others in the shade; that some should have many talents, and that others should have few. But in order to counterbalance these inequalities of endowment, it is a principle of divine justice, which our Lord very frequently repeats, that *where much has been given, much also will be required.* On the man, who is gifted with an abundance of worldly goods, a greater duty rests to improve his abundance to the glory of God and the benefit of men. On the man, who is blest with a high degree of spiritual light, a greater duty rests to improve his knowledge by a faithful and universal service.

"The same principle implies, that where less has been given, less also will be required. A righteous God does not claim from the poor the same distributions of charity, which are due from the rich: nor does he demand from the ignorant and unenlightened the same measure of services, which he expects from those who abundantly know and understand his will.

"Still, however, he expects of those, who are endowed in the least degree, that they make a return in some proportion to what they have received. And while he looks with approbation on them, who labour to improve their superior portion of gifts, he will not excuse those, who on the plea of a very scanty endowment in any kind of talents, neglect altogether to turn them to some account.

"It is further to be noted, that while the Sovereign of the World has distributed his gifts in various measures and proportions, he has also left it, in some degree, to the choice and power of men to increase or to diminish all these gifts, according as they are disposed to use them well or ill. It is an equitable operation of divine Providence, which experience plainly shews us in the economy of nature, that the man, who exercises his talents or capacities of any kind, by consequence improves them; that the man, who neglects to exercise them, by consequence impairs them. In like manner it is a principle of divine justice in the economy of grace, which is frequently advanced in the discourses of our Lord, that *whosoever hath*, or well employs his spiritual gifts, *to him shall be given, and he shall have more abundance; but whosoever hath not*, or lives as if he hath (had) them not, by wasting or abusing them, *from him shall be taken even that which he hath.*

"This maxim he introduces and applies on the present occasion, *Therefore speak I to them in parables, because seeing they see not, and hearing they hear not, neither do they understand.* To the disciples were openly imparted the mysteries of the Gospel dispensation, because they had honestly received and assiduously improved those divine communications which he had already made: to the multitude they were couched under the shade of parable, because they had shewn no disposition, either honestly to receive, or assiduously to improve them."

It

It is much to be wished that the important admonition of the Blessed Founder of our faith—*where much has been given, much also will be required*—was more frequently impressed on the minds and hearts of Christians. It applies to all the advantages of this life, whether of birth, rank, station, wealth, genius, talents, or knowledge; shewing what a serious and awful responsibility attaches to the enjoyment of them, thereby diminishing, in a great degree, the regret which the absence of them is too apt to excite, and proving that, as they do not *of necessity* imply merit in those on whom they are conferred, it is not to the mere *possession*, but to the *use* and *application* of them; that commendation in this world, and reward in the next, can be expected to attach. The conclusion of this discourse exhibits a fine example of practical application.

"And while we are anxious to know the will of God, it is also incumbent on us that we apply all our diligence to do it. For vain is our profession of the gospel, and vain are our inquiries into the mysteries of heaven, unless we add to our faith virtue, and improve our knowledge into practice. For as faith incites us to virtue, as knowledge disposes us to practice, so again the cultivation of virtue tends to enliven and invigorate our faith, and the practice of our duty contributes to enlarge and rectify our knowledge. The grace of God is imparted in abundant measure to those, and those only, who are assiduous to improve it. For this we should always bear in mind as an immutable principle of divine justice, *Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken even that which he hath.*—To the disciples it was given to know the mysteries of the kingdom of heaven, not because they were more versed than other men in sacred knowledge, but because they sought to practise all the law of godliness which those mysteries conveyed. And we may trust in the divine grace, that if we diligently explore the Scriptures with a desire and purpose, not only to know, but also to do the divine will, we shall be guided in exploring the terms of our acceptance, we shall be guarded from falling into any dangerous error.

"If thus during the present state of discipline and trial we diligently cultivate the rudiments of heavenly knowledge, we shall train and prepare ourselves for the full maturity of our natures in another world, when the film of mortal doubt shall be removed from our eyes, when he, that is the word of God, shall manifest his glory to us, and for ever dwell among us full of grace and truth."

In his third discourse on "The Application of Parable," Mr. Farrer uses an expression, which the Overtonian band of "True Churchmen," may probably stigmatize as *heterodox*. Speaking of the Prophets, he observes, that, as ambassadors from heaven, they declared the will of God, "announcing to the people either mercies or judgments, according as they had *merited his favour*, or incurred his displeasure." But in order to rescue the preacher from any such imputation, and to prove the perfect orthodoxy of his opinions on the subject of *merit*, we shall quote some detached passages from different

sermons, in which he incidentally adverts to it. In his discourse on—The Priest, the Levite, and the Samaritan, he has the following explicit declaration:

"It is not for us to take merit to ourselves in complying with any branch of the Christian law. For even when we are most active in doing what is appointed us to do, we are no better than unprofitable servants; when we are most liberal in the exercises of benevolence, we are doing no more than refunding a portion of those good things, which the Providence of God hath lent us as a trust, for which he will hereafter call us to account."

In the next sermon, on The Great Supper, from Luke xiv. in explaining the admonition of our Saviour to the Pharisees, he says—

"We see the spirit of this admonition was, that instead of arrogating to themselves a *superior degree of merit* in their moral character, and expecting on that account a superior favour and regard of God, they should humble themselves in the sight of heaven, should examine their own hearts, confess their infirmities, and be thankful to God for his unmerited mercies and benefits."

Again, in a subsequent discourse:—

"After these repeated lessons which our Lord has laboured to inculcate, both by precept and example, in behalf of humility and charity, the two more distinguishing ornaments of his religion, what believer in the gospel can arrogate a title *from his own deserts* to the peculiar favour of heaven, or can murmur at the mercies extended to a contrite and repenting sinner?"

Several passages of the same tendency occur in the second volume, but one more will suffice for our purpose.

"But the Prince of the Spiritual World hath happiness immense and endless to confer upon his faithful followers, not indeed as a reward, for the best among us *has no merit of his own*, but as a free gift of grace, with which of his mercy he is pleased to distinguish them that love him."

The Parables explained in the different sermons in the first volume, are—*The Sower—The Tares among the Wheat—The Grain of Mustard Seed—The Pearl of great Price—The Priest, the Levite—The Great Supper—The Two Sons who had received their Portions—The Steward of Unrighteousness*—and *The Rich Man and the Poor Man.*

The means of practical improvement supplied by the second of these discourses, are, in Mr. Farrer's constant way, plainly but forcibly detailed at the close of the sermon. We shall extract a short passage from it, in order to shew the correctness of the preacher's notions, respecting the necessity of the co-operation of man with the grace of the Holy Spirit, for the purpose of working out his salvation; notions, indeed, at direct variance with the tenets of Calvinism, but perfectly conformable with the gospel of Christ.

"As

"As the instruction it conveys is absolute, we may draw from the parable this salutary caution, that we be upon our guard against the seductions and assaults of the tempter. In the present state of trial, good and evil, life and death are set before us, and we are free to chuse. But notwithstanding that our choice is free, we are warned of a subtle and powerful adversary, who is always ready to annoy us by every species of temptation. To counteract his wiles we are taught for our comfort, that we have a most powerful and benevolent friend in the Holy Spirit, who is always ready to impart his grace to those that devoutly ask and diligently seek it.

"It imports us at all times, but especially when we are beginning our religious course, to be strictly vigilant against the insidious intrusions of our spiritual foe, to keep the ground of our hearts unincumbered with the tares of evil, to maintain an unremitting guard against the various temptations of the world, and to have a continual watch over our own passions and propensities: for a man's worst foes are often those of his own household. And as we have no power of ourselves to withstand this evil spirit, or to make any progress in righteousness, it equally imports us that we supplicate with all humility the guardian care of the divine Spirit, to protect us in all dangers, to support us in all trials, to put into our hearts good dispositions and desires; and that we concur with this Holy Visitant ourselves by an assiduous endeavour to cultivate and improve every grace and every aid conferred upon us.

"To engage us in these exercises of religion, it would be an useful employment frequently to compare the different consequences of yielding to the temptations of our spiritual foe, and of complying with the motions of our spiritual friend.

"If in this our day of trial we neglect the means of grace, and abuse the patience and long-suffering of God, by continuing in our sins, he will cease to protect and support us with his Holy Spirit, and will judicially leave us to the seductions and assaults of the tempter. In consequence of which the power of this evil spirit will prevail in our hearts, the seeds of good dispositions will be choaked within us, and our vicious passions will obtain the mastery. Thus we shall be as plants, whose fruit withereth, and which at the time of harvest are gathered as bundles for the flames.

"On the other hand, if we strive against our spiritual adversary with all the powers which God has given us, if we avail ourselves of this appointed hour for the work of our salvation, and accept those means of grace which God affords us for our nutriment in righteousness, if we labour to establish ourselves on the firm root of faith, and to increase more and more in the fruit of good living; the dews of heavenly grace will give us nurture and promote our increase; the tares of unlawful affections will be suppressed in our hearts, and the good seeds of virtuous dispositions will predominate and abound. So shall we grow up as the choice plants of the Lord; and when the harvest of the world is ripe, and the final separation is appointed to be made, we shall be gathered by the reapers of the spiritual field, and stored for ever in the granary of heaven.

"This parable urges an important truth, a truth which is indeed implied in all our Saviour spoke, that according as we establish our character in this life, we shall determine our destiny in the life to come. If we,

submit to the law, and conform to the disposition of our Spiritual King, we are the children of the kingdom, and shall have an inheritance in eternal happiness. But if we neglect this law, and yield ourselves to the dominion of Satan, we are the children of the wicked, and shall have our portion in eternal misery."

The seventh discourse, from Luke xv. 11, 12, is an exceeding good one, as well as the last. The second volume contains ten sermons, on the following Parables: 1. *The Importunate Widow.*—2. *The Pharisee and Publican.*—3. *The Unforgiving Servant.*—4. *The Labourers in the Vineyard.*—5. *The Servants and the Pounds.*—6. *The Vineyard let to Husbandmen.*—7. *The Marriage Feast.*—8. *The Ten Virgins.*—9. *The Servants and the Talents.*—10. *The Last Judgment.* Three other Sermons are subjoined. One, on the *Good Shepherd*, and two, on the *King of Israel.* The *second*, *fourth*, and *fifth* of these discourses we have distinguished as particularly good; and the *first* of the two sermons on the King of Israel, from John i. 49, is a very eloquent and impressive discourse. In the sermon, on the *Servants and the Pounds*, Mr. Farrer takes an opportunity to enforce the doctrine, that the *degrees of present guilt* will regulate the *measures of future punishment*, which he supports from the declarations of our Lord himself, as contained in Luke xii. 47, 48, and Matt. xi. 21, 22.

"The heathen shall not be excused for a sinful course of life, because he was enabled even from the fainter light of reason to discriminate between right and wrong, and to derive some intimation of a God that judgeth the earth. But, he is not obnoxious to that high degree of punishment which is incurred by him, who lives under the light of heavenly truth, yet perseveres in habitual sin, and equally disobeys the precepts and disregards the motives of the faith under which he lives."

"I have dwelt the longer upon this argument of discourse, because I do not look upon it as a merely speculative doctrine calculated only to entertain the fancy, but as a truth of the greatest practical utility to reform the heart, to draw a man from sin, and to improve a man in godliness. If the general assurance of future happiness to the Righteous and of future misery to the Wicked, be the great motive to religious practice, that motive must derive a still superior force from this particular assurance, that the degrees of their future happiness or misery will be awarded in some proportion, or with some regard, to the measure of their present service or unfaithfulness.

"It must put some restraint upon the Wicked in the course of their transgression. For though they may labour to discard from their minds all thoughts of a Judgment to come, yet a sense of what must hereafter be, cannot always be suppressed. Their conscience will intrude upon them in their solitude, in their adversity, nay even in the croud of their gay Associates, and in the midst of their dissipations, and will alarm their guilty minds with a sad conviction, that they are under the wrath of God and subject to the sentence of his justice. Now if any thing can augment this painful apprehension, it must be this reflection, that the longer they persist in a sinful course, and the deeper they plunge in wickedness, the more they heighten their account with God, and the hotter vengeance they draw down upon themselves."

They

That this reflection may produce a proper effect on the sins of dissipation and wealth, on the votary of fashion, and on the "whoremongers and adulterers" of the age, who outrage alike, by the barefaced profligacy of their lives, the authority of God, and public decency, must be the fervent prayer of every true Christian. When we consider that, in our conduct, in this our state of probation, our future unhappiness or misery must depend, and that, when this transitory life shall have passed away, our doom, whatever it may be, will be *irrevocably* fixed; that the season for reform, and the time of repentance, will never more return; that the wicked know from divine authority, "that what they once endure, shall neither know termination nor abatement: *the worm shall not die, the fire shall not be quenched*;" when these things are considered, who that is vicious will not hasten to return to the paths of virtue, and who that is virtuous will not with steadiness pursue the ways which his Redeemer has pointed out to him? The Scriptures speak too plainly on the unlimited obedience expected from man to the commands of his God, to be the subject either of misconception, or of misrepresentation;—the rewards of that obedience, and the punishment of disobedience are also as clearly defined. And we cannot close our review of these volumes better than by extracting, from the sermon on "*the Last Judgment*," in which the author has discussed this question most ably and comprehensively, a passage, from which those worldlings, who flatter themselves that while they only transgress *one* or *two* of the commandments, and observe all the rest, they may escape the dreadful punishment denounced against the disobedient, will perceive that their error is as gross in itself, as it may be fatal in its consequences.

"In order therefore to form to ourselves some opinion of the state of our souls, and the state of our preparation for the final Judgment, it behoves us to examine the conditions, on which the tenor of our sentence will depend.

"Now the terms of our acceptance are variously proposed in different parts of Holy Scripture. The condition of inheriting eternal life is sometimes stated by the name of Faith, and sometimes by the name of Righteousness. But these different statements are easily to be reconciled on this reflection, that it is the customary style of Holy Scripture to put one religious attainment, especially if it be of the superior kind, to comprehend and represent the rest. Thus Faith, which in its literal sense implies a belief in the divine mission of Jesus Christ, is frequently to be understood to embrace all the the dispositions of the Christian heart, and all the exercises of the Christian life: as being the *root* of godliness it comprehends all the branches of a godly conversation. Thus Righteousness, which in its literal sense implies all kind of equitable dealing between man and man, is extended in the phrase of holy writ to signify the whole range of disposition and of duty that we owe both to God and Man, the principle of action, and the act itself. There is so close and intimate a connexion between the several branches of the Christian law, that a Man who cordially studies one, is powerfully inclined to cultivate the other also. A true principle of faith will guide us to the observance

and practice of all our duty. And if we fail in any point, our failure shews that we are deficient in the principle. Upon this ground the Apostle declares, that *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:* for by the transgression of one law he disclaims the authority of the divine Lawgiver as effectually as by the transgression of all the rest."

We have already given our opinion of the general merit of these sermons, which we have no hesitation in recommending as a valuable addition to our stock of sound theological discourses. Some verbal errors, and incorrect expressions occur, which it is our duty as critics to notice, but principally with a view to their correction, in a future edition of these volumes, as well as to prevent a repetition of them, in any subsequent compositions of this able and eloquent divine.

" Whether they understood or *no*," (not) vol. i. p. 46. " We embrace in our belief all the doctrines (which) he has taught, and comprehend in our practice all the duties (which) he requires," p. 64. This omission of the relative *which*, occurs at least fifty times in the two volumes, and cannot fail to offend every classical ear. " Among the nations *round*," (around) p. 71. " Every diligent minister of the gospel—dispensing the same word in the sphere of his re*spective* ministry." p. 93. The word re*spective* is here improperly used. If he had used the plural number, and said all diligent ministers in *their* respective ministry, the word would have been properly introduced; as it is in the following passage, in p. 96: " They instruct us to improve *our respective* portions, &c." In p. 103, 104, " These were the *seed*," instead of the seeds, occurs three times. " We have neither such obstacles on the one side, *neither* (nor) have we such extraordinary support on the other." p. 107. " We are not to satisfy ourselves *in* (with) praying." vol. ii. p. 15. " For conformation or investiture *into* (of) the kingly office." p. 136. In p. 211, referring to two parables which he had noticed, he makes a mistake by calling that *last* mentioned the *former*, (l. 9), and that *first* mentioned the *latter* (l. 26.) " We frequently examine and review our past conduct, and where we see any fault or defect, immediately *to* repent." p. 248. The *to* should be omitted.—" Exacts of his servant a greater *task* them he puts him in a capacity to *pay*," p. 266. To *pay a task* is not an allowable expression; it should be to *perform*. " His meat and drink *was* (were) to do, &c." p. 426.

The Belgian Traveller; or, a Tour through Holland, France, and Switzerland, during the Years 1804 *and* 1805; *in a Series of Letters from a Nobleman to a Minister of State.* Edited by the Author of the Revolutionary Plutarch, &c. in Four Volumes, 12mo. Pp. 1212. Egerton. 1806.

IN his dedication of this work to Mr. Windham, the editor tells that gentleman, that it is not only his own opinion, but that of Talleyrand

leyrand also, that had the last war been conducted according to *his* notions, the family of Bourbon would now have been seated upon the throne of their ancestors, the Continent would have been free, and all Europe at peace. We must know more of Mr. Windham's plans and intentions at that period, than we are yet acquainted with, before we can acquiesce in the accuracy of this opinion. That Mr. W. had enlarged notions, respecting the object and conduct of the war, we know very well; and, had his ability been commensurate with his wishes, all the happy consequences, here stated, would unquestionably have flown from them. But we much fear, that those notions, if fairly analyzed, and submitted to the test of their applicability to existing circumstances, would have been found more magnanimous in theory than practicable in execution. To that gentleman, however, the palm of wisdom, as well as that of magnanimity, is due, for his just and manly sentiments respecting the degrading treaty of Amiens, in which a weak Minister, the variest baby in politics that ever amused itself with the coral of the State, surrendered the honour and security of his country, the independence of Europe, and the lives and property of some of our best friends and firmest allies, (the Royalists in La Vendée) to the most inveterate enemy which this and other nations ever had to encounter, and to the most merciless Usurper that ever bathed himself in the blood of his slaves, or that ever tyrannized over any portion of mankind. It remains to be seen, whether this palm, so nobly won, has been suffered to wither on the brow it adorned; or whether those sentiments, which excited our warmest approbation five years ago, still continue unchanged, in circumstances more momentous, more critical, and more dangerous. To judge from present appearances, indeed, from the protracted negotiation at Paris, artfully prolonged by our insiduous enemy to promote his own views, and to frustrate ours, as well as from the selection of our ambassadors to foreign states, we should conclude, either that Mr. Windham found himself in a minority in the Cabinet, or that his sentiments had undergone a total and radical change. But we will not hazard a conjecture on a subject on which the lapse of a short period will suffice to throw the blaze of conviction.

In his "Introduction" the editor informs his readers, that the letters contained in these volumes were communicated to him by the author, a nobleman of Brabant, who was employed by the Minister of a Continental Sovereign, to make the tour of Holland, France, and Switzerland, for the purpose of ascertaining the real state of the public mind in those countries. Be this as it may, they convey much interesting information on this subject, and many curious anecdotes connected with the French Revolution. In reading them, we have been alternately impressed with sentiments of disgust, and with feelings of horror, at the profligacy and atrocities which they record. We shall not attempt to follow this political traveller through the whole of his tour, but merely select such passages as appear to us most worthy

of

of notice, either from the facts which they recite, or from the reflections to which they give birth.

He entered the *Batavian* Republic at Doesburgh, where he found a *French* garrison, *French* custom-house officers, and a *French* Governor; part of his luggage was detained, because among it were four pair of *French* silk stockings which he had purchased at Hamburgh, and which he had not yet worn. In vain did he produce the receipt and certificate of the manufacturer, to prove that they were French; the custom-house-officers insisted that they were English, and the Governor threatened to imprison him as an English smuggler. In vain, too, did he apply for redress to the Mayor, who was a Dutchman; he acknowledged the injustice, but confessed his want of power to punish or redress it. At length, by his worship's advice, the matter was compromised, by the sacrifice of two pair of the stockings, for the Governor's own use, and of a Louis d'or to the custom-house officer. Let it not be supposed that this was a *solitary* instance of low villany, of barefaced robbery; if any credit be due to the writer of these letters, it occurred frequently; and indeed such a set of thieves as the public *functionaries* of the French empire, are not to be found in any other part of the civilized world. Our traveller found the police at Utrecht more vigilant, jealous, and severe, than in the other Dutch cities, though they were certainly sufficiently so in every part of that subjugated country, as well as in France.

"Before we entered it (the town) the post-waggon was stopped by some *French* gensdarmes, who asked for our passports, which were delivered by them to a *French* police commissary, who had his office near the gate. After his inspection was over, two gensdarmes accompanied the post-waggon and took the name of the inns, where (whither) we ordered the luggage to be carried. Arrived there, the first thing the landlord presented us with, even before I was shewn my room, was a kind of police-register, in which I was to write down from my passport, all the particulars concerning my person, character, figure and business; I was also to mention to whom I was known in the place; how long would be my stay; *where I had slept the night before;* and where I intended to travel from thence. To this humiliating formality, and to this insulting inquisition, Batavian subjects were equally subject with foreigners."

Such vexatious interruptions would alone suffice to check all spirit of commercial enterprise, if any such subsisted in this ruined and desolated country. We should feel compassion for the Dutch, if pity were due to a people who have added ingratitude to avarice, and cowardice to both; who first expelled and proscribed that family to whose ancestors they were indebted for their freedom; and afterwards had not courage to defend themselves from oppression, but tamely bowed their necks to the most intolerable, and at the same time, the most disgraceful yoke that ever was imposed on a people. As they sowed the seeds of their own misery and dishonour, let them reap the

the fruits; they have yielded a plentiful harvest, enough to satisfy even a Dutch appetite. At Amsterdam our Traveller went to church, and his account of what he saw there is truly horrible.

"I observed such shocking indecencies as I have never witnessed before in any place consecrated to a *(the)* Supreme Being. Not only most of the men had their heads covered with their hats, bonnets, or *night-caps*, but some, with great phlegm, smoked their pipes, facing the clergyman preaching in the pulpit. The unconcern with which the audience remarked such scandalous behaviour, proved to me that it was neither new nor uncommon. In this idea I was confirmed by my friend, who lamented that since (to use his own words) the French friends of liberty had taken upon themselves to regenerate Dutch patriots, the latter had degenerated both in morality and religion to a level with the former, and they went to church as to a public-house, displaying the same brutal manners and unfeeling minds. He assured me that some of the lower people even carried with them to church gin, or brandy, as well as tobacco, and that the sermon of the preacher was frequently interrupted by the political discussions, or vulgar jokes of the audience. Upon my inquiry whether blasphemy and sacrilege were not within the reach of the laws of the Batavian Republic, I was answered, that in the revolutionary laws was no question of a God or of his worship, but that the most severe pains were pronounced against those who mentioned revolutionary rulers with disrespect. The professors of religion and its propagators, had also fallen into the same disrepute with religion itself. Every body is at full liberty to style them fools and hypocrites, and the Divinity they adore, our Saviour, an impostor; but was any one even to say, that the French Consuls, or Batavian Directors, were criminal Usurpers, and their supporters wicked accomplices, the revolutionary laws would strike, nay crush, the culprit instantly."

It is surely not presumption to say that any system of laws, for the government of Christians, framed by men to whom the great truths of Christianity have, by divine goodness, been made manifest, which professes to be utterly independent of, and to have no connexion whatever with religion, must speedily fall, like a house built upon the sand. Putting *principle* entirely out of the question, such a system betrays the extreme *folly* of its founders; who seek to bind men by *oaths*, yet destroy that which can alone give validity to an oath. That where little religion is to be found in a country, vice and crime should abound, is so natural as to excite but little surprize.

"Before the Revolution, no country was less infested with robbers and housebreakers, than Holland. The numerous examples of industry, the many means of honest gain, the general comfort witnessed every where, the natural consequence of labour, made even idleness active and vice repentant. But no sooner were our Republican Reformers masters of the Batavian commonwealth, than property became unsafe, by extortions and requisitions, and a general stagnation of commerce was experienced. Within six months after the departure of the Prince of Orange, between three and four thousand merchants' clerks were out of place in this city alone,

alone, together with twenty thousand barge or boatmen, porters, carriers, and other persons who gained their livelihood from employments by merchants and traders."

Such were the blessed effects of that stupendous monument which human integrity raised to human happiness in Holland! Having paved the way for rendering the subjugation of the Dutch as permanent as it is complete, by making them as vicious as themselves, the French, it seems, have had recourse to another efficacious measure for perpetuating their slavery; and for entirely annihilating every vestige of a national characteristic, by the introduction of their own abominable language among them:

"Holland has not yet nine years formed a part of our Revolutionary dominions, and nevertheless, the French language is common even among the people; most of them speak it, and all understand it. Even grooms and chamber-maids, peasants and fishermen, addressed me in French. The policy of our Government is visible even here. By ordering that no persons should be public functionaries, who could not converse in French as well as in Dutch, and by employing and advancing in preference those who were most perfect in it, every one has been, or is, studying French, in preference even to their own native tongue. Should the prosperity of our arms continue half a century more, I should not be surprized were French to supersede or extinguish many other continental languages, and be more universal than even Latin was, in the most brilliant days of ancient Rome."

In short, according to our Traveller's account, Holland is completely Frenchified. Food, furniture, and dress, all are French. What a mongrel nation must it be! A capering Dutch petit-maitre must, of all strange sights, be the most ridiculous. As we have recently heard much about a Jewish Council assembled by the Corsican Solomon at Paris, we shall extract an anecdote relating to the subject.

"When, in the spring of 1798, Buonaparte was preparing for his expedition to Egypt, French emissaries visited the richest and principal Jews in Holland, Italy, Germany, and England, and offered, for certain sums of money, to re-establish the Jewish nation in Palestine, and to fortify and garrison Jerusalem in the name of, and for, a King of the Jews, selected by themselves. It was even hinted, that if their choice fell on Buonaparte, he had no objection to circumcision, or to abrogate Christianity. According to these proposals, a large sum was subscribed, collected, and presented to Buonaparte. A committee of wise ' (not very *wise*)' and wealthy Jews were organized and permitted to sit and deliberate at Paris. An address to all the Jews in Europe was already printed, inviting them to prepare with their families and treasures to sail for the Holy Land, when the repulse (which) Buonaparte experienced from Sir Sidney Smith, before St. Jean d'Acre, prevented the publication. The members of this committee continued, however, still at Paris until the peace of Amiens, when, not to give suspicion to England, Russia, and Turkey, they separated, but were instructed to meet secretly again at Mar-

Marseilles, where they have been negotiating, deliberating, and imposing contributions on their sectaries ever since, always in hope of returning to the Land of Promise—a hope which Buonaparte and Talleyrand still keep up, and which has converted even the many Jews in the States of Barbary to proselytes of our revolutionary politics, and adherents to our revolutionary government. The Rabbin" (from whom he had this intelligence), "assured me, that he had been the secretary to this committee, until the summer (of) 1802, when he resigned to accompany Sebastiani on his mission to Egypt and Syria. He seemed not to possess (repose) much confidence in Buonaparte's assurances, nor desire to become a subject of a King of Jerusalem."

This man appears to us to have been the wisest Jew of the whole tribe. It cannot be supposed that where so much jealousy is betrayed on the part of the Government, and that Government absolute, not ruling *by*, but *over* the laws, the subject can enjoy even the shadow of personal freedom. The fact is, that Turkey, in comparison with any of the countries governed by Buonaparte, is a *free* Government.—But when those furious *patriots*, who have contributed essentially to the subversion of so many lawful and regular governments, begin to feel the lash which they were the first to inflict upon others, we confess that we are uncharitable enough to rejoice in their sufferings, considering them, as we do, as signal instances of retributive justice.—Our Traveller went to a French coffee-house in Amsterdam, which, ten years before, was the chief resort of persons of this description. But though he found nearly the same company assembled, instead of the *patriotic* harangues which he had been accustomed to hear, a mournful silence prevailed throughout the room. In order to ascertain the cause of this singular change, he addressed himself to a man whom he had frequently met there before, who was a language-master, and a most furious jacobinical orator, when the following dialogue ensued:

"Pray Citizen," (said I) "is not your name Berger?"—"Yes, Citizen, it is, at your service.—I believe that I (have) had the honour of seeing you somewhere."—"In this very coffee-house, where I more than once have admired your eloquence and patriotism."—"Do not speak so loud, Citizen, times are of late much changed."—"Changed indeed! but for the better for Citizens of your sentiments."—"You think so (taking me by the hand to a window, and whispering) but you are egregiously mistaken. We dare no longer express our opinions here, because we are surrounded with spies, and run the risk of being transported or shot."—"A Citizen of your known patriotism!"—"Yes! yes! I speak from conviction and experience; I have endured ten months imprisonment for my zeal in the cause of liberty and equality."—"Is it possible!"—"Yes! not only I, but every other admirer of our Revolution, who, in this coffee-house, so enthusiastically served our patriots, and propagated their precepts, have severely suffered for it. We were all taken up on the same evening, as Anarchists, carried in irons to the Temple at Paris, from which we were only liberated upon condition of never more interfering in politics,

politics, or in the government of nations. We have all been completely duped by hypocrites and impostors; and, when we expected advancement and notice, as a reward, were threatened with persecution and proscription, as a due punishment. What shocking times do we not live in!"

The Patriot then took the Traveller out of the coffee-house, and entered into a more particular description of his grievances.

"Under Louis XVI. and under the Prince of Orange," (said he) "we dared speak our sentiments like men, like reasonable beings; under Buonaparte, and under his tools—a Batavian Directory, we are reduced to the state of imbecility; we are brutalized; we dare hardly think, much less own (avow) what we think; an assassin and a highwayman are sooner forgiven than the admirers of the rights of man, and the worshippers of a sacred equality."

This man, it seems, and all his fellow-patriots, had been apprehended for presuming to censure the conduct of Buonaparte, in assuming the Consulate for life, and in concluding the Concordat with the Pope. When the original planters of the tree of liberty are in such disgrace, and are discontented, it is not to be expected that the tree itself can be holden in much estimation. Accordingly while our Traveller was at Rotterdam, he had an opportunity of observing the respect which was paid to this *real* French Upas, infinitely more destructive than the *fabulous* Upas of Java.

"Opposite the door of the inn where I lodge, is planted a tree of liberty, decorated, not with a bonnet (a cap) but with a hat. It is merely a long pole, painted with three colours, though courtesy calls it a tree. A wooden railing encompasses it, and a sentinel is placed by its side.—Inquiring the other day of one of the Officers who dine at my inn, if the soldier was there to prevent it from running away? he answered, 'No, Sir, there is no danger of that; and where would it be received, should it take a fancy to escape? The nauseous flavour of its bitter fruit has been *felt* too much in those wretched countries where it has been planted by force, to suppose that any people would voluntarily accept of its cursed presence. The sentry is there to prevent it from being cut down and burnt, as three other trees have been on the same spot. The people here are too wise, and have suffered too much, to be amateurs of trees of liberty, or other pedantic emblems of a freedom, entirely banished from the Continent by our friends of liberty.'

"I have just heard that Buonaparte has sent an order to the Government of this Republic, to have all trees of liberty removed, as has already been done in France. Were it possible that he could repair all the sufferings endured, and *eradicate* all the horrors witnessed, since revolutionary tyrants first planted, and revolutionary slaves first danced round these trees, he would confer greater blessings on his cotemporaries than any chieftain ever did before.

"These trees of liberty have, in the States where they have been planted, served as points to rally for traitors and conspirators, for impostors and fools, for sedition and infidelity. At their feet loyalty has bled, and Christianity suffered; in their poisonous shades cannibals have feasted,

asted, and rebels fraternized; anarchy has howled hymns, and profli-
icy preached licentiousness.

" Even here, in Holland, where less (fewer) lives have been lavished
an in all France and Italy, by revolutionary banditti, innocence has
ore than once, and for the most trifling accident, been sacrificed, has
atered the trees of liberty with its tears, and inundated them with its
lood.

" At Dort, some years ago, a young lady, daughter and sister of Offi-
rs who had perished in the service of their country, was walking one
ay in the street with a favourite lap-dog under her arm. The colour of
e animal was white, but round its head were several spots of orange co-
ur. (You have no doubt read, that since (after) the restoration of the
adtholder to his authority in 1787, cockades of this last colour were
orn by the officers and men, both of the army and navy, and by those
itizens who desired to display their attachment to the Princes of the
ouse of Orange). Some fanatics reproached her (for her) want of pa-
iotism, in carrying an animal so coloured, and one of the men snatched
from her, dashed it against the pavement, and killed it on the spot.—
n the first moment of surprize and indignation, she exclaimed, 'That
e Prince of Orange was preferable to thousands of patriotic oppressors;
nd that she would willingly give her life to see him again in (possession
f) the authority of his ancestors.' She had not time to say more before
e was knocked down, and dragged to the tree of liberty, where, after
nduring for a quarter of an hour outrages of every description, a friend
f hers, who was unable to deliver her, asked a French soldier, for hu-
anity's sake, to dispatch her, which he did. What made her fate so
uch the more lamentable, was her engagement to marry a young gentle-
an on the Sunday following; and she had been, when stopped by the
abble, to her mantua-maker to see how far her wedding-dress was ad-
anced. Her lover, who resided at some miles distance, was the same after-
oon informed of his loss, and arrived at Dort, accompanied by some
iends, who with difficulty prevented him from laying violent hands on
imself. He carried away the mutilated remains of his beloved mistress,
nd buried them in the vault of his family, near his country-house. His
iends remained with him for a fortnight; but the day after they left
im he entered unperceived the vault, and blew out his brains by the side
f the coffin of his mistress."

If instead of blowing out his own brains, he had blown out those
f the assassins of his mistress, he would have acted more wisely,
nd would have excited more sympathy. The same may be said of
he phlegmatic Dutchman, the friend of the lady, who stood by, and
ontented himself with asking a French soldier to murder her; any
nan who had a heart beating in his bosom, would at least have made
n attempt to rescue her from the murderous hands of the ruffians,
ven though his life had paid the forfeit of his temerity.

Such instances as these of the most inhuman murders, as well as of
apes, and every other atrocity which the mind of a revolutionary
rench man can conceive, or his heart urge him to execute, frequently
ccur in these letters. Unhappily, the facts that are notorious to the
whole world, are so numerous, that nothing, however atrocious, is
incredible.

incredible. But humanity sickens at the perusal of such horrid scenes, though praise is certainly due to every one who submits to the unpleasant task of recording them, as they offer most instructive lessons to the present age, as well as to future ages. Though Dutch avarice has long been proverbial, the following instance of it is curious:

"A Dutch farmer, who was worth 100,000 florins, had his house robbed, one Sunday, while he was at church, of two bags, each containing one thousand florins. This loss preyed upon his mind, and affected his health; when a servant girl in the house endeavoured so successfully to console him, that he became enamoured of her, and having in vain attempted to seduce her, he at length obtained his end, by promising to marry her. Soon after she had yielded to his wishes, his anxiety to recover his lost money returned, and, by dint of persuasion, he induced her to rob one of his neighbours, during his absence at church, of the exact amount. The girl, becoming pregnant, pressed him to fulfil his promise, instead of which he turned her out of doors. This brutal conduct occasioned a miscarriage, and brought on a fever, which terminated her existence. On her death-bed she confessed the robbery which she had been led to commit, to the clergyman who attended her.

"The clergyman informed the magistrates of what his conscience and duty did not permit him to keep secret. The farmer was taken up, tried, and condemned, notwithstanding his denial, the sacks, with the marks of his neighbour, bearing evidence against him. When in that unfortunate state some persons offered to carry him away from prison and save his life, if he would advance of his property five thousand florins. This he refused, but offered five hundred florins. Two days before his execution a French Officer called upon him, and promised his release upon assigning half his wealth to his deliverers; but he continued obstinate, declaring that he was determined to expire a rich man, whether in his bed, or on the gallows. On the morning of his punishment he sent, however, to the Officer, and assented to his former demand, but then it was too late."

After about six months residence in Holland, our Traveller left that Republic, and proceeded to Antwerp. The impression made on his mind during his stay in Holland was, that every class of Dutchmen is heartily sick of the French Revolution, of French perfidy, and of French alliance; and would be heartily glad to be again placed under the government of their Stadtholders. The French, however, appear to have succeeded, in a great measure, in the achievement of one of their grand revolutionary objects, worthy of Satan himself, the eradication of all religious and moral principles from the minds of the subjugated Dutch. When men, in a respectable station in life, can take their wives and daughters to a brothel, that they may witness scenes of vice and debauchery, in order to become disgusted with them, as if religious principles were wholly insufficient to the production of such an effect; it exhibits either such a gross depravity of heart, or such a woeful perversion of intellect, as to excite astonishment.—We have *poetical* authority, indeed, for the maxim, that "vice to be hated, needs but to be seen;" and the same authority tells us the fatal consequence

consequence of seeing it *too often*. It would be vain, however, to *argue* with a people, whose feelings are not shocked at the bare idea of introducing virtuous women to such places. They would probably be disposed to enumerate, whith phlegmatic precision, the good and the bad effects of such conduct, and to balance the account with all the arithmetical accuracy of a *Cocker*; inferring too, from its consequences on the icy constitution of a Dutchwoman, its effects upon the females of all other nations.

At Antwerp we find, to our surprize, our old acquaintance Mr. Malouet, the author of several anti-revolutionary works, particularly on the French Colonies, and of some able articles in the admirable paper of his friend, the late excellent MALLET DU PAN. This gentleman, it seems, is Maritime Prefect to Buonaparte, in that ancient city. But after seeing Mr. Montlosier, who was one of the writers in the ANTI-JACOBIN REVIEW, on its first establishment, become the *journaliste gagé* of the Corsican Usurper of his Sovereign's Throne, we have, long since, ceased to be surprized at any instance of French revolutionary tergiversation.

"After the massacres of September, 1792, he (Malouet) went over to England, and wrote to the National Convention, claiming the right of a French Citizen, and the honour of being the official defender of his King, Louis XVI. then ordered before this tribunal of robbers and assassins; but upon the motion of Buonaparte's present Counsellor of State, Treillard, his request was refused, and his name put upon the list of emigrants. During 1793 he offered his services to the British Government, and pretending to possess both interest and property in the French Colonies" (which, we believe, was perfectly true), "he had the adroitness to procure himself a pension of one thousand guineas" (no pension to such amount could be granted without the interposition of Parliament), "which he enjoyed until the moment he became a confidential counsellor of Buonaparte, and was employed by him to prepare the destruction of the British Empire." (How he could achieve this in his capacity of Maritime Prefect at Antwerp, is not very obvious). "This is a sample of his gratitude!!!

"During his stay in England he declared himself the most stedfast adherent of his legitimate King, Louis XVIII. Do you want any other proof of his consistency than his present servitude under an Usurper?—But I shall insert, in his own words, his former political confession, and, after reading this, leave you to draw your own conclusion.

"In a letter printed and published in London, during the month of July, 1799, when speaking of a rumour of changing the succession from the family that filled the Throne, on account of its pretended attachment to the abuses of the old system, he exclaims thus:—'In this manner do the regicides call around them all the interests, all the fears of those who have taken any share whatever in the revolution; and thus do they hope to seduce even foreigners, who wish to be delivered at any rate from the French Republic.' *But what Sovereign could be tempted to sanction the revolution, by voluntarily adjudging the reward of it to the Usurper?*—Some Sovereigns have been so tempted; and, what is

distinguished and most favoured subjects of Louis XVI. who owed undoubted allegiance to his lawful successors, and, among these, even Mr. Malouet himself!!—'*The rights of succession and of property arise from the same basis, and the violation of them leads to the same consequences.*' Mr. Malouet, by his conduct, then, has sanctioned the violation of property, and, consequently all the acts of plunder and confiscation, which he lately so strongly and so justly condemned.—'Where is the hope of seeing an end to so many calamities otherwise than by a new consecration of all lawful rights? Those of the people and those of the Prince have a common source, the *pureté* (purity) of which it is of the utmost importance to restore and preserve. Where is the Frenchman, out of the circle of leading criminals, who has not more to dread from the present tyranny than from his old government?'—Does Mr. Malouet, then, mean to class himself among the leading criminals, or has he voluntarily placed himself under *the present tyranny* which he dreads?—*Utrum horum mavis accipe.*

"The authority of a King may be too great! Alas! *Abused authority has been rendered so execrable by Usurpers,*" by none, either of ancient or of modern times, so much so, as by that Usurper whose disgraceful commission he now bears!—"that a lawful Prince will never be tempted to employ it; but tutelar authority, that which protects and preserves, cannot be too powerful.

"It is the factious, then, and the most guilty among them, who continue to mislead this agitated nation, even in appearing to favour its inclination towards Royalty. They call for a change in the line of succession, that is to say, for an endless civil war; for either the new King would be alien to the House of Bourbon, or of the same blood, but of another branch. In the former case, it would not be for the interest of Europe more than for the French, that the Prince of another Sovereign house should sow the seeds of war by a title depending upon a different succession, or by so close a connexion between two great monarchies; in the latter case, the lawful heir of the Bourbons does not renounce his rights. Royalty, however, once established, would not the Usurper be supported by the Revolutionists?—Granted:—but would those who are not so, would loyal subjects, or even the discontented factions, hesitate to write in favour of the lawful King? Once again, then, for the interest of a few guilty men, would innocent blood be shed, and the tranquillity of the Empire be disturbed! *And what charge can be laid against Louis XVIII. by which he forfeits the veneration and loyalty* WE OWE *him?*"—Here Mr. Malouet stands before the public a *self-convicted traitor*; for what is he but a traitor, who *owes* allegiance to his lawful Sovereign, and *pays* it to the rebellious Usurper of his throne? "Where should we find a King better instructed by misfortunes, less exasperated against his enemies, or more disposed to all the modifications which reason could authorize or policy counsel?—Let the French nation, at length, throw off their tyrants, *and see in their incapacity to govern otherwise than by* TERROR, *the necessity of returning to the paternal and* NATIONAL *sceptre.*" So because Mr. Malouet could not *open the eyes* of his countrymen to see this necessity, which every honest man acknowledges, *he shuts his own* against it.

"It is at length discovered that the revolutionary oligarchy is incompatible with the safety of other States. It is against the *armed opinion, and against the force hostile to all lawful power*, that the war is now waged, and

and if the parties treat again with a French Republic, it can no longer be composed either of the same men or of the same principles; now a regeneration of its elements appears to me much more difficult than the restoration of the monarchy.

"Are we to wonder then that three hundred thousand revolutionists, who have but one object, and a common interest, should present themselves to Europe as a military national body, when they are allowed the means of converting their oppressed countrymen into auxiliaries?

"On the dissolution of this revolutionary power, (and Louis XVIII. ALONE can dissolve it) depends the repose of Europe; and the means to effect it are open to the French, the road that would lead them to a lawful government, *to a monarchy under Louis XVIII.* wisely modified."

Though the repose of Europe depends, according to Mr. Malouet, on the dissolution of the revolutionary power, he, Mr. Malouet, lends his aid to support that power; and though he again admits that nothing but the restoration of the lawful Monarch—(and in both these positions we heartily concur with him)—can produce this desirable end, he tenders his services to an Usurper who is the principal obstacle to that restoration. Never did a man pronounce his own condemnation more emphatically than Mr. Malouet!

In a Letter from Lisle, our Traveller makes some remarks on the schism which prevails in the Gallican Church, in consequence of the new oath required by Buonaparte from the clergy, and of the appointment of most improper persons to fill the clerical office.

"A gentleman of the dinner party told me, that the immorality and known vicious lives of many of the present members of the clergy, would for a long time retard the order so much wished for; and that government has done wrong not to exclude from clerical functions, all those who during the Revolution have preached infidelity, pronounced proscriptions, or shared in plunder. He said that one of the Grand Vicars of the Bishop of Cambray, was one of the most infamous and profligate among former revolutionists. He had seen this apostate priest many times in the tribune of the Jacobin Club of this city, with a red cap on his head, blaspheme his Saviour, and commend the excesses of those his fellow-citizens, who persecuted and murdered priests, whom he called a set of impostors or fools. He boasted of the manner in which he, when in the confessional, seduced innocence, and inspired licentiousness and libertinism. He once saw him even walk at the head of a set of jacobin banditti, who went to the town-hall, seized and murdered four clergymen, who were detained there for want of cards of citizenship. When the people see such a villain as this man, whose name is (if I remember right) Debiré, kneeling before the cross of God, (whom) he has so publicly outraged, and officiating at those altars once demolished and polluted by him and his associates, must it not excite both indignation and horror? Could any Sovereign who desired the progress of infidelity, and the destruction of Christianity, act differently, or with more (greater) prospect of success, than if he nominated the most wicked of men, the intermediate servants of Christ? Common sense must inform even the most ignorant, that a just God, as well as every good man, must detest guilt, and is dishonoured by impropriety,

much more by its services."—All we shall say upon this subject is, that such priests as these are truly worthy of their master—Buonaparte, who exhibits, in *his* own person, the consummation of all wickedness and guilt. It was naturally to be expected that where so much profligacy prevailed in the church, the people would not be very virtuous. Accordingly we are told, that while the armies were encamped in French Flanders, *six thousand and twenty-four prostitutes* from Paris, in four months only, 'provided with the passes and licenses of the minister of police,' had arrived at Lille. The following account of a private ball in that city may suffice as a specimen of revolutionary morals, under the reign of Napoleone the First.

"I was invited last night to a ball given to her children by a widow lady, a relation of my correspondent. The prefect and several generals were of the party; but if sixteen years ago I had seen such a licentious manner of dancing, and heard such indecent and indelicate language, which here seemed natural, I should have supposed myself in a brothel, and not in a decent house of a respectable mother of a family. I made this remark to Dieudonnè (the prefect) who said, laughing, 'as you are going to Paris before you leave France, you will consider this ball as an example of modesty, and of modest behaviour. In advancing towards the interior, you will find the progress of vice and corruption gradually augmenting.' Observing a young woman under twenty, who addressed herself in rather too familiar a way to three gentlemen near her, I asked whether she was not one of the licentiates of the minister of police? 'No such thing,' answered my friend, 'she has been married to all three of these gentlemen, and is divorced from them, and neither of them is the father of the infant with which she is playing.'—But how could such a character be admitted among so many innocent and virtuous women and girls as are assembled here?—'Here, certainly,' said my friend, 'are some females of that description you mention, but I can shew you, in an instant, a dozen of divorced women, who both before and since their marriages have bastard children, and who have been or are still kept by somebody (some persons) who does (do) not wish to expose himself (themselves) to the chance of matrimony. Do you judge France as it is from what it formerly was? A revolution in morals and manners is nothing but the natural effect of a religious and political revolution. You must see and judge by (for) yourself; my explanations at present would be insufficient or incomprehensible. If you return to Brabant this way you will understand me better.'"

Our readers will, very naturally, infer from this description, that a *modest* ball-room, under the reign of Napoleone, is an exact counterpart of a brothel, under Louis XVI. Such are the *stupendous* advantages of religious, political, and moral *regeneration!*

The description of the French camp at Boulogne, which exhibited Paris in miniature, is curious; but it is too long for us to extract. On his road to Paris, our Traveller passed through Clermont Beauvoisin, near to which town the Duke of Fitz-James had formerly a magnificent country seat.

"A barber, for a trifling sum in assignats became master of the chateau, which

which he demolished, and for the materials of which he obtained fourteen times the purchase money, and was enabled by it to buy a part of the park. All the timber and all the wood was (were) immediately cut down and sold, which again more than doubled his capital. He then thought it prudent or dignified to change his name with his fortune. Under the appellation of Beaumanoir he came to this capital (Paris), bought an hotel, speculated in the funds, increased his riches, was advanced to the rank of a general, without ever having seen an enemy, and is now a commander of Buonaparte's Legion of Honour. His wife's routs, assemblies, and balls, are now the resort and rendezvous of all fashionable people of both sexes. And what has the great nation gained by this sale of national property, which has ruined a Duke, and enriched a barber? Not the amount of twelve thousand livres, 500l. sterling!"

The author's exclamations on revisiting Paris, after a lapse of thirteen years, are perfectly natural.

"Thirteen years are passed away since I the last time inhabited this guilty city, this focus of corruption, immorality, and crime! the most patriotic of Kings then reigned; or rather rebels used his name to tyrannize; but what atrocious monsters have since succeeded him!

"When I was here in 1791, the revolutionary fame of the despicable La Fayette was eclipsed by the increasing popularity of a vile Petion, of an infamous Brissot, and of their sanguinary and depraved accomplices. Now a man rules unlimited, who then was an obscure individual; and the weight of his iron sceptre, though oppressive and crushing, is endured, if not with content and satisfaction, at least without resistance. Those who then exclaimed, with hypocritical enthusiasm, liberty! equality! fraternity or death! live now the quiet and abject slaves of an Usurper, who owns no superior, who suffers no equal; who has trampled upon the rights of man, invaded the Sovereignty of his Prince, and annihilated the Sovereignty of the people; who, unrelentingly, tyrannizes over the French nation, and oppresses and treats all other states like France."

And it is for *this* that ancient institutions have been overturned; that all property has been destroyed; that law has been annihilated; that murder has been consecrated; and that so many millions of money have been squandered, and so many millions of lives sacrificed!!!—If the evil were limited to France, we could almost wish that Napoleone Buonaparte might long live to govern the French, as the only punishment adequate to their crimes.

Fatalism, we are told, has become the *fashionable* religion of the Parisians and of the armies; and as these two classes give the *ton* to the whole Empire, no doubt the great majority of the French are *fatalists*. It is certainly the most *comfortable* kind of persuasion for a people who treat the commands of their God with supreme contempt, and are determined to gratify their passions without restraint, and, in short, to live as they please.

"But this spirit of fatality also diminishes industry, flatters idleness, and excites a neglect of every thing that does not produce an immediate enjoy-

enjoyment. It increases the passion of gambling (of which government takes advantage to a shameful degree), and augments the number of wretches, who, after being disappointed, become desperate, and destroy others or themselves. In a few words, its fatal effects are felt *ad infinitum*, already among all classes of society, and must be still more felt in generations to come. Many true patriots and devout Christians hoped that the presence of the Roman Pontiff would put a stop to its progress, and impede its ravages; but from what I have heard of the public opinion, Pius VII. by his submission to Buonaparte, and by suffering himself to be an instrument of his ambition, if not, as many say here, an accomplice of his guilt, has more scandalized faith, than converted infidelity."

We always maintained that this wretched Pontiff had done more to degrade and to discredit the religion which he professes, than all his predecessors had done for some centuries. To become the minion of an assassin, blasphemously to hail as his *beloved Son in Jesus Christ* a monster of iniquity, a man drenched in human blood, a wretch stained with every crime, who had publicly renounced his Redeemer, and most impiously proclaimed his triumph over *the Cross*, is such a degradation of character, such a display of baseness and infamy, as no words are sufficiently strong to characterize. And yet this is the Pontiff whom the infatuated Romanists of Ireland are taught to venerate, to idolize, and almost to deify;—they regard him as *infallible*, and are, we have reason to fear, but too well prepared to pay implicit obedience to his commands, be they what they may; and what they will be, under the dictation of Buonaparte, it requires no gift of prescience to divine. Let our rulers look to this, and then, if they dare, or, rather, if their consciences will let them, issue their mandates to their dependents, not to defend the established religion of the realm, by exposing the dangerous tenets of the Romish Church. Heaven forbid, we should be ever reduced to the cruel necessity of enforcing a second *reformation*, or a second *revolution*; if experience have not taught us wisdom, we ought to perish for our folly. We descry great, very great danger, in the present times, and it behoves all loyal subjects and faithful Protestants, not only to be vigilant, but to speak plain truth; careless whom it may offend. The principles which placed the House of Brunswick on the throne are those which we profess, and around which every true friend of his country must rally, at this momentous crisis, prepared not only to defend them with firmness and resolution, but to proclaim to the world his determination so to do.

Our Traveller declares that he had a long conversation with Portalis, who is the minister of the Christian worship, a new office created for him by the infidel tyrant his master, on the subject of this universal prevalence of fatalism, and on the subject of the Pope's journey to Paris. Portalis told him that he had foreseen the danger of it, and had dissuaded Buonaparte from insisting on it; but that Talleyrand, who wished to degrade the religion which he hates, pressed it so strongly,

strongly, that all *his* arguments failed. The following extract from a letter written by this Portalis, to a confidential adviser of Louis XVIII. and dated Paris, August 2, 1797, is curious.

"The public spirit is now all over France, such as I wish it. The return of the Bourbons, and the restoration to his Throne of the august Chief of that illustrious House, to which France is indebted for all her grandeur and posterity for ages, is the common talk, wish, and order of the day here, as well as in the departments. Some few culpable and obscure Jacobins speak, indeed, still of liberty and equality, but their noise would be totally insignificant, and not heard, had they not selected for their chief and protector, the fortunate general of the army of Italy (Buonaparte); but measures have been taken by the leading friends of Monarchy, to remove this foreigner both from his command and from France. Present my most humble and dutiful homage to my beloved King, and assure His Majesty of my *invariable devotion* and *fidelity* to my last breath."

This invariable devotion and fidelity have been finely illustrated by the allegiance which Mr. Portalis has sworn to the Usurper of that Monarch's Throne, and the murderer of his family. The son of Portalis was Secretary of Legation in this Country, during the Addingtonian truce, and is now Minister at Ratisbon. An anecdote is here told of one of Buonaparte's senators, Lanjuinais, which, if true, redounds very much to his credit, as it proves him to be a consistent character, and a republican in *principle*, which can be said of very few indeed of the pretended *patriots* of France.

"When he, in 1799, accepted from Buonaparte his present place of a senator, it is certain that he was promised the continuance, and organization, of a Republic, having for basis, liberty, equality, and popular representations; but in 1802, when *it was question* (there was a question) about a Consulate for life, and he obtained an audience of Buonaparte, to dissuade him from such an act, and to cause him to remember his former professions; he was answered, 'that the mass of the people inclined to, and desired, monarchical forms and institutions.'—'Then be just,' replied Lanjuinais, 'recall Louis XVIII.; and, if a throne is again to degrade France, it belongs to him and nobody else.'"

This certainly was the language of an honest man, and *therefore* "Buonaparte has never since addressed to him a word." A very different character is presented in the person of Mr. Fouché, an apostate Monk, and Buonaparte's bosom friend, and Minister of Police.—Some years ago, when on his way to Lyons, this devil in human shape, stopped at Sens, where he gave a feast to his brother Jacobins in the town. At this feast he cut into pieces the *hearts* of the Dauphin and Dauphiness of France, the illustrious parents of Louis XVI., which had been preserved in the Cathedral, and which he had taken from thence and ordered to be roasted for the occasion, and distributed to his cannibal guests. In swallowing his portion, the miscreant exclaimed,

claimed, "Oh! could I but at the same time devour all Emperors, Kings, and Princes, I should make a repast to be envied even by the Gods!"

At Chalons our Traveller met with a Banker, who had been a furious patriot at the beginning of the French Revolution, but whom ruin and imprisonment had restored to his senses. Adverting to his former mania, he observed, "When I now hear any one speak of liberty, I always put my hands in my pockets; when of equality, I tremble as in the presence of an assassin; and when of fraternity, run away as fast as I can, for fear of being stabbed and pillaged." This must be allowed to be very rational conduct.

We had marked several passages in the *fourth* volume of these Travels for notice and comment, but we have already extended our observations so far, that we must bring this article to a close. Passing then, over various anecdotes of low-born upstarts, and profligate *thieves*, branded by the executioner, whom Buonaparte has raised to places of trust and power; and among others, of the Usurper's beloved uncle, the Cardinal Fesch, who, we are told, formerly kept, first a tavern, and afterwards different brothels, we shall come to the result of the Traveller's general observations on the state of religion and politics in France, or rather on the feelings of the people on those important subjects. Speaking of Lyons, a city, the population of which has been reduced, by revolutionary horrors, from *one hundred and seventy-five thousand souls*, to *one hundred and twenty thousand*, he remarks:

"As to religion in this city, it is, as *every where else in France*; the people want a Supreme Being, a God to whom they can confide their sorrows and griefs, and to whom they can address their prayers for relief, and from whom they can hope for succours. But their worship is merely external mummery; their Christianity under Buonaparte is the same as their atheism under Robespierre, and their infidelity under the Directory; it is the mere fashion of the day. Were the fortune of Buonaparte to continue some years longer, he might with the same ease drive French men into mosques, as he now drums them into churches; and they would there, with the same sincerity, prostrate themselves before Mahomet, as they at present kneel before the crucifix.

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"The clergy in this part of France (the South), as well as in the northern departments, are divided by an unfortunate schism; the churches of the constitutional priests are deserted, while every Sunday, or holiday, the non-juring priests are *forced* by the faithful to celebrate often in open fields the mysteries of the Roman Catholic religion. Their audience is always very numerous, and though they have no salaries, they are better supported than their opponents. Acts of cruelty and of violence have been exercised to cause this religious scandal to cease, and to produce a desirable union in the church, but all in vain; and the people have preferred not to go to church at all, rather than to attend the mass of (said by) priests whom they considered as perjured apostates.

"At *Ciotat* the gens d'armes seized last year, by the order of government, a non-juring priest, while officiating in a field, but the people released,

teased him, and killed three of the gens d'armes. He was, however, taken up again secretly, and ordered to be transported. On the following Sunday the constitutional priest was assailed and dispatched before the altar, and for a month the opposite sectaries almost every day occasioned confusion and alarm, and numbers of persons perished, until Government thought it prudent to permit the non-juring clergyman to return and to officiate undisturbed.

"In many parishes in the south of France, *the Pope has been burnt in effigy with a Jacobin cap on his head;* and every where his bulls have been torn to pieces. He is considered to be as much under the power of the devil, as under that of Buonaparte, and a caricature is hawked about among the country people, representing him fraternizing between Napoleone and Belzebub. Under their figures are written these words;—*And these three make but one person.*" (This allusion to the Trinity is impious). "In another caricature an angel is seen seizing his tiara from his head, the instant he is placing an imperial diadem on the head of Buonaparte.

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"From what I have heard and seen, during my present journey, I am more than ever convinced that the '*Ecrasons l'Infame,*' of Voltaire, has never ceased to be the order of the day among his sectaries; and that Christianity in France approaches every day nearer to its extinction.—Buonaparte and Talleyrand are too politic to knock on the head, at once, a religion of eighteen centuries. But the degradation of Christianity, in the person of its ostensible chief, has produced the same revolution in religious sentiments, as the humiliation and murder of the head of the kingdom of France, had already done in political ones; and most Frenchmen are therefore religious, as well as political, freethinkers. But, if I am not misinformed, Talleyrand said, even when the Pope still fraternized with Buonaparte in the Thuilleries, 'Christianity in France will descend into the tomb, without giving either alarm, or making any noise, because the present generation of the French clergy will leave no posterity behind them. Their faith is buried with them, and no resurrection of either is to be apprehended by the friends of philosophy.' Indeed when one remembers that all the present French priests must be now either old, or above the middle age, as since 1790 hardly any young Frenchmen have entered into orders, it is not improbable that within twenty or thirty years, the present altars of Christ here will be deserted for want of servants to officiate."

These facts and reflections we consign to the judgment of our readers, observing however, that the last fact mentioned is a very striking one, and one which never occurred to us. What a strange spectacle will it be, to see an immense empire without a minister of religion. But it is to be hoped that the goodness of Providence will interpose, and, by cutting off the infidel barbarians who thus labour to eradicate all religious principle from the minds of the millions who are, for a time, subject to their dominion, prevent such a horrible disgrace to the Christian world.

The political feelings of the French, as they appeared, at least, to our Traveller, may be collected from the following observations:—

"The

"The public spirit is still more excellent for the restoration of order in the southern, than in the northern part of France. The death of Buonaparte, and the adroitness and popularity of some loyal chief, are only requisite to make France happy, and other States secure. I will defy the most zealous friend of the present Government, and of its Chief, to visit a village, town or city, an inn, a hotel, a coffee-house, a *restaurateur*, a public walk, or a theatre, without hearing murmurings, complaints, and often curses against them both; with expressions of regret on the recollection of former times, and of wishes that these may soon return. Volney has justly said, 'that the French were a talkative, and a gossiping people;' notwithstanding Buonaparte's spies, gaols and executioners, they speak, and will speak when in crowds or in parties, where they hope to meet with fellow feeling, both of his atrocities, and of their execrations of them; but they will do nothing but speak, and will not sacrifice an hour of pleasure, or a Louis d'or of their property, in an attempt to be released from their sufferings, or relieved of (from) their burdens. They seem all to expect, that some supernatural power will, without their interference, put an end to their afflictions. Such a people seems as if created to be the most submissive of slaves, but will never know how to enjoy the blessings of freedom."

We believe this to be a very accurate account of the state of the public mind in France; but the Revolution has lasted so long, that a new generation has sprung up, and what principles and what feelings may have been instilled into their minds, it is not very difficult to conjecture.—Here we had intended to close our review of these volumes, but since we took up the pen, the account of the murder of a German bookseller, tried and shot by a band of French ruffians, calling themselves a *Military Commission*, sitting in a *foreign* country, but acting under the orders of their murderous tyrant, Buonaparte, has reached us. On this transaction, unparalleled in the annals of the civilized world, we shall take another opportunity of stating our sentiments; but as it tends to confirm our Traveller's statement respecting the tyranny exercised over the press by the advocates for *liberty and equality* in France, and as, coupled with that statement, it proves to demonstration the formation of a regular and comprehensive *system* for enslaving the public mind throughout Europe, we shall lay it before our readers.

"As to books or pamphlets, the booksellers, all over France, are, upon the least suspicion, exposed to domiciliary visits, and arbitrary imprisonments. A respectable bookseller here (at Marseilles) of the name of Girard, the father of six children, was arrested last year by four gens d'armes, carried to Paris, and shut up in the Temple, where he is said *to have died suddenly*. His crime was, that a pamphlet had been discovered in his shop, ridiculing Buonaparte and his expedition to Egypt. It had been printed as long ago as 1798, and Girard had forgotten that he had a copy of it left.

"An American ship from *Isle de France*, was under sequestration last year, for seven months, and was not released and restored to its owner before they (he) had paid a fine of sixty thousand livres, 2500l. because on

on board of it were discovered some English books, in which the Buonaparte family was not treated with sufficient *respect*, and their low origin exposed. An Austrian vessel from Triest was also laid under embargo, some few weeks ago, and not permitted to sail again before the master had paid one thousand Louis d'ors, for having on board a German translation of Sir Robert Wilson's History of the Campaign in Egypt. But a relation of all acts of persecution and oppression for a pretended violation of the laws concerning the *liberty* of the press, would fill volumes. Certain it is, that though Buonaparte may sign treaties with cabinets, he will never, as long as he lives, be in (at) peace with printing-offices. He and his principal adherents have too many crimes to conceal, and too few good and generous actions to report, not to dread incessantly a publicity which may exhibit them in their true colours.

"I have heard from one of Buonaparte's public functionaries, that half of the state criminals dispatched in the Temple, or transported to Cayenne, are authors, booksellers, and printers; and that as many of them are *Germans*, Italians, and Swiss, as Frenchmen. The Emperor of the French has pardoned conspirators, forgers, assassins, and even parricides; but he never yet forgave an accused author, a suspected bookseller, or a culpable printer."

It must be admitted that the Tyrant pays due homage to the press, for he admits its power while he stifles its voice, and destroys its freedom. The system of destruction, however, potent as are the means which he employs for giving it effect, is too diabolical, we trust, to succeed in the nineteenth century, at least beyond the limits of subjugated France. Nothing less than the establishment of a complete power of *dictation* over foreign Cabinets, can extend its deleterious effects to other countries; unless, indeed, some miserable state quacks, trembling at the frown of the Usurper, should call in the aid of legal empirics to administer poison, in the shape of medicine, to the loyal subjects of their respective sovereigns, and so commit an act of political and moral suicide, from the same motive from which all acts of suicide proceed—FEAR. In such case, which we hope is not likely to occur (for God forbid that the *feelings* of Buonaparte should ever be made the criterion of a libel in any Christian State), nothing but the most active vigilance, and the most determined vigour on the part of the people, could rescue the country from slavery and destruction.

By our copious extracts from the work before us, our readers will be enabled to form an adequate notion of the entertainment which they have to expect from a perusal of it. The style of it, as must have been seen, is incorrect; it is evidently the production of a foreigner, and the language is often disfigured by foreign idioms; but still these occur *less* frequently than might naturally be expected under such circumstances; and from the nature of the work, the *manner* of it is of much less importance than the *matter*.

THE

THE PICTONIAN PROSECUTION.

1. *Colonel Fullarton's Statement, Letters, and Documents respecting the Affairs of Trinidad.*
2. *Colonel Picton's Letter to Lord Hobart.*
3. *Colonel Fullarton's Refutation of Colonel Picton's Letter.*
4. *Evidence taken at Port of Spain in the Case of Louisa Calderon.*
5. *Extracts from the Minutes of the Council of Trinidad.*
6. *Lieutenant Colonel Draper's Address to the British Public.*

(Continued from Vol. XXIV. page 72.)

BY a circumstance before stated to our readers, we have been compelled, equally against our inclination and intention, to postpone our farther account of the various publications before us, respecting the very extraordinary prosecution of Colonel Picton, and the still more extraordinary facts which preceded, accompanied, and followed that prosecution. It may be necessary, for the information of our readers, to apprize them, that in the interval which has elapsed, since our attention was first drawn to this case, farther prosecutions have been instituted. No less than *three*, we understand, have been directed against Lieutenant-Colonel Draper, viz. 1. An action by Mr. Fullarton: and here we cannot but commend that gentleman's fairness, because, by this mode of proceeding, he has afforded the defendant an opportunity of putting in a plea of *justification*, and consequently of *proving* the truth of his averments, when they are susceptible of proof—an opportunity, of which, we believe, the said defendant has most eagerly availed himself. 2. A prosecution, of what nature we know not, by Mr. Montes, a Spaniard, a friend of Mr. Fullarton's. 3. A criminal information by Mr. Sullivan. In respect of this last, though we feel great concern at the selection of a mode of proceeding which precludes the possibility of any investigation of the real merits of the case, we cannot, on the other hand, but be gratified at the confidence with which the prosecutor has been able to state his own innocence upon oath. For, before leave would have been given to file such an information, an affidavit to that effect must have been made. In this case, then, no evidence can be adduced on the part of the defendant—the affidavit of Dr. Lynch, which contains the matter alleged to be libellous, cannot be received (as it might have been, in answer to an *action)*, in his justification; a verdict must be obtained against him, and the public will be left to decide, in *their own minds*—for *silence*, *quoad hoc*, is thus authoritatively imposed upon them—between the affidavit of Mr. Sullivan, on the one hand, and that of Dr. Lynch on the other. We shall not here express our opinion of these prosecutions. We, perhaps, may be thought somewhat selfish, or interested, in giving a decided preference to appeals to the public through the medium of *the press* (particularly where recourse had already been had to that channel of communication),

over

ver the less certain, and more expensive, mode of establishing truth a court of law. Be that as it may, we have a very decided opinion on the question, which, on all *proper* occasions, we shall be as ady to declare as to defend. We now proceed to the regular dis- harge of our critical duty.

In his preliminary observations, Mr. Fullarton observes, that no- ing but "indications of coinciding sentiments," on the part of ommodore Hood, the third Commissioner, could have encouraged m to undertake "a *task so delicate and so arduous.*" Now, if the tuation were at this period one of such delicacy, and attended with many difficulties, what must it have been when Colonel Picton as first appointed to it, long before any instructions had been sent om his Majesty? But Mr. Fullarton would fain persuade us, that is delicacy, and these difficulties, arose from the appointment of olonel Picton as second Commissioner, his displeasure at which he kes no pains to conceal, as is manifest from the language in which adverts to it. "Governor Picton having been appointed to *remain* cond Commissioner," (how a man can be said to *remain* in a situa- on which he has never before held, is not very obvious), "with restrained power as Military Commandant, and possessing all the fluence and *means of counteraction*, arising from six years of absolute d undivided authority, during which period he had nominated to eir situations almost all the official persons in the Island." Here it ay be naturally asked, if Mr. Fullarton intended only to follow his ajesty's instructions, what reason had he to fear any *means of coun- raction* which Colonel Picton might possess? or rather, what means counteraction could Colonel Picton possess? Whatever the appre- nsions were on the one hand, or the means of counteraction on the her, it is perfectly clear that a resolution was early formed to re- ove them, and on this supposition all Mr. Fullarton's subsequent oceedings may be naturally accounted for.

Mr. Fullarton tells us, page 6, that two days after his arrival on e Island, Mr. Gloster (his Majesty's Attorney General of Trinidad), d Mr. Woodyear (Secretary to the Commissioners), urged him to *concur* in a proclamation, declaring that all laws, usages, and nployments, should continue in full force." He adds, that "as e object stated was to quiet the minds of the inhabitants, by remov- g any apprehensions of innovations and *supersessions*," he consented the measure; the proclamation was accordingly prepared, and or- red to be printed. After all this was done, and the proclamation as in the hands of the printer, it occurred to this *scrupulously delicate* entleman, that it was improper to take such a step without the pre- ous approbation of Commodore Hood, the third Commissioner, ho was then at *Barbadoes*; and, accordingly, he sent orders to the inter not to issue the proclamation. Now those who will give Mr. llarton credit for having been actuated by motives of delicacy on is occasion, must consider the whole of his conduct, even as pour- yed by himself, in the publications before us, in a very differ- ent point

point of view from that in which we, from an attentive perusal of them, are led to consider it. If he had really been so *delicate*, it must have instantly occurred to him, that the proclamation was the joint act of himself and the second Commissioner; and that it having been determined to issue it, and that determination of course having been communicated to the second Commissioner, by the Secretary, it was Mr. Fullarton's business to take no farther step in it without previous consultation with his colleague; and we doubt extremely the existence of any *right* in him to countermand a joint order of himself and another Commissioner. Be it observed, too, that two Commissioners, in the absence of the third, had the same plenitude of power, as the three when present together. There was no necessity, therefore, whatever, for the concurrence of the third; and as for *delicacy*, let the most stupid, or the most prejudiced of human beings, read Mr. Fullarton's ponderous productions, and then say, whether it ever found a place in the mind of the first Commissioner. The first order for printing the proclamation was sent, in the regular channel, by the Secretary to the Commission; but the counter-order was sent by an Under-Secretary (what occasion there could be for *two*, it would be difficult to devise), who was appointed by Mr. Fullarton himself. Mr. Woodyear, we are told, notwithstanding this, directed the printer to obey the first order; as he is unfortunately dead, he cannot answer for himself, as he would have done, if alive; but, if he did this, it would be no difficult matter to justify him, for he might think, as we do, that *one* Commissioner had no right to revoke an order issued by *two*. Be that as it may, the order is proved, by all the subsequent events, to have been a wise and necessary order. Yet did Mr. Fullarton, without any communication with Colonel Picton, order all the proclamations which had been stuck up to be pulled down. If this were not a manifest symptom of a hostile disposition, we know not what constitutes hostility. Yet, does not Mr. Fullarton hesitate to say, in the very next page, that "from the moment of my first arrival in Trinidad, I felt so much delicacy on the subject of the relative situation in which I was placed, by *superseding* Governor Picton, who had ruled the Colony with absolute power for six years, that I avoided every thing which could wound his feelings." Strange notions Mr. Fullarton must have of the susceptibility of the feelings of an Officer and a Gentleman! But pray, let us ask him what he means by being sent to *supersede* Governor Picton? A man who is sent to *supersede* another, takes the very situation from which that other is removed; therefore, if Mr. Fullarton is accurate, he must have been sent *to rule the Colony with absolute power*. His conduct, indeed, seems to have been founded on this idea; but certainly his Majesty's instructions delegate no such authority to him; they only make him Joint-Commissioner with Colonel Picton and Commodore Hood. *Whence* then did this idea originate? *Who* could have infused it into the mind of Mr. Fullarton? Really when we read these unguarded admissions of Mr. Fullarton, and advert to the reports stated in Dr. Lynch's affidavit,

affidavit, we cannot but suspect the existence of some secret in the object of which was to deprive a brave and experienced of the fruits of his honourable and valuable services, and, still to tarnish his reputation!

Mr. Fullarton tells us too, that he "acted on the declared prin avoiding *all retrospect*;" certainly, as we have before shown, instructions given to the new Commissioners had nothing of *spective* nature in them;"—not so, Mr. Fullarton's *actions*; for the demonstrated in the same place, prove directly the reverse. page 65 of our Review, Vol. XXIV.)—We shall here just r in addition to what we there observed, on those strange trans: that Mr. Fullarton's motion in council, for a list of all persons co or punished, previous to his arrival in Trinidad, was either an assumption of authority in him, not being sanctioned by any his instructions, or must have proceeded from some *secret* instru If the former, it richly deserved punishment, as well from its table tendency to sow dissentions in the island, as from its what Commodore Hood very justly, in our opinion, termed libel upon his Majesty's Ministers," who had, very recently, honourable testimony to the merits of Governor Picton;—bu latter, respect for that public to whom Mr. Fullarton has thought pr appeal, as well as regard for his own character, should have l to produce his instructions. At any rate, it is an intolerable i the common sense of the public to assert, that he "acted on clared principle of avoiding all retrospect," and yet to avow th offensive, as well as the most decisive of all *retrospective* measu But he seems not to be fond of a straight forward path; and to decided preference to the dark labyrinths of inconsistency and diction, over the plain and even paths of truth and candour. ing to the above list of criminals (which supplied him with his of charges) he says, page 14, that it "by no means implied t person had suffered *without some kind of trial*;" yet in page ferring to these very facts, he specifically enumerates, among "execution *without trial*." In most of Mr. Fullarton's *statements*, a convenient ambiguity which renders detection difficult, if not i ticable; but, fortunately, in some of them, as our readers have seen, he has been more positive, and less on his guard. As no of Governor Picton's escapes the lash of this quixotic assailan Gloster comes in for his share of abuse; and not only of abuse, *law* also, for, we understand, he has brought an action again Gloster, who, like Colonel Draper, has had the *temerity* to put in a *justification*. He avers,—"his declared friend and avowed ad Mr. Gloster, repeatedly pressed his services upon me in the c of Aid-de-Camp; an employment which I conceived to be means compatible with his official situation as Colonial Au General." Is Mr. Fullarton very sure that Mr. Gloster di *his services* upon him?—We have *heard*, that there is not the s foundation for such an assertion. Who would suppose, fro par:

paragraph, that Mr. Gloster did really for some time act as Mr. Fullarton's Aid-de-Camp? Certainly, no one; yet such was really the case. Mr. Fullarton did appoint him to that office, all incompatible as he himself deemed it with that of Attorney-General!

Possibly the few observations which we have hitherto made, will tend to diminish the surprize which our readers may experience on the perusal of the first passage in Colonel Picton's Preface, to his Letter addressed to Lord Hobart.

"Mr. Fullarton *will remember* the following passage, in a certain manuscript which was "put into his hands," *he perhaps knows how and by whom:* "It may be unnecessary to observe, that when a person has been fully and unequivocally detected in maliciously advancing a notorious falsehood, his assertion or information, in a moral or rational point of view, is not to be credited upon any future occasion."

Without meaning to apply this observation to any individual whatever, we will venture to declare that no man will deny the truth of it.

Mr. Fullarton, in his first book, repeatedly disclaims all kind of approbation of the past proceedings of Governor Picton, and suffers no opportunity to escape him of representing that gentleman as the most infamous of men, and himself as differing from him in all his sentiments, opinions, and actions. It was, therefore, not without some little degree of astonishment, that we first read the following declaration of Captain Shelton, dated Port of Spain, 23d February 1803:

"On the evening of the 21st instant, I waited on Colonel Fullarton, by desire of Brigadier General Picton, in order to learn if he had made any arrangement to receive Commodore Hood, the third Commissioner in Council, on the next day. He immediately said, 'I am very glad to see you, and shall embrace this opportunity of speaking to you *in private.*' I accordingly withdrew with him, when he said as follows:

"'You are no doubt, Sir, acquainted with the difference that subsists between General Picton and myself, and I have to assure you it has not proceeded from any intention on my part, as there is not any person who has *a higher opinion of his zeal, abilities and energy:* to his *indefatigable perseverance and attention this colony is particularly indebted;* and so far from my *depreciating, or wishing to lessen him in the public opinion, I have to assure you that I hold the highest opinion, not only of his abilities, but of his administration;* nor do I know any person possessing more general information, or a more decided character; and that *I should think myself bound, as a man of honour, to give the most ample testimonials; for in reality I think he has the strongest claims; and so far from my disapproving of his administration, I should be happy to follow it;* but my misfortune is, that I cannot, at a moment, derive such information as he has acquired in an experience of six years in the colony. It has been said that I have coalesced with persons inimical to him and his government; this I absolutely deny, and I dare any man to say so. In the situation in which I stand, I have declared myself ready to receive all descriptions of people who wait on me, but not to *encourage or countenance complaints intended to be made against General Picton;* so far from it, that when I perceived any attempt of this nature, *I have invariably discouraged*

the system on which, on every occasion, I was determined to act. My receiving persons hostile to General Picton, and whose principles *I dare say be justly censures*, ought not to be attributed to me as a fault. As members of this community I receive them; but so far from countenancing, that I assure you they have felt my indifference so fully as to have induced them to say, that the joy they felt on my arrival in the colony has been turned into mourning. Respecting my having sanctioned a mulatto woman, Duval, to remain here for a short time, it was not a measure intended in opposition to the General, but merely to allow her to settle her affairs; and if there had not been a misconception or misrepresentation, on the part of Mr. Woodyear, the General would not have attacked me in my own house, and in the presence of my *wife* and family, in so high and imperious a tone. I have the character of an officer and a gentleman to maintain, and cannot easily reconcile the harshness of such treatment. Notwithstanding, I beg you will inform General Picton *of my sincere wish to co-operate with him most cordially; his information will be of the most essential service in the plans which we may adopt or pursue, and his decided character will strengthen our councils.* I am perfectly aware that by unanimity alone we shall succeed—nothing shall be wanting on my part. I repeat, as before, that I admire *his abilities, and his extensive information;* and I, of course, so far from *censuring* or having cause to *censure* any part of his *administration*, that I shall ever think it *worthy of imitation, and such as we ought to follow.*'

"Such was the substance of Colonel Fullarton's conversation, which lasted, I believe, an hour, reiterating his approbation and admiration of General Picton, and his hopes that I would do justice to his sentiment in my communication."

ROBERT SHELTON,
Captain 57th Regiment.

Attested before the Privy Council.

Mr. Fullarton, in what he is pleased to call his "Refutation," admits that he had this conversation with Captain Shelton, but seems to rely, for credit to his own allegation of its inaccuracy as stated above, on the circumstance of its length, which, in his estimation, would have rendered it impossible for even the retentive memory of the late Mr. Woodfall, to repeat. In this point, however, Mr. Fullarton is mistaken; Mr. Woodfall's memory was much more retentive than he supposes. Still, Mr. Fullarton himself undertakes to state the substance of that conversation; in which he allows to Colonel Picton "great sagacity, activity, and knowledge of the colony;" acknowledges "that the *prospective*, and not the *retrospect*, was the object to which my attention was directed," and that it was *improper* for him to take cognizance of past events: but admits not a word of *panegyric* or *approbation* of Governor Picton's government.

It is important here to observe, that little more than *thirty-six hours* intervened between the period of the conversation in question, and that time at which Captain Shelton committed the purport of it to writing; it having taken place in the *evening* of the 21st February, 1803, and the "declaration," being dated on the 23d of that month, whereas Mr. Fullarton's account of its *substance* was not written till

two-years after, the date of his pamphlet being 1805. Now supposing that both parties were equally desirous of stating the truth with the utmost possible accuracy, is it not self-evident that he who commits his statement to paper in less than two days after the conversation, is more likely to be accurate, than he whose recollection is not so called to it till after a lapse of two years? If to this we add, that the latter party must have a bias on his mind which the former could not have, we surely cannot for a moment doubt to which most credit is due. Besides, we suppose that Captain Shelton's declaration must have been *attested* before the Privy Council upon *oath*.

The next point on which the parties are at issue, relates to Commodore Hood. Mr. Fullarton had said:

"'Commodore Hood is understood to have affirmed, that from the unqualified praise bestowed on General Picton by his Majesty's Ministers, he conceived that Colonel Fullarton and he were sent out to *screen* or adopt the measures of the former government; and it is *supposed* to be under that impression that he considered it so highly improper for Colonel Fullarton, being in the confidence of government, to bring forward any charges against General Picton.

"'Though the Commodore supported General Picton in every outrage against the First Commissioner, it is perfectly well known that during his (Mr. Fullarton's) absence, very high tones and words of an accusatory nature passed between the two colleagues. The General urged the Commodore to join in a few more imprisonments, to which the Commodore is *stated* to have replied, that for his part he meant to be able to show his face in London, and would leave the government to him and be damned to it.

"'On another occasion the Commodore expressed a wish to know the specific objects, as the Brigadier would only mention general ones, to which the sums drawn from the three and a half per cent. duties had been applied. Upon receiving no satisfactory reply the Commodore was heard to exclaim, 'That it was a damned clandestine manner of spending the public money;' and again declared his determination to leave the government of the Brigadier. Colonel Fullarton, not being in the island, can have no personal knowledge of these facts: but very *respectable persons* there have declared, that these conversations were carried on in so loud a key, as to be overheard from the Commodore's gallery, whose *family* likewise spread them currently through the Port of Spain.

"'It was likewise well known to Commodore Hood, that General Picton expressed himself in the most improper terms, upon Colonel Fullarton's going on board the flag ship to welcome the Commodore, as soon as he cast anchor in the bay.

"'It has been affirmed, that Commodore Hood's mind had been poisoned by mi-representations sent him at Barbadoes, as laying a foundation for effecting the grand object of the Brigadier, which was to separate the First and Third Commissioner, and intercept the cordiality which subsisted between them, as the best means of overthrowing the commission, and again vesting the power in the hands of the former governor.

"'It was known at the Public Secretary's office that secret meetings were held at General Picton's house, where the Commodore went to consult

sult with him previous to Colonel Fullarton's joining them in commission.'"

To this Colonel Picton answers:

"I declare upon my honour, as an Officer and a Gentleman, that there is not a syllable of truth in the whole or any part of them:

"That Commodore Hood never had any communication or correspondence either with me, or with those whom Mr. Fullarton is pleased to call my friends, during his residence at Barbadoes:

"That he had not any conversation with me or my friends respecting my disagreement with the First Commissioner, for nearly a month after his arrival at Trinidad:

"That the Commodore studiously avoided all communications on the subject, even with the Public Secretary Mr. Woodyear, until he had been perfectly instructed by Mr. Fullarton in every thing that had taken place, and had expressed to Mr. Fullarton his entire disapprobation of his conduct, founded wholly upon his own *ex parte* representations:

"That Commodore Hood's public reprobation of Mr. Fullarton's dishonourable conduct, in the presence of all the Members of his Majesty's Council of that Island, was prior to any communication between us on the subject, as will appear from the following conversation and observations, addressed by the Commodore to Mr. Fullarton, presiding in Council:

"March 24.—All the Commissioners and Members of his Majesty's Council being assembled, Brigadier-General Picton begged leave to ask Commodore Hood the following questions:

"Did Mr. Fullarton make any communication to you at Barbadoes respecting a Proclamation of the Commission, dated the 6th of January?

"Answer.—Never. I received no communication on the subject, nor heard any thing about it, until my arrival at Trinidad.

"Mr. Fullarton then observed, that the indelicacy of a publication of that nature, without the participation of his colleague, had not occurred to him until too late; but that he had then ordered it to be taken down for the purpose of consulting him by the first opportunity.

"To which the Commodore replied:—'But I was never consulted respecting the Proclamation, and I am sorry, Sir, that you have so bad a memory. Do you already forget having assured me, that the Proclamation was torn down by Gen. Picton's partisans? I am ashamed of you; ashamed to be seen in the same company. Not with you, Gen. Picton—I shall be proud to act with you on all occasions—you have never attempted to impose upon me—you have allowed me to see my own way. I have never had any conversation with General Picton respecting the disagreements; but as for you, Sir, (turning to Mr. Fullarton), your behaviour has been such, that nothing but the paramount obligation of his Majesty's Commission could seat us at the same board. I shall however request to be relieved as soon as possible from so disagreeable a situation, with a colleague with whom I can have no further confidence. I was in hopes you had been occupied in carrying his Majesty's orders into effect, by forwarding the objects of the Commission; but I find, on the contrary, that every step you have taken has tended to prot[illegible] them: you have in

the most arbitrary, indecent manner taken advantage of my absence to suspend the Public Secretary, contrary to the opinion of the Council and of your colleague, who protested against the measure, and advised that the consideration should be postponed until my arrival. Instead of cordially co-operating with General Picton, you seem to have done every thing in your power to inspire him with disgust. The general dissatisfaction which your proceedings have given to the public bodies, magistrates, and respectable people of the colony, is but too apparent. You are doing every thing you can to ruin the country; but you shall not effect it; we will not allow you.'

"This address silenced Mr. Fullarton; he did not attempt to make any reply whatever.

"That the Commodore had officially written, requesting that his resignation might be accepted of, *without giving me any information of such determination;*

"That there never was a disagreement of any nature, or a difference of opinion of any kind, between the Commodore and myself, from the first day I had the honour of being in relation with him to the present moment; and that the imputed expressions and indecent scenes stated to have passed between us, are merely inventions calculated to impose upon your Lordship, and mislead the world."

Mr. Fullarton thus comments on this passage:—

"In order completely to mislead the reader, he marks off with dots or commas, proceedings supposed to have taken place on the 24th of March, and speeches framed for me and for Commodore Hood, as if they had actually been spoken, minuted at the time, and extracted verbatim from the records of that day's transactions."

"Although Commodore Hood has uttered many improper and inadmissible expressions;"—(why did not Mr. Fullarton state, since he has such a propensity for *stating*, those expressions, that the public, who cannot be disposed to accept his *ipse dixit* for proof, might judge for themselves whether they were *proper* or improper; and why, too, we will ask, since they were in his opinion, *inadmissible*, did he *admit* them)?—"Yet so far was he from actually pronouncing the speech composed, and printed for him by Colonel Picton, that I may venture any reasonable bet, he is incapable of getting it by heart, or of speaking it, even now that it is printed in his name."—We must here interrupt our quotation merely to notice, that while Mr. Fullarton disclaims all intention of insulting the Ministers, to whom he was indebted for his appointment, he is incessantly libelling them in the severest manner; for, we will appeal to every man of common sense, whether there can be a greater libel pronounced on Ministers, than that contained in the passage last quoted?—for, if Sir Samuel Hood were really the driveller, the ideot, which he is here represented to be, not only incapable of getting a few lines by heart, but even of *reading* them when printed, what criminality would not attach to the Ministers who appointed him to a situation of trust and importance! *We*, however, are not disposed to criminate the Ministers, on the simple

simple assertion of Mr. Fullarton, we would rather believe *him*, in this instance, to mistake the fact, than *them* to be guilty of such conduct; and, indeed, we know sufficient of the character of Sir Samuel Hood, to contradict such assertions by whomever advanced.—We now resume our quotation.

"With respect to the discourse fabricated for me, it violates the common rules of probability, without which even falshood ceases to deceive."

A more jesuitical sentence than this, *Ignatius Loyola* himself, or the most zealous of his disciples, never composed. Our readers will observe, that Mr. Fullarton does not say that the speech imputed to him was never spoken: that the assertion that it was is *false*; no such thing, he leaves the reader to draw the inference, from the alleged fact, that it violates the common rules of probability!—But, learned Sir, Mr. F. R. S., are you really to be taught, that "*Tout ce qui est vrai n'est pas vrai-semblable?*"—We proceed:—

"The proclamation in question was pulled down by the printer, Mr. Gallagher, by my own order, communicated to him in person, as a matter of notoriety, in the presence of various gentlemen, because he had posted it up directly contrary to my instructions."

"It is perfectly true, for reasons already stated, that the Commodore did not receive any communications from me respecting the proclamation while he remained at Barbadoes."—(*Where* are these reasons stated)?—"but the idea of *my mentioning* at any period, the proclamation having been pulled down by Mr. Picton's emissaries, is too preposterous to admit of a *reply*," (an *answer*, good F. R. S). "If any of Mr. Picton's adherents were foolish enough to make so incredible an assertion to Commodore Hood, it only affords an additional proof of the violation of all honour, honesty, and truth, with which these few unfortunate individuals, implicated in the *crimes*, and interested in the success of *Mr.* Picton, enveloped and distorted every fact,"—(it is a new figure of speech, to *envelope facts with the violation of honour*, &c., in other words, it is palpable nonsense), "and fabricated expressions, which *no man shall ever dare to apply to me with impunity*."—Bravo, bravissimo, Captain Bobadil!—but, unfortunately, such, and still stronger, expressions *have been* applied to you, by more than one man, and we have not yet heard of any dangerous consequences resulting from the use and application of them.

"It is necessary to inform the reader, that in the meeting which is *stated* as the scene of this very extraordinary display of *philippic oratory*, I was in uniform and with a sword."—Hear this, ye Brigadier-Generals, ye Colonels, and ye Commodores, and tremble!—"If the Commodore, captivated with the *ready-manufactured* eloquence held forth for him, should be pleased to adopt as his own, the speech provided for him by Colonel Picton, then, I *presume*, two things will appear!"—"first, that if Commodore Hood, sitting as his Majesty's Commissioner in Council, could *possibly*"—(there certainly was no *possibility*, either physical or moral, in it)—"expose himself much

as are fabricated for him, he not only proved himself unworthy of a seat at any board, but unfit to be admitted into the company of any gentleman."—"In the second place, I trust that, on the supposition of his choosing to admit the utterance, or the wish to utter such words, even if the faculty of utterance were deficient, I may claim some credit at least for moderation, in abstaining from *personal extremities*, which, however indecorous in a council-room, his subsequent conduct undoubtedly proves, that in other instances he has completely deserved."

The confidence with which Mr. Fullarton *appeals* to his readers, and *insults* them, in the same breath, is truly astonishing. Does he really suppose that all his readers are so ignorant of human nature as to believe that *moderation* is the only feeling which induces men to abstain from the resentment of personal insults?—True, it would have been *indecorous* to display such resentment, in the way here indicated, in such a place; but, it is evident, if there be any truth in Mr. Fullarton's *statement*, that *subsequent* to this insult, the gallant officer whom he abuses completely deserved chastisement. How then did it happen, that, with this conviction on his mind, Mr. Fullarton did not inflict that chastisement?—Sir Samuel Hood did not stand in the same relation to Mr. Fullarton, as either Colonel Picton or Lieutenant-Colonel Draper; he was neither party, nor witness, in the prosecutions commenced against the former Governor of Trinidad;—the same plea therefore as has been urged by Mr. Fullarton, in different parts of his publications, for not proceeding to *personal extremities* against those gentlemen, could not possibly apply to the Commodore. Was it a spirit of *moderation*, then, that deterred him? He will hardly say so. If he did, we should answer, *Credat Judæus!*—We should as soon believe it, as we should believe that in the invasion of Egypt, Buonaparte consulted the interests of the Porte, and that in the murder of the Duc D'Enghien, he was actuated exclusively by principles of justice!—But, fortunately for some persons, though unfortunately for his country, this gallant officer has recently lost his right arm, in the service of his King! *Verbum Sat.*

"There is another point, to which, although of little moment, I must give an explicit contradiction. Colonel Picton states, that Commodore Hood had officially written, requesting that his resignation might be accepted of, without giving him any information of such determination."—Our readers must be aware that Colonel Picton could only mean, either that Commodore Hood had so written, previous to the meeting of this council, or that he so wrote afterwards without giving to him (Colonel Picton), any other information, than he had publicly given to Mr. Fullarton himself, and to the other members of the council. The expression cannot admit of any other interpretation, for Colonel Picton makes use of it immediately after he has reported the proceedings of the council, at which Commodore Hood had expressly declared that he would write for that very purpose. It is most absurd and ridiculous then in Mr. Fullarton to represent

present this, as he does, as a falshood.—" This assertion is directly contrary to the fact; insomuch that Commodore Hood informed Colonel Picton and the whole council, in my hearing, as can be attested by Mr. Adderley;" (as *has been* attested by Colonel Picton himself, in the passage already before our readers), " a member of council, now in England,"—" that he wished not to act longer with the First Commissioner, who had so traduced his colleague, and that he meant to apply for leave to resign his office as commissioner. To which my answer was, if such are your sentiments, the sooner you apply the better."

No doubt Mr. F. wished to get rid of his colleagues with all possible expedition. But, with his usual want of judgment—for cunning will sometimes over-reach itself—he has here suffered his anxiety to convict Colonel Picton of *falshood* to betray him into an involuntary, and certainly unintentional, corroboration of that gentleman's statement. For, though the whole of his observations are intended to make the reader believe that no such conversation as that affirmed by Colonel Picton to have occurred at the council, did really take place, he here expressly admits a very important part of it. And certainly from this admission, *we*, and we have little doubt that our readers will concur with us, are led to give Colonel Picton credit for the accuracy of his whole statement.

" As for the 'disagreements' which were currently and generally *reported* * to have occurred between the Junior Commissioners during my absence from Port of Spain, after the 29th of March, 1803, I have already stated, that it is impossible for me to have any personal knowledge of the facts." Mr. Fullarton has now been taught, what, it appears, he did not know before, that *fama mendax est*—" Their *agreements*, however, unfortunately for the Colony "—*Erratum*—for " *Colony*," read Mr. Fullarton, F.R.S.—" and for Commodore Hood's "—*erratum secundum*, for " Commodore Hood's " read, Mr. Fullarton's—character, are of absolute notoriety, and upon record. The enumeration of them affords a melancholy instance of the pernicious influence of *l'esprit fort, sur l'esprit foible*. It might be tedious and improper, in this place, to enlarge upon the abuse of power which the Commodore's name was used to screen and shelter, as an indication to the Colony that the same system of severity was to be continued, which *had dismayed the inhabitants during the domination of Governor Picton*.

In our first account of these productions, we quoted the opinions of these *dismayed* inhabitants respecting the government of Colonel

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* Has Mr. Fullarton already forgotten his positive assurance—" I have imposed on myself the obligation of submitting every assertion which I make, to the test of proof, by *authentic vouchers*, documents, and indisputable evidence?" We may be allowed to ask him under which of these characters he means to designate the *proof* of [illegible] report?

Picton: opinions given under the solemn sanction of an oath, and at a time when they could have no possible motive for concealment or disguise. They all gave a flat contradiction to the assertion *implied* in this last sentence.—We have here suffered Mr. Fullarton to speak for himself; and if there can be any persons, of common sense, who can conceive that the passages which we have quoted are a good and sufficient answer to the allegations of Colonel Picton, with such we will not pretend to argue. To us it assuredly appears, that they are no answer at all; and that they rather tend to confirm, than to confute, the facts to which they refer. We shall here subjoin, as connected with the subject, a Letter from Commodore Hood to Earl Camden.

"Centaur, Carlisle Bay, Barbadoes, 1st Sept. 1804.

"My Lord,—I should do great injustice to myself and my late colleague, Brigadier-General Picton, if I did not (after reading a publication of Mr. Fullarton's respecting the Commission at Trinidad last year), inform your Lordship at an early period, of the fabrication in various passages said to have been spoken by me. The very harsh expressions, and the acrimony with which Mr. Fullarton brings forward this epistle, false almost in every page, that I trust your Lordship, and others of his Majesty's Ministers, will view it as it deserves. Mr. Fullarton states my consulting the Brigadier before council was assembled, of the matters we were to enter upon: I declare upon mine honour no such communication ever took place; neither did ever the Brigadier make use of one expression out of the Commission that could tend to lead me on his side; but I was guided by honourable sentiments, and not by such duplicity and intriguing as was exhibited in every part of Mr. Fullarton's transactions; but Mr. Fullarton used every art, even to get his Lady to aid, to lead me into a track that must have soon destroyed the tranquillity of the Colony. This false philanthropy must now be sufficiently brought to light, that it needs no comment. He attributes words spoken in council, in my house, in not agreeing with my colleague: I give the most perfect contradiction thereto; and I cannot allow this to pass over without remarking on the means adopted by persons whom he calls Gentlemen, that should listen to any conversation where their business did not require, and it not was probable that my servants should listen, and carry my conversation to the house of the first Commissioner; and I conceive such allegations can only tend to prove how ready Mr. Fullarton has been to catch at subjects I should *shudder* to repeat, had I made use of such ignoble means to gain the information stated. I will not trespass longer on your Lordship's time, and I shall conclude this in saying, the upright and just measures adopted by the late Governor saved the Island; and I rest assured his character cannot be spoken of too highly, or traduced by the artful measures of an old *intriguing* politician.

"I have the honour to be, &c.

"Samuel Hood."

"*Earl Camden, K. G. &c. &c.*"

So much still remains to be noticed in these publications, and we have already extended this article so far, that we must postpone our farther

farther comments upon them. Indeed, the spirited and manly reply of Colonel Picton, prefixed to the "Evidence taken at Port of Spain," and the very able pamphlet of Lieutenant-Colonel Draper, which (though some parts of it have subjected him to legal prosecutions), betrays the spirit of a soldier, the mind of a gentleman, and the accomplishments of a scholar, reflecting equal credit on his head and heart, are entitled to particular notice. The more we investigate this transaction, the more we examine the circumstances connected with it, the more we reflect on its immediate and remote consequences, the more strongly are we convinced that Colonel Picton is a much-injured, and highly-persecuted man. We entered upon the inquiry with a mind perfectly unprejudiced; we had not exchanged a word with, we had never even seen, any one of the parties (Mr. Woodyear, who was then dead, alone excepted). The sentiments which we have delivered, as well as those which we may hereafter deliver, are the unbiassed result of deliberate conviction, founded on the closest investigation, and the maturest reflection. We have not, we cannot have, any personal animosity against Mr. Fullarton; if we had, we can assure him, all incredible as the assertion may appear to him, that our sense of honour would have made us abstain from the discussion of this question; his threats of prosecution and vengeance, therefore, we shall continue to treat with contempt. While we respect the laws of our country too much, to be guilty of any violation of them, we value the freedom of the press too highly to sacrifice it to the dread of personal inconvenience. Its *licentiousness* we abhor, but its *liberty* we will defend as firmly as we would the *Dii Penates* of our country.—Dr. Johnson has somewhere defined a *libel* to be a satirical writing, intended not to reform, but to vex. Now, in writing on the Pictonian Prosecution, we have no intention to vex—but we have a most earnest wish to reform. A different definition has, indeed, been given, by an authority, certainly respectable, but, as experience has proved, not infallible; it has been said, that if in the discussion of the public conduct of a public character, the writer hurts his *feelings*, his production is a *libel*. This, we boldly affirm, *is not the law of England*. If it were, the press would be as much fettered here, as it is in France; and it would be extreme folly, it would be adding insult to injury, to talk of its freedom. But, when such a *dictum* has gone forth to the world, it ought to meet with the most public, and the most unqualified contradiction. It is a *dictum* fraught with the most mischievous consequences; it tends to secure impunity to every act of ministerial tyranny, or of ministerial imbecility, and it destroys the very basis on which the civil liberties of British subjects are founded. We have ever been the strenuous opposers of liberty in opposition to law; and we shall ever be found the dauntless champions of that liberty which the law secures.

(To be continued).

A Review of the Conduct of the Prince of Wales in his various Transactions with Mr. Jefferys, during a Period of more than Twenty Years: containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. &c. &c. To which is added, A Letter to Mrs. Fitzherbert upon the Influence of Example, &c. &c. &c. By Nathaniel Jefferys, *late* M. P. for the City of Coventry. Sixth Edition, with Additions. 8vo. Pp. 76. 3s. 6d. Published by the Author, 20, Pall Mall.

IT is not without considerable reluctance that, in discharge of our duty to the public, we at length sit down to give some account of this, and of various other pamphlets relating to the same subject; because, the very high respect which a sense of allegiance to our Sovereign leads us to entertain for every branch of his Royal Family, renders it extremely painful to us to make any observations that may, even in appearance, be incompatible with that respect, or which may, in any degree, hurt the feelings of the Illustrious Personages whose conduct may have extorted them. But there are duties imposed on public writers, superior to the respect in question, which, if they feel not the resolution to discharge with firmness and honesty, they are unfit for their office, and ought to lay down the pen for ever. Thus, for instance, if cases were to occur, in which the religious and moral feelings of the public were to be openly outraged, would it not be the bounden duty of a public writer to reprobate such conduct, by *whomever* observed? Would a sycophant so abject, a parasite so base, be found as to deny this self-evident proposition, and to contend that vice and sin, when committed by the highest classes of society, should pass unnoticed, because any comment thereon might have the effect of injuring the parties in the eyes of the public, and, consequently, of loosening that cement which is necessary to keep the social fabric together? Such language might, indeed, pass current in a land of slaves or of Infidels, but would incur universal abhorrence in any country peopled with freemen and Christians. If then, as must be universally admitted, there may be cases which would make silence base, and forbearance criminal, it follows of course, that the respect due to Illustrious Personages must be subject to certain modifications and exceptions, not on the one hand to be hastily violated, and without good cause, but on the other hand not to command the sacrifice of superior and more sacred duties. Again, the man who holds the language of admonition, or even that of censure, to a Prince, must not, on that account alone, be regarded as his enemy. On the contrary, the courtier whose praises incessantly ring in his ear, who flatters his foibles, encourages his errors, and palliates his vices, may, with infinitely greater justice, and with much less danger of pronouncing an erroneous judgment, be considered as his foe. Are a wish to reform, and efforts correspondent to that wish, symptoms of *enmity?* or rather, is it not a signal proof of friendship and respect, to assume the ungrateful office of a monitor, without the hope, the prospect, or even the possibility of reward; and, in that character, to point out the

the path of reformation, and to indicate the means by which the party addressed may become the object of general affection, esteem, and reverence? We have deemed it expedient to premise thus much, in order to prevent the possibility of misconception as to our motives, in any remarks which we may be impelled to offer, either now, or hereafter, on any matter connected immediately or remotely with the present subject of discussion. From Mr. Jefferys himself, and from most, if not all of the writers who have undertaken to answer him, we shall probably be found to differ very essentially.

Mr. Jefferys begins by informing his readers, that he was first honoured with the commands of the Prince of Wales in 1783, when he opened a shop in Piccadilly (he had before, we believe, kept a shop in the Strand). He was sent for by the Prince to Buckingham House, and the reception which he there experienced really seems to have turned his head, and to have deprived him of his judgment.

"His Royal Highness received me with great kindness of manners, and so completely captivated me by his condescension, that, young and credulous as I then was, *I imagined my fortune made by his smiles!*"

Here, in our opinion, is the true cause of all Mr. Jefferys's subsequent mistakes, misconduct, and ruin. He conceived false hopes, without the shadow of a foundation to support them, and hence launched into speculations which his capital did not warrant, and which his resources did not justify. The Prince behaved to him with a condescension, which, though the natural result of an accomplished mind, and of the most elegant manners, he did not expect; and from which, therefore, his folly, not his *credulity*, for certainly no food was administered to *that*, drew inferences the most chimerical, and the most unjustifiable. In 1787 Mr. Jefferys appears to have monopolized, as a goldsmith and jeweller, the favour of the Prince; Mr. Gray, a respectable tradesman, who had hitherto been honoured with a part of his Royal Highness's custom, not finding it convenient to increase the amount of his demand. From this moment Mr. Jefferys makes the strange confession, that he spent one half of his time, *for several years*, at Carlton House, neglected his other business, and despised the advice of friends, who had more experience and prudence than himself, and supplied every article, however expensive, which the Prince ordered.

Need we then wonder that a man, who could act with such inconceivable imprudence, who could thus neglect his business, waste his time in *unnecessary* attendance, and run in debt, with a moral certainty of not receiving the money which he advanced for a considerable time, should be ruined? and can we want any other cause for his ruin than what he here assigns? If, indeed, previous to the fulfilment of his Royal Highness's orders, he had, humbly and respectfully, submitted his inability to fulfil them, without subjecting himself to great personal risk and inconvenience, and the Prince had then persisted in his orders, or made some promise of payment, Mr. Jefferys might, perhaps, with some show of reason, lay his ruin at the Prince's door. But, by his own statement, nothing of this kind appears to have taken place; he stupidly supposed his *fortune made* by the Prince's smile, and he acted without the smallest regard to prudence, or the least attention to his own limited circumstances.

All this, be it observed, happened previous to an event which occurred in

in 1790, and on which Mr. Jefferys lays very great stress. At the beginning of that year the Prince condescended to ask, as a *favour*, of Mr. Jefferys, the loan of sixteen hundred pounds, for which sum a creditor of *Mrs. Fitzherbert's* had threatened to arrest her. The Prince had offered to take the debt on himself, but the wary creditor rejected the offer, on the plea, "that Mrs. Fitzherbert *being a woman of no rank or consideration in the eye of the law, as to personal privilege, was amenable to an immediate process*, which was not the case with his Royal Highness." The Prince is represented, and probably with great truth, as having been extremely anxious and uneasy on the business; and Mr. Jefferys paid the debt, and presented his Royal Highness the next day with the receipt. The Prince, very naturally, expressed himself with great warmth upon the occasion, and even condescended so far as to call on Mr. Jefferys the same day, with the Lady, to repeat his thanks for the ready compliance with his request. Mr. Jefferys tells us, that "from the mortified pride visible in the countenance" of Mrs. Fitzherbert, he inferred that he should be indebted to her for the loss of the Prince's favour. Whatever ground there might be for this inference, surely Mr. Jefferys had every reason to be satisfied with the condescension which his patron had displayed—for it was, certainly, very great condescension in the Heir Apparent to the British Throne to *accept*, and much more to *ask*, a *favour* from one of his tradesmen: and a still greater condescension to visit that tradesman in order to return his thanks. Mr. Jefferys might well be flattered by an honour so unexpected, and so unusual: it was well calculated to gratify even the most inordinate vanity; but his selfish feelings appear to have been always at work, for neither the honour nor the gratification of his vanity could satisfy him; he *looked forward* to future *support* and *assistance* in the event of *misfortune!* But, as Mr. Jefferys is loud in his complaints against the Prince, respecting this transaction, the reader will naturally suppose that his Royal Highness had not repaid the money which he borrowed! Not so: the Prince engaged to pay it in three months, and he religiously fulfilled his engagement! True, says Mr. Jefferys, he repaid the *debt*, but not the *obligation*. With a man who so *reasons*, and who so *feels*, argument would be of no avail. We shall, therefore, merely state our surprize at the loud complaints and bitter reproaches which he allows himself to vent against the Prince, for not lending him, or, in other and more proper words, for not *giving* him an equal sum with that which he lent to his Royal Highness! The expectation was as *modest* as the reproaches are *decent*. With the latter we shall not pollute our pages.

Mrs. F. it seems, afterwards dealt with Mr. Jefferys, and bought goods of him to the amount of 120l. which, "though owing for a very considerable length of time," he was afraid to apply for; but at length convinced by a *conversation* with the Prince at Carlton House, on the subject of his approaching nuptials, that his apprehensions were groundless, he did apply for the amount of his bill, and was referred by Mrs. Fitzherbert (not very *decently*, we think) to his Royal Highness, who, with his wonted generosity, paid it. We have said that the reference of Mrs. Fitzherbert, at such a period, on the eve of the Prince's marriage, and with an ample income of her own too, was not very *decent*, and, we are persuaded, there is not a man or woman in the kingdom, of any honour or virtue, who would not concur with us, if we had censured this indelicate and unfeeling conduct,

conduct, in much stronger terms. The passage to which we have adverted, relating to the conversation between the Prince and his jeweller, is so curious, that we shall transcribe it.

"I declare it as my firm belief, however subsequent events, which may truly be termed unfortunate for his Royal Highness and for the country, may contradict the probability of my assertion, that no person in the kingdom appeared to feel, and I believe at the time did feel, more sincere pleasure in the prospect of the proposed marriage, and the separation from Mrs. Fitzherbert, than his Royal Highness. I will not repeat the expressions of his Royal Highness upon this subject, it is sufficient to say, that what I heard was not of a nature to increase the respect I had for the character of that Lady; but so far otherwise, as to remove from my mind every apprehension I had entertained, that his Royal Highness would be displeased by an application to her for money; I accordingly sent in my account, when I was told, I must apply to the Prince for the payment of it. I therefore informed his Royal Highness of what had passed, who directed General Hulse to discharge the account."

Mr. Jefferys then enters into the particulars of the jewels ordered for the Prince's marriage, in respect of which there appears to be nothing to blame in his conduct, nor, indeed, do we know that blame was ever imputed to him. We were present at the trial in the Court of King's Bench, when Mr. Jefferys brought his action against the Commissioners, and the verdict appeared to us to be perfectly just and proper. At a subsequent period the Prince again condescended to borrow money of his jeweller, 4201. and he accuses his Royal Highness with a breach of promise, as he borrowed the money only for a few days, and did not repay it for upwards of a year. The relative situation of the parties considered, we cannot but regard the explanation which Mr. Jefferys here enters into, and the language which he adopts, as extremely indecorous, to say no worse of it. We do not, indeed, wonder at the disgust which the Prince manifested at the conduct of a man who admits that, though no longer in business, and consequently having no excuse for obtruding himself on the notice of his Royal Highness, was perpetually putting himself in his way.

In 1797, Mr. Jefferys states himself to be so embarrassed as to be under the necessity of beginning the world again; he accordingly took a house in Pall Mall, opened a jeweller's shop, and once more applied to the Prince for his custom. After all that had passed, could he seriously expect to obtain that custom? or, indeed, if he really conceived that the losses which, he says, he sustained by his connexion with the Prince, were the occasion of his distress, ought he to have wished for it? Most people, we suspect, will answer these questions in the negative. He enters into a calculation in order to shew that, in consequence of the deductions from his demand by the Commissioners, he sustained a loss of 16,808l. 1s. 6d. But he includes in his account a deduction of 20 per cent. which he lost by the sale of the debentures; which cannot, properly, be taken into the estimate, as, had he kept them, the loss could not have been incurred, and they bore an interest of five per cent. It should be observed, however, at the same time, that his necessities compelled him to sell them. Having stated his *positive* loss at this sum, he makes his *incidental* loss, in conjunction with it, amount to *thirty thousand pounds*; but as he enters into no explanation on this head, it is impossible to know what he means.

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It is well known that Mr. Jefferys, during this period, became Member for Coventry, though he studiously avoids all reference to that event as contributing in any degree, to the ruin which he deplores; but the public cannot be ignorant that the acquisition of such a seat must have cost *some thousands*, though Mr Jefferys appears, at the time, to have been in a state of insolvency, and consequently not to have had a farthing of his own. We should not have thought it necessary to allude to this circumstance, if we had not observed in one of his letters to the Prince (in January 1803), a reference to his conduct in the House of Commons, as affording him an additional claim to the support and protection of his Royal Highness; which he persisted in demanding, with equal pertinacity and want of feeling. For some time after this, having found all his solicitations unavailing, he forbore to renew his suit. But in January 1806, he again wrote to the Prince to beg 400 guineas, to defray the expence of articleing his son to an attorney. It is almost needless to add, that this letter produced no answer. The change of ministry, however, inspiring Mr. Jefferys with fresh hopes, he once more became urgent in his solicitations for reward for the systematic support that he had given to the Opposition. "the several years in which I had a seat in the House of Commons." He wrote to the Prince of Wales, Lord Moira, Lord Erskine, and Mr. Fox. But the style of his letters was by no means calculated to produce the desired effect. Indeed, in most of his letters to the Prince, he gives his Royal Highness to understand, that he was the cause of his ruin, indirectly reproaches him with obligations, and rather claims reward as a right than solicits it as a favour. In short, no-man in his senses could expect that petitions so urged could be granted. The Prince would, indeed, have lost sight of his own dignity, had he condescended to listen to so importunate and so indecorous a claimant.

In his letter to Mr. Fox, he is guilty of a flagrant violation of truth. "I hope you will excuse my reminding you of my unfortunate situation, from the dreadful sacrifice that has been made of my property and reputation, *by the oppressions of the late administration.*" The man who can say this, and who can *boast* of having voted with Opposition upon *every* question, and make that a ground for his claim to reward, is certainly entitled to very little credit; while the meanness of his supplication is truly disgusting. What *oppression* did Mr. Jefferys experience from the *Ministers?* The *law* which authorized all the deductions from his account, was the act of the *Legislature*, and not of the *Government*. Besides, before he talks of oppressions, of losses, of ruin, &c. he ought fairly to state to the public (since he will make the public a party in his private concerns) the amount of his capital, when first employed by the Prince, his annual expences, the sum for which he failed, and how much in the pound he paid to his creditors. Without these accounts before them, the public cannot possibly decide, either on the cause of his ruin, or on the persons who have most reason for complaint. In his letter to Lord Erskine, he tries another scheme, and holds out the threat of publishing the statement now before us! Lord Erskine and Mr. Fox, as might naturally be expected, returned him no answer; and his letter to the Prince was sent back unopened.

Having concluded his statement of facts, Mr. Jefferys subjoins his "observations," in which he complains, with what reason, our readers have

have already seen, that the Prince refuses to do him *justice;* while he is incurring "enormous and unnecessary expences," (of which no doubt Mr. Jefferys must be a competent judge!) "at Brighton and Carlton House." The alterations and additions at Brighton, he says, will exceed "very considerably *one hundred thousand pounds;*" while those at Carlton House are "beyond calculation." For our part, we never can grudge any money which his Royal Highness spends in a *Princely* manner; and we dare say, though we know nothing of the fact, that the expences here alluded to are not in any way derogatory to his rank and station. Mr. Jefferys concludes his observations with the following statement.

"The Prince of Wales receives at this time, a larger income than at any former period of his establishment, and lives without the state of that establishment; which the latter grants of Parliament were intended to enable him to support.

"Upon the application made by his Royal Highness to Parliament, for the arrears that accrued during the minority of his Royal Highness as Duke of Cornwall; it was stated, by Sir Thomas Manners Sutton (then Attorney-General to the Prince), that his Royal Highness *only wished justice to be done to him, that he might do justice to others;* and to be enabled (by receiving the money to which he was so entitled) to resume the re-establishment of his household, and to maintain that splendour so necessary to the situation of the Heir-Apparent to the Throne, which he was then deprived of,—60,000l. per annum having been taken away by the Commissioners, to pay his former debts.

"Government, with an extreme liberality to the Prince, though they resisted the claim to the Cornish arrears, consented (for the purpose of supporting the establishment of the Prince in its accustomed splendour), to give up the sixty thousand pounds per annum, restoring his Royal Highness's income to its original amount.

"The Prince declines to revive the splendour of his establishment, notwithstanding this addition of income 60,000l. professing, as a reason for his continuing to live in a state of privacy, that it is with the laudable motive to be enabled to discharge the deficiencies which the Commissioners for settling the debts of his Royal Highness had occasioned. This magnanimous declaration of the Prince was so flattering to his creditors, who had suffered so much by the deductions of the Commissioners, and the delay in the payment of their several demands, that a meeting was actually held at the Thatched-House Tavern, and an address voted to the Prince, expressive of their approbation and thanks at the mode the Prince had adopted for relieving and doing them justice finally.

"As the Prince of Wales, however, in the discharge of this *magnanimous duty*, was not quite in so great a hurry as the creditors, for the moment of its performance, the intelligence of the intended address no sooner reached his Royal Highness's ears, than Colonel M'Mahon was dispatched to say the Prince was so satisfied with their attachment as not to require any address;—but, as it was voted, it might be sent to Colonel M'Mahon.

"The Prince of Wales, though in the receipt of the money from the time I mentioned, has never paid a single shilling in diminution of the deficiencies he was so anxious to discharge, and in gratitude for which the creditors were so eager to address him."

These

These facts speak for themselves; and we shall not offer a single comment upon them.

Having thus dismissed his own case, the author adds a few pages on "Her ROYAL HIGHNESS THE PRINCESS OF WALES and *Mrs. Fitzherbert.*" We were not a little surprized at finding these two names thus strangely joined together; and Mr. Jefferys himself deems an apology necessary for so uniting them. He says, that Mrs. Fitzherbert will deem him guilty of presumption for placing her name *after* that of the Princess. If so, she must have more impudence than any other woman in his Majesty's dominions; but we hope, for the sake of decency, that Mr. Jefferys has libelled her; he, however, talks of "precedence, which (to the *surprize* of many of the nobility of this country, and to *the disgust* of the people at large) *she daily receives at the entertainments of the great.*" This we cannot believe;—for what pretensions has Mrs. Fitzherbert, the widow of a plain country gentleman, to claim precedence over any of our nobility? In what *character*, in what *capacity*, could she presume to claim precedence?—If, indeed, she were so far to forget herself, exists there a nobleman, or his lady, so abject, so base, as to be capable of degrading his, or her, rank and character, by allowing her to assert such a claim? We have a better opinion of our countrymen and countrywomen, than to give credit to so monstrous an assertion. It is not surely possible that she can build any claim to distinction on any connexion which may subsist between her and the Illustrious Personage who has taken such an interest in her affairs. If she were to make such an attempt, the only effect of it, we should suppose, would be to banish her from the society of all the virtuous and modest part of her own sex, and from that of all the respectable, and honourable of the other sex. But it cannot be, we will not believe it. Mr. Jefferys's motive for introducing the name of the PRINCESS OF WALES in his pamphlet, is to express his gratitude for the condescension which her Royal Highness has shewn him. The motive is certainly a laudable motive, and what he says of the virtues of this IllustriousPersonage, and of the general sympathy which she excites, is no more than truth; and such truth as we constantly hear whenever her Royal Highness's name is mentioned.

In speaking of Mrs. Fitzherbert, Mr. Jefferys alludes to the report of her marriage, for the *third* time, some years ago, which, from a subsequent event, he concludes could never have taken place. Mr. Horne Tooke, we remember, published a pamphlet at the time, in justification of that reported marriage; and we have not forgotten the difference, which an allusion to this fact, in the House of Commons, produced between the late Mr. Fox and Mr. Sheridan—the former of whom retired in dudgeon to Bath. We, too, have heard a great deal about that event in private; but whether any ceremony was or was not performed, matters not. The laws of this country had previously pronounced it to be illegal; and, therefore any woman, who could place herself in such a situation, could be regarded in no other light than as living in a state of whoredom. We have, indeed, talked with very sensible Romish priests on the subject, who have declared, without hesitation, that such a marriage could not possibly be considered as a marriage, by their church. But when we consider the dreadful penalty which the law has pronounced on one of the parties, in such a ceremony, no less than the absolute forfeiture of all

right

right to succeed to that inheritance to which he was born, and which must constitute the chief pride and boast of his life, we are compelled to withhold our belief from those who assert that such a ceremony was actually performed; and to give implicit credit to Mr. Fox, who, no doubt, upon the best authority, contradicted the assertion; though it was pretty clearly understood, that he had himself been contradicted by one of those bosom friends, who are ever ready to flatter and to encourage every bad propensity of their superiors.

We had written thus far, before we perused the Letter to Mrs. Fitzherbert, which is annexed to the pamphlet before us. On reading it, we find the facts about *presumption* and *precedence*, &c. which we thought incredible, re-stated, and re-asserted with circumstances that absolutely shake our opinion. Not a word, however, not a syllable, of what we have said on the subject, do we feel the smallest disposition to retract. If Mr. Jefferys be correct in his statement, no words which the language can supply, will suffice to express either our abhorrence of that vain, presumptuous, mischievous old woman, who has not the smallest excuse for her conduct—she is no longer in the hey-day of her blood—she was in easy circumstances—neither youth nor necessity furnished her with a palliative for any errors or vices which she might commit; or our contempt of such of the nobility as could so degrade themselves. Mrs. Fitzherbert has no claim to respect; let her not think that she can derive a borrowed lustre, from the illustrious personage who supports her. To *him*, indeed, all respect and deference are due; but they are due to him *personally*—they extend, not to any one whom he may chuse to take under his protection. Forbearance to her, appearing in the light in which she here appears, would be injustice, would be insult to the virtuous and moral part of the community. We have censured Mr. Jefferys with freedom, where we have thought him deserving of censure; and we will, with equal freedom, and with much greater pleasure, praise him where he appears to us to deserve praise, and certainly it does appear to us that he is entitled to very high commendation for the composition of the Letter in question, provided always, that he be correct in his *facts*. If that be so, we heartily concur with him in every thing which he has said in it respecting Mrs. Fitzherbert. Having said this, we shall close *our* review of his "*Review*," by laying the Letter before our readers.

"*A Letter addressed to Mrs. Fitzherbert, upon the Influence of Example, &c. &c. &c.*

"'Hail!——Thou shalt be ***** hereafter.

SHAKESPEARE.'

"GOD FORBID!!!!

"MADAM,—You are, I understand, much offended at the freedom with which I have mentioned your name in the appeal I have made to the public, and I am informed that I have hurt your feelings; if, Madam, to hurt your feelings should lead to an alteration of your conduct, and induce you to consult the feelings of others, then should I have reason to rejoice that I have been instrumental in producing a most desirable effect.

"Has (do you think) that Illustrious Personage, the Princess of Wales, no feelings? What must be the sensations of mind in that truly-unfortunate Lady, to witness, for years together, the attention which is due to her, paid to you, and to hear of *your* feelings?

"You are displeased, I am informed, at my having mentioned the pre-

cedence given to you at the assemblies of the great. Can you deny that you do receive the precedence, which, appertaining only to hereditary rank, you, as a commoner, can have no pretensions to?

"Do you not sit above your superiors? Is not a marked attention paid to you as the *friend* of the Prince of Wales? Has it not occurred, and frequently too, at entertainments where you have been in the company of his Royal Highness, that a circle has been formed round *you*, similar to the circle in the Queen's drawing-room!!!—I know that such attentions have been paid to *you*, and I could name the places where. I find you complain that I have offended you by saying, that such precedence is a matter of surprize to many of the nobility, and of great disgust to the people at large—is it possible to be otherwise?

"What opinion must the public entertain of your understanding (to say nothing more), to see you accept and appear to be gratified with an attention that you not only have no pretensions to, but which every body, except yourself, sees is paid to you from necessity, with disgust and contempt by many, with ridicule by others, and with real respect by NONE?

"Have the ancient nobility, then, do you suppose, no feelings of uneasiness at the affront thus offered them? And are the people at large, do you imagine, divested of all feelings upon such occasions?

"It is now many years since you were first upon a footing of *intimacy* with the Prince of Wales. A house of great expence was taken for you in Pall Mall, communicating *privately* with Carlton House; and the house adjoining the Pavilion at Brighton, till then inhabited by Mr. Weltjé (house-steward to his Royal Highness), was appropriated to your use, with an establishment upon a scale of magnificence (infinitely beyond the limits of your original income) at the charge of the public, and, consequently, to the loss of the just creditors of the Prince of Wales, who can only be considered a trustee for the proper disposal of the income allowed him by the country for the support of his dignity. The world, therefore, considers, and the Prince's creditors feel, that you have been, and are still—living at the public charge. Have the public then, in your opinion, no feelings? They have:—and they can be no other than feelings of EXTREME DISGUST.

"When the Prince of Wales was married to the Princess, it was agreed that you should retire from that *intimacy of friendship* you had so long enjoyed, and your houses in Pall Mall and at Brighton were given up accordingly.

"However creditable (prospectively) to your character, that you did retire to the villa purchased for you at Castle Bear, yet, viewed in a *retrospective* light, the *necessity* of such a retreat (accompanied as it was by a pension of several thousands per annum, payable quarterly at an eminent banker's, and a retention of the very valuable jewels, plate, &c. &c. given to you by the Prince), did not, in the opinion of the world, add much good fame to your reputation.

"Had you continued in the retirement expected of you, the world would probably never have disturbed you in the enjoyment of your great possessions, by any reflections upon the mode of their acquisition; but not long after the Prince of Wales was married, his Royal Highness discontinued to live with the Princess, and returned to your society, in which he was eagerly received!!!

"'O shame, where is thy blush!'

"On

"On this unexpected renewal of *intimacy*, an establishment, upon a still larger scale, was formed for you; a noble house in Park-lane, most magnificently fitted up, and superbly furnished; a large retinue of servants; carriages of various decriptions; a new pavilion, built for your *separate* residence, at Brighton; and the Prince more frequently in your society than ever.

"When, Madam, your friends pretend that *your* feelings are hurt, let me ask you (and them) if you think the people of moral character in this country have no feelings? I am sure they must relinquish all claim to any, if they could view, with indifference, such a departure from decency as this conduct exhibits in you; and not see, with anxiety and fear for the future, the probable result of such a dreadful infatuation—not less dangerous to the future interest of this country, than any that was ever experienced at the profligate Court of Versailles, proved to France.

"Let no more be said, then, of *your* feelings, but consider the POIGNANT FEELINGS of the much-to-be-pitied Princess of Wales. Consider the INDIGNANT FEELINGS of the ancient Nobility of the country, insulted by the precedence you enjoy.

"Consider the DISGUSTED FEELINGS of the public (while suffering under the weight of taxes) upon seeing so large a proportion of the fruits of their industry so unworthily bestowed upon you.

"Consider the OUTRAGED FEELINGS of the moral class of society, who, to their praise, attach importance to the influence derived from example.

"Give but a due consideration, Madam, to the feelings of the different classes of society alluded to, and they cannot fail of promoting that change in the disposition of your mind, which will relieve you from the painful feelings of which your friends insinuate that you complain, and secure you from the farther contempt of the world.

"'——— I charge thee, fling away ambition;
By that sin fell the angels. SHAKESPEARE.'

"I am, Madam, your obedient servant,
"*Pall Mall, July* 5, 1806. NATH. JEFFERYS."

A Letter to Nathaniel Jefferys, late Goldsmith and Jeweller to His Royal Highness the Prince of Wales, late Member of Parliament for the City of Coventry, on the Subject of his extraordinary Pamphlet, entitled "A Review of the Conduct of His Royal Highness the Prince of Wales, &c. &c. &c." With an Examination into (of) the Motives of his Publication, and its probable Consequences. 8vo. PP. 48. 2s. Mawman. 1806.

IN a brief "Advertisement" prefixed to this Letter, the author declares that he has taken up "the gauntlet in the cause of TRUTH;" we must therefore conclude that he stands by this pledge, bound like a witness to "speak the truth, *the whole truth*, and nothing but the truth;" and it is by this criterion that we shall briefly investigate the merits of his production. With the following remarks it is impossible for any friend of his country not fully to agree.

"The same laws in this country happily bind the peasant and the Prince, and the public mind, early taught to reverence such a blessing, looks with an uninfluenced eye on the assertions of the powerful, and with an unprejudiced one on the statements of the weak. Another of our

greatest blessings, that stable bulwark of our freedom, the liberty of the press, dispenses its advantages equally to all who chuse to partake of it—public investigation *and* discussion is (are) provoked; the beggar may comment on the public acts of his Monarch; nor can oppression tyrannize over the individual who uses *the* (qu. *what?*) prerogative."

Thank heaven! it is true that the laws of this country are equally binding on the Prince and the peasant; and that the freedom of the press *yet* remains such as to allow any individual to censure, with equal freedom, any violation of the laws by the Prince or by the peasant. Having made this admission, the author *must* allow, that the laws of religion and morals are equally binding with those of the country. No *Christian* will presume to deny this; or even to deny, that were it possible for any set of men to make laws in contradiction to those of God, it would be the bounden duty of every Christian to disobey such laws, and to express his abhorrence of them.

The author then proceeds to charge Mr. Jefferys with a design to "poison the minds of the people," and to excite hatred against the Prince of Wales; and he tells him, that *he* is "unprincipled who would sow in the minds of the subject seeds of dissatisfaction and discontent." We will here put a case to this *casuist*, in order to prove that such a general inference is directly at variance with his own premises. If the Heir Apparent were so far to forget his duty as to be guilty of a gross breach of the laws, either of God or of his Country, would any man, who *used* the liberty of the press, "that stable bulwark of our freedom," in order to censure such a violation, and to demonstrate the dangerous consequences of it, deserve to be stigmatized as "unprincipled," because the justice and force of his observations were such as to carry conviction to the minds of his readers, and had, therefore, a *tendency* to render the people dissatisfied and discontented with the object of his censure? Again, let us ask this writer, whether any exposure of the misconduct of the great, however called for by a regard for religious and moral principles, or by a sense of danger to the Country would not, of necessity, have the effect of producing such dissatisfaction and discontent? Certainly it would; and if on that account it should be avoided, what becomes of this boasted liberty of the press—this "bulwark of our freedom?" While, then, he professes a sacred respect for freedom, he is, unintentionally we hope, the advocate of slavery. Mr. Jefferys's *arguments may be* weak, and his *motives may be* bad (and our readers have already seen that we have spared neither the one nor the other), but he is not to be reprobated merely *because* he may have rendered a part of the public dissatisfied with the Personage whom he attacks. If, as this author says, he has advanced "*truths misrepresented, statements inaccurate*, and *assertions unsubstantiated*," let him be reprobated for so doing; but not for doing that which every Briton has a right to do, and which, in many cases, it may be his duty to do—whatever parasites may say to the contrary.

The observations which we have ourselves made on Mr. Jefferys's Address renders it unnecessary to quote much from this Letter. What, however, our author says respecting the loss which Mr. Jefferys asserts he sustained on his debentures, is too just not to be noticed. We must first premise, however, that he seems to us to labour under a mistake respecting the deduction of ten per cent. from the debts due by the Prince; for, unless we have misunderstood the business, Mr. Jefferys was offered debentures

bentures for the *whole* of the sum allowed him by the verdict of the Jury, bearing *three per cent.* interest; and it was left to him either to take such debentures, or to deduct ten per cent. from the amount of his demand, and take debentures bearing *five per cent.* interest. If we be right in our conception, the author is mistaken in his supposition that the deduction arose from the insufficiency of the sum voted by Parliament.

"You state, Sir, that you was paid in debentures, which sold at an average discount of twenty per cent. loss, and you make your calculations accordingly. You must have been very unfortunate in the sale of your debentures indeed; for I have been informed by some of the creditors of his Royal Highness, of equal respectability with yourself, that they have not lost a farthing by them; the interest on them has been regularly paid, as well as the debentures as they became due. How comes it then that you should have acted so unwarily? or, may I be allowed to conceive that the sum stated in your account, is what you might have lost; or, must I be compelled to credit, which I scarcely can, that you actually did lose twenty per cent. on *your* debentures? About that time there were some people, like yourself now, anxious to circulate reports, tending to injure the credit and character of the Prince of Wales, and such in the City as wanted to purchase these debentures, were very active in the promulgation of the fabrications. As the debentures were brought into market, like any thing else on the Stock Exchange, they bore a value in proportion to the circumstances, as they were favourable or unfavourable on the day of sale; but how you, Sir, who had such an exalted opinion of his Royal Highness, who was *so* daily subject to his "constant and encouraging approbation," should have ceded your *knowledge* to the *damo(u)r* of the *bears*, and parted with yours at the greatest possible loss of 20 per cent. while other more humble creditors, who knew less, but acted wiser, lost nothing, I am utterly at a loss to imagine."

The author then truly observes, that when the Commissioners had been appointed by Parliament for settling the Prince's debts, the business was entirely taken out of the hands of his Royal Highness, and therefore Mr. Jefferys could have no just ground of complaint against him. Certainly this argument would be conclusive, but for one circumstance stated by Mr. Jefferys, and which this writer studiously forbears to notice. We mean the kind of voluntary engagement contracted by the Prince, to make good all deficiencies occasioned by the mode of payment adopted by the Commissioners; and his consequent refusal to resume that establishment which became his station, and for enabling him to resume which, the additional income had expressly been voted by Parliament. How the proposed advocate for *truth* could avoid the discussion of this (not *unessential*) part of the question, it will become him to explain to the public.

The Letter-writer next enters into an investigation of Mr. Jefferys's own statement of his losses, and proves that, if he had kept his debentures for one year, he would have received, instead of 43,220l. 17s. 2d. the sum of 56,727l. 7s. 8d. consequently, that he improvidently squandered no less a sum than 13,506l. 10s. 6d.; and that his loss, therefore, instead of being, as stated by himself, 16,808l. 1s. 6d. would have been only 3,301l. 11s.

"And now, Sir, after this, how will you ever account to the public for having paid *two shillings and three-pence in the pound only*, failing for *thirty-three thousand pounds*, more or less, when you have acknowledged to

have received, by your own statement, no less a sum than *sixty-eight thousand two hundred and twenty pounds, eighteen shillings nett?*"

This is a question which Mr. Jefferys, we suspect, will find some difficulty in answering; it is, however, a fair and proper question, since Mr. Jefferys has chosen to make the public a party in his private concerns; it arises immediately, and naturally, out of his own statement. But of a very different description are some scandalous anecdotes which follow, and which no man ought to state, without proof, or, at least, without giving them the sanction of his name. In these Mr. Jefferys is charged with receiving from some school-boys 120l. for a piece of plate, for which he sent them one worth only 30l.; with purchasing a house, when in a state of insolvency, and paying for it with drafts which were never honoured; and with requesting from a nobleman, who had ordered a service of plate of him, an advance of 280l. to enable him to purchase the silver; and, after receiving the money, with sending only one-third of the order, and keeping the whole of the sum advanced. These are charges of a very serious nature, which should not be advanced without being substantiated. If we mistake not, Mr. Jefferys gave them a flat contradiction in the papers when they were first published; and if the author has not been able to prove the truth of *these* assertions, how can he expect credit for any others? We cannot, however, but admit the justice of his remarks upon the frequent applications of Mr. Jefferys to the Prince for assistance; for it is perfectly evident, that had the Prince, even in the present year, given Mr. Jefferys any lucrative situation, all his uneasiness respecting his character would have instantly ceased, and his pamphlet would never have been published; as the author tells him, "had you obtained a place, you were content to sit quiet under that weight of obloquy, which failing, you complain of; you would have wisely compromised your character for the perquisites of office, and resigned the *bubble reputation* for the substantial enjoyment of 'the *loaves and fishes.*'"

Adverting to the close of Mr. Jefferys's Review, this author says, "in the same page, and with equal presumption, you have *slandered* Mrs. Fitzherbert, and dared to *libel* the Princess of Wales by *your commendation*. Such *praise* is an *insult*—such *testimony* a *degradation*." This is any thing but the language of *truth!* To *slander* is to *belie;* and, when an anonymous writer accuses a man of *lying*, it behoves him to prove the truth of his assertion, for which something more than his *ipse dixit* is necessary. It was his duty to shew in what Mr. Jefferys had slandered Mrs. Fitzherbert; what facts respecting her he had mistated; what circumstances he had falsified. But no, this zealous, this candid, this consistent advocate of TRUTH, only pleads her cause where his own partial purpose is to be answered by it, but deserts her the moment he finds her adverse to that purpose. On this most interesting part of Mr. Jefferys's publication, he observes, "I think I cannot say too little;" whence the public will, no doubt, infer with us, that he could not confute Mr. Jefferys's statement, and not having the courage or the honesty to speak truth on the subject, he chose to be silent. He ought to have known, however, that *argument* and *abuse* are not synonimous terms; and that when a man accuses another of *slander*, he ought not to become a *slanderer* himself. How the *praise* of any one can be a *degradation* to the character of the PRINCESS OF WALES, it will require rather more ingenuity

nuity to explain, than this writer possesses. Instead of that Mr. Jefferys has *libelled* the *Princess*, it is pretty evi he has himself *libelled* the *Prince*. He says, "from the fe that Prince whom you have so wantonly sought to injure, *no forgiveness.*" Is not this advocate aware that there is certain prayer, which, we hope, is as well known in the sure it is at St. James's) as in the cottage, to the Prince sant; relating to this same subject of *forgiveness*—"Forg passes, *as* (in the same manner as) *we* forgive *others* who against us?" It is as needless to observe that no man forgiveness to another, can expect forgiveness himself; as i that the forgiveness of injuries is most strongly enforce Founder of our religion himself. It remained, however, to discover, that an *unforgiving temper* was compatible with Surely, then, we may retort his own words upon him, and truth,—"*Such* praise is an *insult.*"—And again, to use words, with very little alteration, we say to him, "n *last page but one* of your publication—read it—read it agai the first, read that also, "go forth erect," and endeav honest man acquainted with your pamphlet, who will a the champion of *truth*.

MISCELLANEOUS.

TO WILLIAM FULLARTON, ESQ. F.

SIR,

SENSIBLE as I am of my presumption, in having office of doing justice to your fame, yet I stand pledged cannot now recede, though already I feel my faculties ove blaze of your virtues, as the waxen pinions of Icarus soared too near the sun. Your goodness will, therefore, the imperfections of my performance; and ascribe them to not to want of zeal.

So many of your high qualities have already been bl pens than mine, that with whatever trait of your chara commence my panegyric, I find myself anticipated; and lity of the writer must be lost in the dulness of the comp some authors, I should consider my hero as secondary to crifice your renown to my own vanity.

Shall I speak of your military exploits; of the rapidity wi in little more than three years from your first becoming of Commander in Chief of the Southern Army in India* ed unfordable rivers, passed jungles until then consid stormed fort after fort full of grain and treasure; reduced

* Colonel Fullarton's Statement, &c. respecting the af Vide Letter to Secretary at War, in Appendix, pp. 84

Polygars to obedience, and would have pursued your victorious career against Tippoo Sultaun himself, but for counter orders! Here, like Cæsar, you have been your own historian: and, not without good reason, for excepting from all these achievements, the compliment paid to your spirit and activity in pushing into Darampore, I believe that you might say with Captain Bluff in the Old Bachelor, "would you think it*! in all this time, as I hope for a truncheon, that rascally Gazette-writer never so much as once mentioned me. Not once by the wars! Took no more notice, than as if Noll Bluff had not been in the land of the living."

If I advert to that inviolable adherence to truth, which is the distinguishing characteristic of every honourable mind, a cloud of witnesses of high rank and respectability have already given you, on that head, the most unequivocal testimony. Sir Samuel Hood, K. B. in his letter to Earl Camden, declares that your epistle, as far as it respects him, "is false almost in every page†." Brigadier General Maitland, in answer to your assertion, that he obtained the Government of Trinidad for Colonel Picton, declares that "he was not indebted for that appointment to any interest which he made with Sir Ralph Abercromby, for that he made none to that end‡." Colonel Draper states, "that you have not only misrepresented facts, but have adduced such ill-founded assertions as must subject you to the heavy charge of a breach of veracity §." Colonel Mosheim, declares your statement respecting the expedition to the Spanish Main, in which he commanded the land forces, to be "a most base and malicious falshood ‖." Captain Dickson of the Royal Navy, says, that an extract from it, "is notoriously false ¶; and Captain Champain, says, "that every atom of what you have asserted respecting the Navy, in their expedition to the Spanish Main, is perfectly false **." Nay, even the dead speak your praises; for General Grinfield's Letters to Lord Hobart, Colonel Picton, and the Commander in Chief ††, contradict the sentiments which you thought proper to put into his mouth ‡‡.

Your regard to the public good, and to the welfare of that colony in particular, in whose government you had a share, is established by the voice of his Majesty's Council of Trinidad, and of General Hislop, the present Governor: the former, voted the pamphlet which you wrote, and disseminated there, to be "an attempt to interrupt the peace and tranquillity of the Colony, and a libel meant to throw reflections upon the present Government, and the Members of his Majesty's Council, and to sow discord, disunion, and distrust among them;" all which the Governor echoes in his answer to their address, conveying the foregoing resolution, which, he says, "cannot fail to stand recorded on a basis the most impartial, and must convince the world of the pure and honour-

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* Colonel Fullarton's Statement, vide notes of proceedings in command of forces South of the Coleroon, in Appendix, Pp. 89 to 94.
† Letter to Lord Hobart by Colonel Picton, p. 66.
‡ Ditto, ditto, ditto, p. 62. § Ditto, ditto, ditto, p. 27.
‖ Colonel Draper's Address, Appendix, p. 43.
¶ Ditto, ditto, ditto, p. 45. ** Ditto, ditto, ditto, p. 48.
†† Letter to Lord Hobart by Colonel Picton, Pp. 16 to 23.
‡‡ Colonel Fullarton's Statement, (note) p. 11.

able

able motives that had actuated them, in the steps they had deemed it necessary to adopt, to refute unmerited calumnies *."

Your candour and ingenuousness, are displayed in the correspondence with the Baron de Montalambert, one of whose letters you printed †, while the others were suppressed; thus contriving to convey a meaning by the part, directly opposite to that which would have been conveyed by the whole ‡.

To prove your love of justice, shall I call the Reverend Father Josef Maria Angeles, who, to support your prosecution against Colonel Picton, not only fabricated a register of baptism, and swore to its authenticity, but almost suffered martyrdom in the cause; having since, at the request of his superiors in the church, been prosecuted, convicted, and degraded from his sacerdotal functions, for these offences §? Or shall I appeal to that blessed innocent your interesting protegée, Miss Louisa Calderon; who to promote the same good cause, left her native country, and the little suspicions upon whose character of prostitution, theft, and perjury ‖, will doubtless soon be washed away, since you are said to have introduced her into the society of your family and friends ¶, no doubt, with the laudable intention of reforming her morals by the force of good example.

To establish your boundless generosity, and unexampled munificence, shall I send to Newgate, or to which of the other jails of the metropolis shall I send, for your trusty and well beloved agents, Mr. Minchin, learned in the law, and F. P. Mac Callum, author of "Travels in Trinidad;" or is the latter of these worthies still at large? If it be thought, that your permitting such men, after such services, to be exposed for a moment to such a situation, may derogate from your claim to these noble qualities, let me proclaim in your vindication, that your liberality, vaulting above individual objects, and petty charities, soars to the sublimer height of relieving the wants of an army **. Oh, that all our commanders were actuated by such patriotic principles! "an army enabled to act by private advances, when the public treasury was destitute ††: exalted magnanimity, worthy the eulogium of Sir John Cox Hippisley! But as you have modestly attributed this important service, to your being fortunately conjoined with men, "able, zealous, and united in the public cause," I shall not break in upon the unity of my design, by dwelling upon deeds, however meritorious in themselves, of which you cannot claim the undivided honour. Before I quit this topic, let me, however, notice the injustice done to such rare desert. The

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* Colonel Draper's Address, Appendix, p. 42 and 43.
† Colonel Fullarton's Statement, p. 177.
‡ Letter to Lord Hobart, p. 44—59.
§ Evidence under Mandamus, p. 43—56, and Appendix, p. 136—139.
‖ Ditto, ditto, p. 7, 75, 76—80, 81, 82, 84, 99, 129.
¶ Colonel Draper's Address, p. 184.
** Colonel Fullarton's Statement, Appendix, p. 86.
†† Ditto, ditto, ditto, Testimonies, p. 44.—N. B. Sir John was paymaster of this army.

Madras

Madras Government made a representation to the Supreme Government, stating that a shameful discount, of from 20 to 50 per cent. had been exacted, by certain agents, from the pay of the soldiers in the army under your command. The Governor General, in his answer, lamented the circumstance, and directed that on any similar occasions, measures should be adopted to prevent such disgraceful proceedings!!! At home the Directors objected to your accounts, which were at length submitted to referees, by whose award your charges, however just and reasonable, were most unconscionably mulcted.

The records of the East India Company establish your claim to that sublimest of virtues, forgiveness of our enemies. When you had led your army against the rebellious Polygar Chiefs, you overcame them not more by valour than by kindness, and so far from receiving presents, as some of your predecessors in command are suspected to have done*, actually advanced them large sums of money, out of your own private purse. Your goodness, however, unfortunately failed of producing the desired effect; and was abused by those incorrigible rascals the Rajah Catabominaigue of Pundalumcourchy, and the Rajah of Shevigherry, who neither paid their joint bond to you, nor did both of them preserve their faith with the East India Company. On your applying to the Court of Directors for payment of this bond, they refused to discharge the debt, and left your virtue to be its own reward.

To which ever of your qualities I turn my mind, such ample justice has already been done you, that I might throw down my pen in despair of being able to give to truth the grace of novelty, but for the opportunity of relating an anecdote, which, I flatter myself, will illustrate one trait in your character, not hitherto touched upon. In the year 1803, Mr. Marryat, a merchant in this city, wrote to Lord Hobart, then Secretary of State for the Colonial Department, complaining that you, as acting Commissioner in Trinidad, had unjustifiably refused to enforce a decree, pronounced in his favour by the proper judge of that island, against Mr. Thomas Smith, a planter there; whom he described as a man of blasted character, formerly dismissed the Commissary's Office in Martinique for peculation, and afterwards appointed by you to be one of your Aids-de-Camp, and Captain Commandant of the quarter of Naparime †. Lord

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* The "Whitehall Evening Post," of "June 8th, 1773," respecting the debate in the House of Commons on the preceding evening, has the following passage: "The clause preventing any civil or military officer from receiving any present or gift from any of the Indian Princes, was taken into consideration. Lord Clive observed, that such restrictions would produce great inconvenience; particularly, when a town was besieged, that the army would always wish to take it by storm, instead of capitulation, for the sake of the plunder. He dwelt much on the necessity of leaving a discretionary power in the Governor and Council, to allow presents to be received by Commanders of armies. The Committee did not seem to approve of his Lordship's advice, but readily accounted for his entertaining that opinion."

† Colonel Fullarton's Statement, p. 140 and 142.

Hobart,

Hobart, for reasons best known to himself, took no notice to the complainant, of this representation, but it seems he transmitted a copy of the letter to you, which, with another, purporting to be your answer to Lord Hobart (for none was sent to the party supposing himself aggrieved), you printed in your pamphlet respecting the affairs of Trinidad *. In this letter of your's, a hint to Mr. Smith is introduced, to call Mr. Marryat to account for the liberties which he had taken with that gentleman's character; and an intimation of your intending to prosecute Mr. M. for what you were pleased to term his injurious and libellous assertions against yourself. Mr. Smith probably thought, that as you styled yourself Colonel, there would have been more propriety in your recommending the prosecution to him, and reserving the other alternative to yourself, so declined the invitation which you had so courteously held out to him; and either the Counsel whom you consulted gave his advice, that what had been represented concerning you to Lord Hobart, was no libel, or you were aware that it was not libellous, without taking any advice on the subject. Mr. Marryat had stated Mr. Smith's flagrant conduct to Lord Hobart, merely as forming a leading feature of the case which he had laid before him in his official character; and the knowledge of it might have slept for ever in his Lordship's bosom, had not you promulgated Mr. Smith's infamy to the world. Some men are dead to a sense of principle, who are yet alive to a sense of shame; and thus it seems to have been with your unfortunate friend: for soon after he saw himself proclaimed in your pamphlet, as a man of blasted character, and pointed out there as an object for the finger of scorn, he sunk under the weight of ignominy which you had thus laid upon him, sickened, and died. This, Sir, is the trait in your character to which I wish to do justice; and the elucidation of it may perhaps be useful to your other adherents and partizans. Be it recorded in indelible characters, that such was your conduct towards this friend, in the hope of making him the tool of your resentment; and let me claim the merit, of adding one line to your eulogium—one wreath to your laurels, by shewing, that though your enmity is harmless, your friendship may be deadly.

VALERIUS PUBLICOLA.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

POLITICAL CRANIOLOGY.

SIR,

THE public in general, and the medical world in particular, are infinitely indebted to the ingenious Dr. Gall of Vienna, for his late Essay on Craniology. This learned gentleman has completely ascertained and demonstrated, by a series of curious experiments and incontrovertible deductions, that the protuberances and depressions in the external figure of the skull, decide the internal qualities of the mind: or, to use his own words, that "every passion, every virtue, every vice, every talent, every folly, has got a certain organ in the head, which suits (or denotes) the particular faculty." We now learn, too, that the brain, which had

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* Colonel Fullarton's Statement, p. 142—144.

hitherto

hitherto been considered as a receptacle, in which our ideas were all huddled together in one promiscuous mass, is subdivided in various compartments, in which the different faculties, or sets of ideas, corresponding with their external organs, are as distinctly and regularly arranged, as the different wares in a grocer's or haberdasher's shop, are assorted in the various drawers appropriated to the reception of each article. The Doctor has pointed out in the cranium, the situation of near thirty of these organs, and labelled each of them with its respective contents, comprizing all the leading passions by which the brains of men are actuated.

To prove the infallibility of his hypothesis, the Doctor visited the different jails in Germany, where, by handling the skulls of the most notorious rogues in confinement, he immediately declared, with the utmost precision, to the admiration of all around him, the crime of which each had been guilty. He distinguished a coiner by his organ of mechanical arts; a fellow who had committed a rape, by his organ of sexual instinct; the captain of a gang, by his organ of fighting; and a psalm-singing methodist, who had unluckily strayed from the fold of the lamb, by his organ of music. The Doctor found the organ of thieving very prominent in most of the prisoners; and sagaciously remarked, that in many of this company of rogues, the organ of reflection was scarcely to be seen at all; as, on the contrary, the organ of lust was eminently displayed in most of them—an observation which, I fear, he might with equal justice have applied to many a company of very honest men. The Doctor, however, by his discrimination, most completely established his system—which is evidently not only an important discovery in pathology, but in psychology too, as it throws new light on the organization of the human intellect, and offers a satisfactory solution of mysteries which hitherto had appeared inscrutable.

One of these is the partial derangement, or twist, which has been observed in the brains of many men, on certain subjects, whose ideas on all others are perfectly just and correct. Now, on Dr. Gall's system, we have only to suppose that portion of the brain to be affected, which corresponds with the particular organ, and the mystery is at once explained. It is impossible here not to admire this new proof of the wisdom of our Creator, in so separating our ideas, that any derangement of one class of them is prevented from extending to the others, and throwing the whole brain into confusion.

I doubt not but that it will have occurred to your readers, as it frequently has to me, that almost all great men who have devoted their thoughts to public affairs, are subject in a peculiar degree to a derangement, in what Dr. Gall would call, the organ of politics. They perform all the ordinary functions of nature, and duties of life, in other respects, perfectly well. They talk and act rationally on all other subjects; and shew no signs of insanity, unless you touch the ideas that correspond with the diseased organ: but then they become as outrageous as Don Quixote himself, when the discourse turned upon knight-errantry. Do we not constantly see, that the sentiments and opinions of men of the most superior talents and discriminating judgment, are diametrically opposite to each other on every political subject? Nay, do we not also see such men differ even from themselves, on these points, as much as they do from others; and support the very same measures one day, which they had opposed the day before? Now, as the laws of truth, and the principles

ciples of right and wrong are immutable, this could not possibly happen to persons of sound intellect, and therefore can only be imputed to that mental derangement, with which politicians are so liable to be affected.

Indeed, the nature of their complaint is sufficiently established, by the mode of cure which is generally found effectual: for, as in other cases of insanity, a total change of scene has often succeeded in bringing about a revolution of ideas, and restoring the right use of the senses; so in political cases, change of place, more particularly from *out* to *in*, and change of the parties with whom the patient has been accustomed to act and associate, frequently produces the same desirable effect. The public have lately witnessed a very remarkable instance of the efficacy of this treatment, in the cases of an entire set of gentlemen, who, while in opposition, declaimed against the system of the then Minister, as being pregnant with ruin to the country; but who, when called in to succeed him in the administration of public affairs, immediately adopted, and acted upon, the very measures which had so long been the constant theme of their reprobation. It is a most fortunate, as well as remarkable circumstance too, that though other cases of insanity have seldom yielded to this treatment, except in the incipient stages of the malady, yet that in political cases it has been found to answer, after all other means had been tried in vain, and when the patients were thought absolutely incurable. By the way, the air of certain apartments about St. James's, produces such extraordinary effects on those who enter them, that I have sometimes been inclined to doubt, whether the Chemical Professor of the Royal Institution is not employed to keep it constantly impregnated with the gazeous oxide of Azote: whose influence is so delicious, that, as we are assured by the learned gentlemen who have made the experiment, those who breathe it fancy themselves in Heaven.

That politicians are more liable to mental derangement than other men, not only appears from the observations I have made, and is accounted for by Dr. Gall's new system, but may be still further explained, by a reference to the best medical authorities; all which, as will be seen, illustrate and confirm this proposition.

The great cause of madness, is intense thinking; and who are so subject to overstrain their faculties by intense thinking, as politicians. Aristotle, in his Politics, affirms that the bow must be sometimes unbent, for that if kept in a continual state of tension, it will inevitably crack—alluding, no doubt, to some crack-brained politicians, whom he dared not to mention, otherwise than figuratively, under the reign of that fiery mad-cap, Alexander the Great. Dr. Buchan confirms this sentiment, most justly observing, that man is as incapable of continual thought, as of continual action; and that the mind will as certainly sink under the one, as the body under the other. Tissot assures us, that whoever has thought deeply, has risen from his study with a violent head-ache and burning, which arises from the state of exhaustion and extreme heat, in which the marrow of the brain is then found.—Though all these gentlemen were aware of the general effect, none of them had the sagacity to explain the partial mode of its operation, till Dr. Gall illumined mankind by his discovery, that that part of the brain alone was affected, which corresponded with the diseased organ.

Another great cause of mental derangement, is a sudden elevation of fortune;

fortune. An eminent medical writer has observed, that in the famous South Sea year, when so many fortunes were gained and lost, a vast number of persons had their heads turned by the prodigious flow of unexpected riches. This is a most lamentable reflection, as it applies to politicians, and more particularly as it affects a new Administration, for it shews that on their first coming into office, they are in extreme danger of having their heads turned by their sudden elevation.

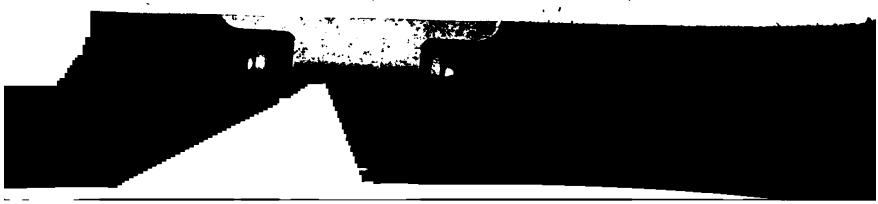
Galen defines madness, "*intemperies ignea cerebri;*" and what is of so fiery and intemperate a nature as political debate? The learned author of Therapeutics, from this conviction, advises beginning the cure, by "eliciting the vital heat out of the cerebrum," which, in my humble opinion, would end it too most effectually.

The first diagnostics of madness are described to be, a wildness and rolling of the eyes, and absurd discourse. Now, any gentleman may satisfy himself, by a short attendance in the House of Commons, that many of our politicians shew these symptoms in a violent degree. Mischievousness is another of the diagnostics; and, as the former are found in what they say, so is the latter found in what they do.

Lastly, according to Dr. Beattie, and indeed all our modern authorities, the distinguishing characteristic of madness, is a false perception. Now, to distinguish between their perceptions and their conceptions, though volumes upon volumes have been written upon the subject, has puzzled many poor metaphysicians, as indeed a distinction without a difference well may; but that some of our politicians of the day have false perceptions, or conceptions, call them which you please, no man in his senses, who has attended to their conduct, can possibly doubt.

I am taking the more pains to establish this proposition, and the necessity of the practical application of Dr. Gall's system to the craniums of some of his Majesty's Ministers, from the public spirited motive of being useful to them in their unhappy situation. Perhaps I may find it difficult to make some of them sensible of the occasion which they have for my professional skill; for as every drunken man will maintain that he is sober, so will every madman insist that he is in his perfect senses. Though, however, I cannot hope to convince any one of them of his own infirmity, I shall probably be able to open the eyes of some of them to the infirmities of their colleagues; and shall therefore prove this derangement actually to exist, by traits in their conduct, which can be accounted for on no other principle.

To begin with the Chancellor of the Exchequer. He, last sessions, proposed a tax on pig iron, which, finding a powerful opposition against it in the House of Commons, he withdrew, but with the declaration, that the tax was a good tax, and that he should bring it forward again at some future period. The proprietors of the mines profited by the hint, and to indemnify themselves against this future tax by anticipation, raised the price of the article at once. Thus this able financier contrived to levy the tax upon the public, without bringing a single shilling into the Exchequer. Although on the first view of his case there appears reason to suspect a considerable derangement, either in the organ of vanity, or that of reflection (the latter of which Dr. Gall has found, in many subjects, to be not at all formed), yet, on mature consideration, I am inclined to hope that it may be confined to the organ of talking; and I have



have observed in the practice of a whipper-in, who live
bouring friend of mine, that this disorder, to which y
particularly subject, and which he calls *giving tongue*, is
the liberal exercise of the whip. The veterinary profe
discovered, that man and beast are nearly alike, and that
ment and remedies are proper for both—of which, in
adopted in curing this complaint furnishes an additional
boys are kept from talking at school, by the similar disc
lation, which may doubtless be applied to great boys,
before they were properly broke in, with equally good ef

The Secretary of State for the War Department, afte
tense thought, for several months, upon a new military s
organ of ingenuity so wrapt in metaphysical abstraction,
lost sight of practical utility. To make his plan popular,
pay of both the officers and the soldiers; gave additional
disabled and superannuated; and shortened the term of ser
to the limited period of seven years. By a judicious use
gencies, at this favourable juncture, he might have estab
for the regulars, on the same footing as that for the mil
recruited the army for ever, without a murmur, and with
but he, like an unthrifty prodigal, squandered away a
without gaining any one advantage to the public in return.
trary, he has dissatisfied the officers, by depriving them c
soon as they become completely disciplined. He has dissa
vates, by raising new men for limited service, while they
for life; and though as high bounties as were before given
tinued, the recruiting goes on just as slowly as ever.
the Right Honourable Gentleman, from the extraordinary
his political organ, had a false perception. He imagined
would compare all the advantages and disadvantages of t
the former system; that they would reason, like himself,
and the *tons*, but unfortunately never dreamt of the simple tr
men enlist, they never think at all. As system-mongers gene
other structures, in order to clear the ground for their own
occasion, the Right Honourable Gentleman began by de
volunteer system: and though our haughty foe, awed by t
which these patriot bands came forward, shrunk back app
long threatened project of invasion, he declared that the
be the repositories of panic in the day of danger. He bro
of his most outrageous paroxysms, at the idea of their bei
deserve thanks for their services: asserted the necessity
more soldiers, and fewer volunteers (in the last of which me
he has succeeded to admiration), and declared that the na
be effectually defended but upon his plan. And what was t
ing, and loosely drilling, 200,000 of the unwilling rabb
the malady of this Right Hon. Gentleman is very deeply s
build his house upon a sand, and undermine that strong roc
safety, against which the winds might blow, and the floc
in vain; that national spirit and enthusiasm, which may
but cannot be recalled, and the want of which we may
deplore.

Lord Sidmouth, poor man, for some time both before and after the Treaty of Amiens, was in one of those stupors, which are among the most unfavourable symptoms of mental malady. God be thanked, however, he had at last a lucid interval, and waking from the dream of profound peace, which he fancied, that, thanks to his wisdom, the Country enjoyed, he started up, and declared that the whole conduct of Buonaparte, ever since the Treaty was signed, had been one uniform series of injustice, violence, and aggression. I lately feared that his Lordship, and some more of the Cabinet Ministers, felt a tendency to relapse into the same situation, and that the immediate use of stimulants and corroborants was necessary.

The Lord Chief Justice of the Court of King's Bench, on a late solemn occasion, delivered opinions in a great assembly, that were afterwards contradicted by those of all the other Judges. Having never seen his Lordship's head, since my attention has been devoted to the study of craniology, except when buried in an immense wig, so far from being able to say which of his Lordship's organs may be affected, I can hazard no observations whatever on the structure of his cranium. I have only been able to notice, that the wig in which the head is enveloped, by coming down so very low on the forehead, tends to give it the appearance of that flat organization, which Dr. Gall considers as so peculiarly unfortunate: and, I think it my duty, most respectfully to offer this remark, being unwilling that the cut of the wig should excite an idea of the head, even in the mind of a Craniologist, derogatory to that high veneration, which in common with the public, I sincerely feel for his Lordship's abilities.

The late First Lord of the Admiralty, wrote to an officer, to whose enterprize and spirit the country is recently indebted for two acquisitions of the highest importance; not a letter of congratulation, to inform him that his achievements had been greeted with thanks, and rewarded with honour, but a letter of recall. This surely must have been owing to a false perception: but whether the organ of induction, or of party spirit be affected, till I have the honour of getting his Lordship's skull into my hands, I shall not be able to determine.

I could go on enumerating instances without end, to shew how important it is, that immediate medical assistance should be called in to many members of the body politic. Much may be done for the personages to whose cases I have adverted, by the use of dark rooms, clean straw, strait waistcoats, venesection, and copious evacuations: but if the common remedies fail, I am proud to say, that I have discovered a specific of superior potency, the use of which, I pledge my life, will relieve the nation from all the evils of their unhappy derangement. The utility of my advice will not end with them; for when the skulls of new candidates for place and power are submitted to my examination, I shall scrutinize their organs of reflecting, of thirst of glory, of recollecting persons, (an organ in which great men on coming into power are very apt to be defective), their organ of vanity, of talking (which it is very important to keep in perfect order), of pride; and this being an organ in every body's head, I shall disclose for the benefit of your readers, that it is exemplified by a protuberance on the skull, in the middle of the *sutura sagitalis*, where unless they unfortunately are bald, or happen to have their heads shaved, providence has very kindly placed it perfectly

out

out of sight. Indeed I shall attend carefully to every other organ, that is in any degree connected with the discharge of their public duties: and when the most proper characters are thus selected for every public situation, how happy and successful will be the progress of our public affairs!

Dr. Gall very judiciously qualifies his doctrine, by observing, that the organs in the skull only point out prominent innate propensities and mental powers, but do not involve the necessity of their being exerted or cultivated. In this position, he follows the authority of Zopyrus and Socrates. The former asserted, that he discovered in the latter, a strong propensity to vicious carnal indulgences; and the disciples of Socrates, jealous of their master's fair fame, reviled him for the injurious aspersion: but Socrates ingenuously acknowledged, that he was by nature prone to such indulgences, though he had succeeded in curbing his inclinations by the power of reason and philosophy; and the penetration of Zopyrus was admitted and applauded. Due attention to this anecdote, will completely prove that the honour of the discovery must be ascribed not to physiognomy, as has erroneously been done, but to craniology: for the organ of lust, being seated in the back part of the cerebrum, could not possibly be discovered by any examination of the countenance; and it is plain to demonstration, therefore, that this invaluable science was fully understood and appreciated, in those days, by the sages of ancient Greece, who have justly borne the palm of philosophical research from all succeeding ages. Profiting by the lessons of antiquity, which have thus taught us that those passions which are denoted by the external organs, may be subdued by reason and philosophy, I am preparing a course of lectures for the use of his Majesty's Ministers: and I cannot look forward without self gratulation and triumph, to the period when I shall have the honour of delivering them, surrounded by all the *rank, weight and talents* of the empire. How sublime will be the truths, and how instructive the doctrines that will then flow from my lips, for the edification of my noble disciples!

After having fully qualified his Majesty's Ministers for all their own duties, I shall then extend the benefits of this invaluable science, by giving them instructions, on the soundest principles of craniology, for the choice of all the persons employed under them, in their various departments; and initiate them into the grand art, of discovering the qualities of the mind, by feeling for them on the outside of the skull. Here, let me observe, how much more certain as well as simple, is this criterion, than the exploded system of endeavouring to discover them, in the inside of the head. Without, all is palpable and obvious; within, all is deceitful and obscure.

When thus instructed, the Commander in Chief, and the First Lord of the Admiralty, will deservedly be criminally responsible, if they appoint officers to commands, in whom the organs of fighting, of thirst of glory, and of judgment, are not conspicuously prominent. The Lords of the Treasury, the Directors of the Bank, and the heads of all other public offices, will then be enabled to examine the persons under them, as to their organs of arithmetic, in which some men, even in high situations, are at present miserably deficient; and as to their organs of cunning, and thieving, which, in many cases, have unfortunately been discovered too late for the public interest. Cabinet Ministers will then be able to guard

against the prevalence of that organ of talking, by which so many important secrets have been divulged, and such undue advantages acquired by individuals, particularly during the progress of a negotiation for peace, by speculations on the Stock Exchange. The Board of Controul, and the Court of Directors of the Honourable the East India Company, will then have no more contests respecting the nomination of a Governor General, or any other officer; as their choice will invariably fall on the man whose organs best qualify him for the appointment, and rapacity, or corruption, among their servants, either in the military or civil departments, will then be known no more. Any Lord Chief Justice of the Court of King's Bench, under my tuition, may, at the same time, most delightfully abridge his duties, and extend his powers. Instead of wasting the tedious day in listening to the harangues of mercenary counsel, the examinations of partial witnesses, and in vainly endeavouring to reconcile contrary decisions cited from ponderous books of law, I shall teach his Lordship how to discover the truth at once, by the unerring law of nature; and to condemn a man, if not out of his own mouth, at least out of his own head, by an examination of his cranium. What a valuable acquisition may the Cabinet find, especially in cases of state trials, in a Chief Justice so tutored, who will comprehend within his own grasp, the united functions of evidence, judge, and jury, and possess within himself the power of finding any man guilty, whom Ministers wish to be thought so. When a dissolution of Parliament takes place, what new lights shall I be able to throw on the characters of candidates, for the government of electors in giving their votes! How useful could I be to the managers of the public theatres, who for want of being versed in the science of craniology, continually engage performers, most wretchedly defective in the organs of representation, and of the imitative arts. Husbands and wives, who are doubtful as to the fidelity of their respective helpmates, might at once receive from me an eclaircissement as to their natural propensities; and, as prevention is better than remedy, young persons before they engage in matrimony, may still more advantageously consult me on the choice of their intended partners. But though I should extend the sphere of my utility, and promote the cause of virtue, by attending to the concerns of private life, yet I should also so entirely occupy my time, as would prevent the discharge of my public duties. Adopting, therefore, the spirit, and nearly the very letter, of the celebrated exclamation of a Right Honourable Secretary, I say—Perish our morals, so our Constitution live! and resolve to devote my talents wholly to the service of my country.

Qualified as I have shewn myself to be, for the office to which I aspire, of Professor of Craniology, and Physician-General to his Majesty's Ministers, I consider my appointment to it as certain, and in the full persuasion, that if none of the Members of Administration, on the appearance of this Letter, should call me in, some public spirited Member of Parliament will make a motion for that purpose, as soon as the House meets. I have been referring to my books to see what reward I may reasonably expect for my services. As a good Christian, I cannot think of the deification conferred on Esculapius; and being rather of a modest, than ambitious turn, I shall beg leave to decline such public honours as were paid to Hippocrates by the Athenians; but as most suitable to precedent, I have laid my finger on the very handsome, and proper fee, given to

Erasistratus,

Erasistratus, for the cure of Antiochus, which on the best calculation that I can form, amounted to about sixty thousand guineas. When the magnitude of the services which I shall render my country are duly considered, I am persuaded that a liberal nation will not think of offering me less.—In the mean time, Mr. Editor, being rather short of cash, I have to request from you the loan of ten pounds, which shall be gratefully repaid out of the first monies that I touch from my public appointment; and I farther promise you, that the accounts of all the cases that come under my care, and of all the cures that I perform, which will certainly be read with uncommon interest and avidity, shall be exclusively published in the Anti-Jacobin Review and Magazine. ARCESILAS.

SUMMARY OF POLITICS.

AT last the political hemisphere has begun to assume a brighter aspect, and a serious attempt to effect the emancipation of Europe from the shackles of slavery, seems on the point of being made. *Prussia* is, at length, placed in that situation, which, for years, we have predicted, as the certain result of her timid, wavering, and dishonest policy. We have constantly warned her that the Corsican Tyrant would seek to lull her vigilance to sleep, by alternate promises, assurances, and even concessions, in order to secure both time and opportunity for the accomplishment of his ambitious schemes in other quarters; for the subjugation of the neighbouring States; and that, having gained his point so far, he would reserve Prussia for the last victim of his destructive policy, and of his insatiate vengeance. Encouraged by the past weakness of the Cabinet of Berlin, Buonaparte, whose judgment is the slave of his passions, has overshot his mark; and by the abrupt and peremptory demand of cessions, which he had no conception would be refused, he has done what reason, interest, experience, and self-preservation, combined, had so long failed to accomplish; he has opened the eyes of Prussia, he has shewn her the danger of her actual situation; he has convinced her of the direful impolicy of her past conduct; and he has impressed her with the dreadful certainty, that nothing but her sword can preserve her from intended, and long-meditated destruction. If the Prussian Monarch were to judge of other Princes by himself, and were to infer their conduct to him from that which, under similar circumstances, he has observed to them, he must conclude that he would be left to fight his own battles, and that by his own exertions alone, he must stand or fall. If his conclusions were to prove well-founded, and if, overpowered in the contest, he should lose his throne and his life, his fall would be considered as a signal example of retributive justice. It would hold out to the world a most awful lesson, but a lesson, alas! which would come too late for the world to profit by. We hope, however, that the time is now come, when Princes will sacrifice all those little jealousies which they have cherished too long, and which have been artfully fomented by their common enemy, who has alone derived advantage from them; and when they will unite, with cordiality

and vigour, to curb that spirit, and to check that ambition, which will never be satisfied until their thrones are subverted, their countries laid waste, and their people subjected to a foreign yoke.

Twelve months only have elapsed since the Continent of Europe exhibited nearly the same appearance as at present, with this difference, that Austria was actively engaged in the war, while Prussia contented herself with hostile *demonstrations*. Prussia is *now* active, and Austria stands by completely armed at every point. Prussia *then* had the fate of Europe in her hands; and basely refused to decide it; that enviable advantage *now* rests with Austria, and, if the gallant spirit of the Archduke Charles be suffered to animate her councils, and to direct her efforts, we have no reason to think that she will imitate the conduct of her neighbour, and throw it away.

The united armies of Prussia and Saxony contain, on a moderate computation, 220,000 men, a force amply sufficient to oppose the army which France, who has so many more points to guard, can possibly bring against them. Old Gen. Moellendorf, with the King in person, commands the centre of the Prussians, while the Duke of Brunswick, and Prince Hohenlohe, command the wings, which extend from the vicinity of Cassel (at present *neutral*) on the right, to the confines of Bohemia on the left. The French army, under the command of the Tyrant in person, with his *fidus achates*, Berthier, constantly at his side, had its head-quarters, when the last accounts were received, at Würsburg, in Franconia. His forces were then verging towards a point, evidently with a view to make an irruption into Saxony, where the Elector's treasures hold out a tempting bait to his cupidity, and whence his projected march to Berlin may with greater facility be effected. From the respective situation of the two armies, either had it in its power to bring the other to action, and unless there be a lurking desire for accommodation in the bosom of the Prussian Monarch, some important blow must have been stricken ere this. We confess, however, that notwithstanding the flattering appearances of vigour and decision now manifested, we are not without very strong doubts that hostilities will still be avoided. For what purpose can the King of Prussia have taken with him Lucchesini and Haugwitz, the two men, in his dominions, who are the most attached to French principles, and who have [illegible] the greatest dishonour on their country; Haugwitz, in particular, even contrary to his instructions (as it is asserted in Germany) dishis master, by concluding a treaty with Buonaparte last year, after [illegible]le of Austerlitz, thereby contributing to the subsequent peace of [illegible], and affording a sanction to all the usurpations which the Cor[illegible] in contemplation! Could the King think, that after this man's [illegible]ct, and the detestation which had been manifested against him [illegible]oyal subjects, he was a fit person to consult, or to employ in a [illegible]tiation? It is scarcely credible that he should, yet on no [illegible]tion can we account for the circumstance of his accompanying [illegible]o the army. On the other hand, Buonaparte, we know, is [illegible]y the wily Talleyrand, and, it is certain, that every arti[illegible]l, every intrigue exerted, by the Corsican and his minion, [illegible]g into a negotiation, which, if it end not in a compro[illegible] probably will) will, at least, have the effect of afford[illegible]nemy for ascertaining his precise force and situation,

and

and for increasing his own in proportion; and will also exc
the minds of other Powers who may be inclined to support h
this, as we do, we shall not consider war as certain, till
has actually taken place. Should the Prussian Monarch b
as again to suffer himself to be deceived into another death
will have lost an opportunity not easily, if ever, to be reg

On the other hand, if he follow the obvious dictates of a sou
listen to the suggestions of self-preservation, he has little or n
He has certainly a formidable foe, accustomed to conque
with the pride of success, to encounter. But his own fo
adequate to the contest; and if his generals be faithful, a
faithful to himself, he may look to its termination with co
hearts of his people are with him; the whole population
is ready to rise for its protection; defeat, therefore, in th
will not be ruin. Indeed, we hold it to be an incontro
that a country united at home, its inhabitants bravely re
quer or die, and its Sovereign, Ministers, and Rulers, ins
same spirit, and bent on the same end, cannot possibly be
any military force that can be brought against it. If ther
hopes of successful resistance to the Arch-Usurper, shoul
be opposed to him, how much must the prospect of success
should she be seconded by the vigorous exertions of pow
The magnanimous Emperor of Russia, alike consistent a
his actions, is directing the whole force of his mighty emp
scene of contention. Our information, however, is not su
rate to enable us to ascertain, with any tolerable accuracy,
which the Russian army will form a junction with the Pru
bly, the latter may deem it expedient not to risk a gener
that event shall have taken place; and the interval will,
devoted, by the limping apostate, Talleyrand, to the emplo
arts and intrigues, to which his savage master has been
indebted for his successes, than to his own skill, or to th
troops. Should these fail, Buonaparte will, of course,
strong, endeavour to force the Prussians to engage. In
however, we have little fear for the event. The *arts*, an
of the Usurper, are the objects of our dread. The jun
Russians once formed, it will be too late to retract, and
guine expectations may be reasonably entertained, that th
his hordes will be driven back with disgrace beyond the
mushroom monarchs of his creation be expelled from their
reduced to their original nothingness.

The gallant King of Sweden, sacrificing private enmit
good, has settled his difference with the King of Prussi
doubt, be prepared to support him if he find him since
fessions, and zealous in his exertions. Nor is it probab
will remain a passive spectator of a contest, so near her
and so important in its consequences to her own welfare
serted, basely deserted by Prussia, in the time of her nee
suffer her resentment to subdue her judgment, or to rend
her own interest. The oppressive terms which the Corsic
posed on her at Presburg; the haughty and insulting tone

his subsequent dealings with her, he has invariably used; his neglect to perform the stipulations of the Treaty of Peace, his retention of the fortress of Braunau, and his delay in sending home the Austrian prisoners, must have inspired Austria with a strong wish to resent the insults which she has received, and to revenge the injuries which she has sustained, while they afford her fair and just grounds for hostility. In a short time she could bring to bear, on any given point, an army of 200,000 men, which would suffice completely to turn the scale against France, and to accomplish the deliverance of Europe. Aware of this, Buonaparte has left an army of observation in Bavaria, and on the Ihn, in order to keep the Austrians in check; but the force employed for this purpose is wholly inadequate, and would speedily be annihilated by the Austrians. Indeed, we incline to believe that the Usurper relies less upon this army, than upon the success of his intrigues at Vienna; and, if he find himself hard pushed, he will make some sacrifices to avert the hostility of Austria; he will probably send back all the Austrian prisoners, and restore Braunau. But the Austrian Emperor should recollect, that he has now an opportunity, which may never again return, of recovering the greater portion of his lost territory; and should therefore not suffer himself to be again cajoled by an enemy, who is bent on his destruction. One hundred thousand men would be sufficient to co-operate with the Allies in Germany, and the rest of his army would suffice to re-conquer Lombardy and the whole of his Italian dominions.

In the event of hostilities, then, we may safely reckon upon 450,000 of the Allies being opposed to the French in Germany, *without* Austria; and, if Austria join the Confederacy,, France will have to encounter 700,000 men—a force amply sufficient to crush the tyrant, and to drive him back within the ancient frontiers of that kingdom, the throne of which, by dint of perjury, spoliation, and murder, he has usurped. It will thus be made evident, that our constant assertion, that the Continent of Europe wanted only the *will*, and not the *ability*, to shake off the yoke, and to assert her freedom, was strictly correct. If then she fall, the fault will be her own; she will fall without pity from the present age, and will incur the maledictions of posterity. With the scene now before us, our hopes would be more sanguine, if experience had not taught us mistrust. With the numerous acts of political suicide, which we have witnessed during the last fourteen years, nothing, of a similar nature, appears to us incredible, or even improbable. We, therefore, speak with great caution, and must wait, though with impatience, for farther news from the Continent, before we can fix our opinion.

Hitherto we have said nothing of the part which Great Britain is likely to take in the affairs of the Continent, and for the best possible reason, because we know nothing of the matter; nor, to speak the truth, do we believe that the Members of the Cabinet themselves know much more.—But before we proceed to comment on the late proceedings of the British Government, and on other points connected therewith, we shall avail ourselves of the sentiments of a foreign author, on the momentous subject of PEACE, a tremendous word, which, at this crisis, makes every TRUE BRITON shudder.

"What, peace! What, the cessation of all hostilities! to a certainty such conduct would bring on fresh disasters! Yes, the mere signature of a treaty

a treaty of peace would suffice to place Europe under the y
call it a *yoke*, for nations accustomed sometimes to give the
to receive it, to suffer a diminution of all political influen
to a compulsory desertion of its faithful Allies, and to the
its friends. I call it a yoke, for a Power of the first orde
to the second, and to be condemned to sanction, by its
thing which injustice and ambition may attempt.

"One only motive could decide a nation, under existing
not to go to war; and that is, the fear of sustaining fresh
ing obliged to submit to new sacrifices, and that fear, by
of a peace, would be converted into certainty. Let Euro
invasions, annexations, and conquests, the bitter fruits
campaigns, will be renewed in the bosom of peace. In o
vinced of this truth, it will suffice to recall the past, to c
present, to look forward to the future, and to listen to
Buonaparte himself.

"'I have ascended the first throne in the world; I s
foot of that throne twenty sovereigns of my own creati
assert my superiority over them; and yet I have done to
dare to do more. If Europe, apprized of my designs, by
pride and audacity, unite, I may still be exposed to dang
succeed in deceiving her, or only in lulling her asleep for tw
to be able, in that time, to put myself in a situation to b
efforts. Let a peace be offered to her on any terms, let
for all her Cabinets, and let the conductors of the pub
an opportunity for celebrating my clemency. *Peace* h
cations, which my Ministers and myself can understand a
for my enemies, it means an absolute cessation of all n
me, the most active augmentation of all my pretensions,
plishment of all my designs. I have enlarged my fortu
want to consolidate it by peace. If I wage war, I sha
slowly in my progress towards the attainment of my ends
will be disputed, and I shall be forced to buy my succe
peace, without risking the fate of battles, I shall, by m
whole provinces to my states.

"'In order to dazzle the eyes of my people, I will
me every thing which is destined to constitute my empire
I will consign to the care of my first subjects, with the
Sovereign; that which I do not possess I will covet, and
myself, by the projects which I have in view, the me
. . . Since I must have superintendants, since I cannot rep
people whom I subdue by my good fortune, but whom I cras
I will revive those fiefs, those barons whom, during ten y
destroying, and will make the philosophy of the 18th cen
the feudal times. Not being able to rely on the frien
will interest the ambition of all. I will partake, in or
I will give, from the very love of possessing; I will b
avarice. My empire being already, from my immediate s
all that proportion, in which I could hope to govern it,
all its extremities, under different titles, guards for the

ing my subjects within due bounds, who, as soon as they shall have forgotten their wounds, will become my enemies.

" ' I will make peace with those nations which I have not yet sufficiently deceived, in order to complete the subjection of those whom I am now employed in deceiving. Let England, whose new Administration I have already sounded, remain in possession of all her Colonies; let her retain Malta, if it be necessary, and that empire of the seas which war only tends to confirm. Let the Russians continue, for a few years, to protect Turkey; I consent to leave the Sound open to the Powers of the North, the Straits of Gibraltar to the English fleets, and the Dardanelles to the ships of Russia; my family are not yet seated on all the thrones which I destine for them; I must have, at least, two years of peace to conquer those States which I govern already, but the subjection of which I intend to complete. What advantage have I derived from the most fortunate, and the most brilliant war which I have waged?—the right of conceiving that gigantic plan which peace will enable me to execute.

" ' I have no longer any thing to fear from the grand armies of Europe; I have placed between me and the only one which I had any reason to dread, two vast States, which I have subjugated by my policy, and by my good luck. I have nothing to do but to remove the fleets of my enemies, and can only fight them by peace.

" ' With the aid of peace I shall take possession of all Italy, for, *by ceding to me Naples, in order to make me renounce Sicily, they will only facilitate the conquest of that Island.* With the aid of peace I will give a Stadtholder, or a King to Holland, Electors to Germany, and a Sovereign of my own family to Switzerland.

" ' With the aid of peace, I will avail myself of my ascendancy at Madrid, in order to conquer Portugal; and I will afterwards make use of the forces, and the situation of Portugal, in order to complete the annihilation of the House of Bourbon.

" ' My Federal Empire, once placed entire in my hands, I will seriously direct my attention to India; and will, at last, begin to realize the only dream that is worthy of such ambition as mine.

" ' I have lost by war the Navy which Republican France entrusted to my care; I will recover it by peace. From Embden to Ragusa, on the Coasts of Holland, Flanders, France, Spain, Italy, and Dalmatia, I have fifty dock-yards, in which I can build a hundred ships every year; if England will let me breathe for two or three years twenty squadrons shall sail from my ports at once; I shall, indeed, exhaust the forests which I have, but trade will come to my assistance; the merchants, those pretended citizens of the world, who are never citizens of their own country, never looking beyond the interest of the moment, will sell me all the means of destroying, at a future day, the source of their fortune. With the tears of the South, I will purchase iron of the North; with that iron I will gain the gold which I want; and I will, at last, play all the wealth of Europe against all the riches of the East.

" ' Already in possession of Dalmatia, I will, during peace, seize upon Greece, which Russia might, at this moment, dispute with me to advantage. Kept in check by her squadrons in the Mediterranean, I will profit by their return to their ports, to take the Morea by surprize. Master

of

of Albania, protector of Ali Pacha, and of all the Turk
I will invade the Republic of the Seven Islands, and will
Egypt, which will open a passage, by the Red Sea, to I
that important peninsula, where I will destroy the very
tune and the power of the English.

" 5. Lastly, if any ships ever reach Bengal, whither I
trate by Syria and Persia; if my Lieutenants can one da
querors of the kingdom of Mysore, as those treated Ti
nope shall be in chains, for she will have no more gold,
a million of soldiers. England, once deprived of her
once annihilated, the sceptre of the ocean once placed in
squadrons shall reduce the Baltic and the Black Sea to
gulphs without an issue; and Russia, by having too soo
fortune, actually retiring before my genius, will leave me
sion of that Europe, which she alone has, at this momen
contest with me *.' "

Gigantic and preposterous as the projects here imputed
Usurper may appear, let any man cast his eye over the tr
last fourteen years and say, whether schemes as gigantic
rous have not been carried into effect. Yet with this pros
our Ministers condescended to sue for peace, at the Palac
ries. Indeed, it was naturally to be expected that Mr. I
all times, and under all circumstances, been the avowed ac
would eagerly embrace the first opportunity for making o
purpose; and it was equally to be expected that he would
derdale to propose them. But that Lord Grenville and
the constant opposers of peace, who had, on all occasi
loudly and justly, the peace of Amiens, should consent
sure, was well calculated to excite surprize. Nor was i
that they should consent to the choice of such a Plenipote
indeed, been affirmed, that Lord Grenville was persuaded
would not accede to the terms proposed by the Cabinet, a
colleagues would be gratified by the experiment, the nati
interest would be exposed to no danger. If this were s
nion may be entertained of the wisdom of such a concessio
disposed to impeach the political foresight of the Minist
terms were, as has been stated, nothing less than the
who could build on the rejection of them by Buonaparte,
tained such notions of the insatiate ambition of the Usur
vinced of the impracticability of concluding a peace wi
terms. By the *uti possidetis*, the continental territory o
Ally, whose fidelity to us occasioned the loss of his ki
with all the usurpations in Germany and Italy, would
tioned and confirmed by us; while, on our part, the re
Saint Lucia, and Tobago, would have constituted the s

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* *Tableau Politique de L'Europe, &c.* This able pamph
at length in our last Appendix. It has since, we believe
into English; and we earnestly recommend it as a prod
general attention.

sitions. With what propriety the opposers of the peace of Amiens could support such terms as these, which, considering the relative situation and power of the contracting parties, were infinitely more advantageous to France, than the conditions of the former treaty, the public must be left to decide. We shall offer no opinion on the subject, until the publication of those authentic documents, which can alone supply the materials on which to ground a just decision. As to the choice of Lord Lauderdale, who openly boasted in the British Senate of his friendship for Brissot—(that hero of the *moderate* party, who proclaimed their design "to set fire to the four corners of Europe"), who sold his patrimonial estate in order to purchase the property of the church, and of the nobility in France, of which the Brissotines had plundered the lawful proprietors, and who opposed, with violence, every measure of that administration of which Lord Grenville and Mr. Windham were members;—it was an act that will put the credulity of future times to the test, while there can be but one opinion of it among all impartial men of the present day. The uneasiness displayed during the whole period of that lingering negotiation (terminated, at last, by the dismission of our Minister by the insolent Usurper), and the satisfaction universally expressed at its rupture, were sufficient indications of the state of the public mind, on the question of peace, at the present juncture. At no period, whatever, was there manifested such a harmony and unanimity of sentiment, on such an occasion—excepting only the Ministers themselves, their immediate adherents, and partizans, there was scarcely a man in the kingdom who did not condemn the measure of opening a negotiation at such a period; and, still more, the prolongation of it, after all hopes of a successful termination, must, we should think, have been lost; and, after the rising spirit of the Continental Powers, imperatively required, on our part, the manifestation of a determined and decisive line of conduct. The excuse which was offered, on a former occasion, could not be urged on the present, for there existed no difference of opinion in the kingdom, respecting, not only the justice, but the necessity of the war, the rooted and implacable hatred of the Corsican Usurper towards this Country, and his consequent resolution to make no peace with us that would be compatible with our honour, our interest, or our safety. On these subjects there was a rare, and almost unexampled uniformity of sentiment.

While, however, these tardy, discouraging, and *paralytic* negotiations were going on, to damp the reviving ardour of the Continent, fortunately the little band of British heroes, who had been withdrawn from the Neapolitan territory, and were now stationed in the Island of Sicily, set an example of vigour well calculated to increase that ardour, and to excite a spirit of emulation in all the people oppressed by France, and in all the armies about to be opposed to her. The battle of Maida, in which some five thousand British, fighting hand to hand, and foot to foot with the enemy, defeated, with great slaughter, nearly double the number of the French, thereby conferring immortal honour on themselves and on their country, and giving the lie to the boasting assertion, that the French are invincible—an assertion propagated with inconceivable industry, and producing an inconceivable effect upon the Continent, dispelled a charm that had proved but too powerful, and showed how these vain-boasting assassins might not only be fought, but conquered. It showed, however, still more

more—for it proved that the recovery of the kingdom
practicable, and that if only ten thousand more British t
sent to Sicily, when the present Ministers came into pow
Ally, the King of the Two Sicilies, might have been
throne.—The remote effects of such a restoration would ha
greater consequence than its immediate effects, important
have certainly been. It would have established our natio
by land, as well as by sea; it would have discouraged
would have inspirited their enemies, and it would have hol
temptation to other subjugated people to rise against them
off their disgraceful yoke. But the recovery of this king
arms, or by negotiation, appears to have formed no par
of our Ministers, who, neglecting even the most obvious p
ing for war while negotiating for a peace—*ad utrumque par*
made their warlike operations wholly dependent on the is
tiation; for, as long as the latter continued, not a single
undertaken, not a regiment was dispatched, for any n
whatever. The whole summer has been suffered to pass
ter is rapidly approaching, without a single hostile meas
having been undertaken.

The capture of the Cape, and the reduction of Buenos A
important of all our conquests, were the works of that C
the commanding genius of Mr. Pitt presided. The p
can claim no more merit from these successful enterprizes
restorative system of the Sinking Fund, or from the expirat
Annuities. Indeed, it is pretty well understood that orc
sued by the Admiralty, no doubt at the suggestion of t
cer Lord St. Vincent, for the recal of Sir Home Popha
nately for the country, had sailed from the Cape before tho
him, and had assisted in achieving the reduction of Bue
deed, Mr. Fox was always unfortunate in the selection of
manders. We are old enough to remember, that, at the
American war, when that gentleman was in power fo
Admiral Pigott, whom he had frequently met at that
for naval tactics, *Brookes's*, was sent out to supersede S
ney, who contrived, however, to defeat the French
Grasse, before his successor arrived. That every attem
both by France and Spain, to recover that interestin
American Continent, is most certain; and indeed as, wh
der of the Channel fleet was enjoying himself at Lisbon,
dron slipt out of Brest, there is good reason to believe
already been dispatched for that purpose. It is true, t
ment sent by our Government, *since the dismission of Lord*
Corsican Usurper, sailed some three or four days befor
fear, far from improbable, that the French may overtak
week should have passed, after the receipt of the intelli
ture of that settlement, without the adoption of the ne
securing the possession of it to the country. But we app
found, that the delay in this instance, as in many others
by a strange reliance placed upon the success of the nego
That Ministers should select this period for the dissol

liament which has lived but little more than half of its natural term, is, to us, at least, a matter of surprize. It certainly *was* the intention (as we stated at the time) not to dissolve it, unless the negotiation at Paris should end in a peace. Had that been the case, and the terms of the peace had been fair and honourable to this country, the dissolution would probably have had the effect of increasing the number of the Minister's friends in Parliament; but as it is, notwithstanding the exertions which are used, exertions as unexampled in their *nature* as in their *activity*, we much question whether it will have any other effect than that of substituting the friends of the present Premier for those of the former, who presided at the Treasury when this Parliament was called. Had the Parliament been actually annihilated, we should have felt it our duty to make some severe strictures upon different parts of its proceedings; but as it is not yet dead in law, these strictures must, of course, be postponed.

Since our last review of the state of the political world, Mr. Fox has been called upon to deliver up his earthly account before the highest of all tribunals. Of the political principles and practices of this gentleman, we have, at various times, delivered our free and unbiassed opinion; and we should now be disposed to consign them to oblivion, to bury them in the same grave with him, did not the officious zeal of his injudicious admirers lead them to hold him up to the world, as the first of statesmen, and as a model to all succeeding politicians. Until we are convinced of the truth of the maxim, that the *sovereignty of a state is vested in the people*; until we are persuaded that, when the populace chuse to be dissatisfied, *resistance is reduced to a mere question of prudence*; and, until it be proved, that it is the duty of a patriot to *rejoice in a peace*, BECAUSE *it is glorious to the enemies of his country*; we cannot possibly consent to receive *him* as an *example*. That he was endowed with talents of the first order, every one who has heard him must admit; but he was wholly deficient in that judgment to which talents are principally indebted for their use and efficacy. Hence he was so often impelled, by the ardour of his mind, to commit himself *generally*, when the subject did not call for such decision of sentiment; and hence, too, those contradictions into which he was betrayed so frequently, that there is scarcely any one leading principle or topic, in the science of political economy, admitting of two opinions, on which he has not pledged himself for *both*. In the consideration of this subject, too, it should never be forgotten, that, not to the *possession*, but to the *use* and *application* of talents, can merit attach. That he was possessed of many good and amiable qualities, that he was warm in his attachments, and sincere in his friendships, the concurring testimony of all who knew him, forbids us to doubt. That the *confidence*, the *certainty*, which he is stated to have felt and declared in his last moments, may not prove delusive, must be the fervent wish of every Christian mind. Peace, then, be to his manes! and let not mistaken friendship force open that tomb which political enmity would close for ever.

Of the funeral of Mr. Fox we have taken no notice, considering it merely as a piece of party-quackery, wretchedly contrived, and woefully misplaced. In truth it was disgraceful to his memory. It was naturally supposed that the death of Mr. Fox, which necessarily destroyed a party, of which he was both the life and the soul, would produce some material changes in the Cabinet. It was thought that Lord Grenville would avail himself of the opportunity to shake off men, from whom he has differed throughout

throughout the whole course of his political life; and with
it was imagined, he could not cordially associate. But the
least *yet*, justified the supposition. Lord Howick, whos
the Admiralty was too glaring to escape notice, has succe
the foreign department, for which his qualifications rem
Mr. Thomas Grenville, who ought to have been sent to B
at this momentous crisis, has been placed at the head of
situation for which his habits and pursuits have by no m
the Privy Seal has been transferred from Lord Sidmouth
the reformer of the *loyal* volunteers of his parish; and *Ge*
has vacated the office of Secretary at War, which has be
Whitbread, the *Brewer*. We say *offered*, because this
who is brother-in-law to Lord Howick, aspiring to a seat in
not yet deigned to accept it. We had hopes, indeed, that
proceeded from another cause, and that, though history sup
memorable instances of the sudden elevation of aspiring
really occurred to him that there would be something *ra*
and awkward, in reading over the door of an ale-house, *The*
Samuel Whitbread's Entire; or, *The Right Honourable*
War's Brown Stout. We should like to see a foreign n
the streets of London, and casting his eye on such an
afterwards to hear the account which he would give of it
The sons of commerce, in a commercial country, cannc
spected; and indeed no character is more respectable than
Merchant. To him the road to civic honours is disclos
senate is open. But, when a man aspires to be a *Cabi*
should cease to be a *tradesman*. In our estimation, an
the opinion of our Sovereign, the characters are absolutel
and we therefore trust that we shall never see them unitec

On Lord Howick's removal, it is understood that he
mier to ask his Majesty to appoint Lord St. Vincent to su
Admiralty, and that, on the Minister's refusal, he made
to the Throne himself. The result is, that the naval r
main on ship-board, unless, indeed, the report be true,
dudgeon, solicited permission to resign; in which case
height of cruelty and injustice not to grant his request. C
there are evident symptoms of discontent among the W
Administration; we have heard of several meditated resig
we know any thing of the Whig character, they are too
the sweets of place and power, to resign them without co
Holland, besides his admission into the Cabinet, has bee
of the Commissioners for settling the disputes between
the United States of Ameri a; an office for which he mi
qualified, as he framed the memorable *American Intercou*
envy itself must admit, that as the estates of his wife
Webster, are situated in the West Indies, he must be *ju*
for such an appointment, as the Earl of Lauderdale was
bassador to settle our disputes with France.

It is impossible, however, to contemplate the present
mestic affairs without feeling a considerable portion of an
That the crisis is momentous, almost beyond ex ample, tha
making her last struggle for liberty, and that her succes

depend on the vigour and speed of our co-operation, are truths which ignorance itself will alone be disposed to contest. It is, therefore, a matter of indispensable necessity, that a firm, vigorous, and efficient Administration, should be formed, not *professedly*, but *really*, comprehending as much as possible of the united rank, weight, and talents, of all the parties in the kingdom. But so long as the *principle of exclusion*, so loudly reprobated, yet hitherto so pertinaciously enforced, shall continue to prevail; so long as the friends of Mr. Pitt, as *such*, shall not be admitted to the Councils of their Sovereign; so long will internal dissentions obtain, and the nation be deprived of a very large share of those talents, of that knowledge, and of that experience, without the aid of which, the resources of the country will either not be called forth with efficacy, or not applied to advantage. It is impossible that Lords Grenville and Spencer, who so long acted in concert with the noblemen and gentlemen to whom we allude, and acted, too, with equal honour to themselves, and advantage to the country, can have the smallest repugnance again to receive them as their associates in power. Their Sovereign, too, who has, on various occasions, expressed his perfect satisfaction with their services, can have no objection to receive those services again. Where, then, it may be asked, is the obstacle to an union, which the welfare of the State so imperatively demands, to be found? This is a question which any man of common observation may answer; but which no one has had the courage to answer. There is *one individual* in the kingdom whose enmity to Mr. Pitt—an enmity which does honour to its object—extends to all his political friends and connexions; to the gratification of that enmity, is the security of the country to be sacrificed; and to that is the exclusion of some of the first characters in the kingdom, for talents, knowledge, and experience, to be ascribed. The time, however, we trust, is not far distant, when this dreadful infatuation, this most unjust prejudice, will be removed, or, at least, will cease to operate; when party, yielding to patriotism, will cease to exist; when a strong, efficient, and *truly broad-bottomed* Administration, will be formed; that the whole strength and resources of the country may be efficaciously employed in this last awful struggle for the liberties of the civilized world. With the serious admonition, which we wish most earnestly to impress on the mind of *that individual*, that "a house divided against itself cannot stand," we take our leave of the subject for the present.

We have but one other topic to press upon the attention of our readers; the atrocious murder of the German bookseller, PALM. When all the circumstances attending this horrid transaction, and all the consequences to which it leads, are considered, it will appear to be an event highly interesting to every individual in Europe. This unfortunate man was in the quiet and regular pursuit of his business at Nuremburgh, a city of Germany, over which the French had no right either of occupation or controul. Here Palm was seized by a French horde of military ruffians, conveyed to prison, and tried by a band of French assassins, ycleped a *Military Commission*, at Braunau, an Austrian fortress, retained by the French in direct violation of the treaty of Presburg. The crime imputed to this man, was the sale of certain books, reflecting on the person and government of the Corsican Usurper. Among civilized States, the only mode of proceeding which could be adopted, was an application to the laws of the country in which these publications appeared: if they contained any thing forbidden by those laws,

laws, the punishment pronounced by the law would, of course, be inflicted; and if there were nothing illegal in them, there existed no human tribunal which could punish either the author or publisher. First, then, by seizing the subject of another State, the Corsican has been guilty of a scandalous breach of the Law of Nations, and of an outrageous insult to the Sovereign of that State:—and, secondly, by trying him without any authority so to do, and without any law to which he could be amenable, and by following up that trial, by the execution of an innocent man, he, Napoleone Buonaparte, and all the cut-throats who sate upon the trial, were guilty of deliberate and wilful MURDER. Should any of these wretches, by the fortune of war, be thrown into the hands of any of the Powers opposed to France, we trust, for the sake of outraged humanity, for the sake of violated justice, that they will not be treated as prisoners of war, but tried as criminals, for the murder of Palm, and as such, consigned to the *gallows*. It is by such an act of justice alone, that the murderous career of these fiends in human shape can possibly be checked. If the most impenetrable torpor had not pervaded all the Princes of Europe, this gross and daring attempt would have alarmed their fears if it had not excited their indignation. Multiplied protests against this alarming exercise of supreme authority in foreign States, of imposing and executing laws, in contradiction to the existing laws of the country, would have been issued, and the whole Continent would have resounded with cries of resentment and revenge. Here the murderer of Jaffa has thrown off the mask; he has displayed his determination to make every thing bend to his sovereign will; he has evinced his resolution to bear down all oppostion by brutal force; to silence all reason and truth by the bayonet and the sword; and to annihilate, at whatever cost, the FREEDOM OF THE PRESS. This being his avowed object, it becomes the common cause of the civilized world, to crush the tyrant, who would stifle our very thoughts at their birth, and establish a worse than Eastern despotism, in those countries where the Press first ushered in Religious Freedom to a grateful people.—Let Englishmen, from this example, learn what their fate would be, could this wretched Upstart, in the plenitude of usurped power, either by conquest or by peace, impose laws on this hated country, where a free Press still, thank Heaven! subsists; and still continues to diffuse the manly and unpolluted sentiments of free men, over the admiring world. Let us cherish this blessing, as our last and best refuge from slavery and wretchedness. Let its destruction in all other countries, stimulate us to additional exertions for its preservation here. Let us join, heart and hand, in execrating that worst of assassins, who is bent on its extirpation: let us justify his hatred by an exposure of his crimes; let us mock his rage by our protection of its victims; let us set a noble example to Europe, and prove ourselves worthy the blessing we enjoy. As we see no disposition in those who, a few years ago, appropriated to themselves, exclusively, the appellation of *Friends to the Freedom of the Press*, to stand forward on an occasion so peculiarly calculated to call forth their utmost exertions, we heartily wish that an association of men, without distinction of parties, and actuated solely by a sense of the importance of the Freedom of the Press, and by a desire to preserve it from violation, may be now formed; and a liberal subscription entered into, in aid of that begun at Lloyd's, in order to make a comfortable provision for the widow and children of Palm, whose noble firmness in the hour of death, reflects honour on his memory, and entitles him to the gratitude of his contemporaries and to the admiration of posterity.

October 21, 1806.

P. S. Since

P. S. Since the above Summary was written, Dispatches from the Continent have brought an account of the commencement of hostilities, by an affair of posts, and the *Manifesto* of the PRUSSIAN MONARCH. The former we by no means consider as decisive of the question of peace or war; but the latter is certainly an instrument of such importance as, in our opinion, to render the appeal to arms unavoidable. While it exhibits the most complete self-condemnation, as to the past-policy of the Court of Berlin, and demonstrates, beyond the possibility of cavil, the truth of that maxim which we have so incessantly laboured to impress on the Princes of Europe in general, and on that Monarch in particular, that concession to Buonaparte only increases his spirit of aggression, and his disposition to tyranny and insult; it contains that which the implacable soul of the Usurper will never forget or forgive; we, *therefore*, consider war as certain. The Prussians, it seems, have fallen back, and, by that movement, have left the Saxon frontier open to the incursions of the enemy. Their head-quarters, when the accounts came away, are stated to have been at Nieustadt. This retrograde movement was evidently for the purpose of concentration; and it is highly probable, that, before it took place, the King of Prussia had received authentic accounts of the progress of the Russian army, which he knew to be hastening to his assistance. In that case, we may suppose either that the Russians will arrive in time to protect Saxony, or else, that in case the French should attempt to push forward to Dresden, the Prussians themselves have adopted the necessary precautions for cutting off their retreat. Another point remains for consideration. If the French enter Saxony, or if they even endeavour to attack the Prussians at Nieustadt, they will afford an opportunity to the Austrians, in Bohemia, to take them in the rear: the same opportunity which the French last year afforded to Prussia, when they advanced into Moravia. Whether the Austrians *now* will avail themselves of it better than the Prussians did *then*, is another question. Our hopes and our fears on the subject, are, we confess, in opposition to each other. But of this we are certain, that if the Corsican Usurper escape from the dangers which now surround him on every side, the Princes of the Continent will deserve to lose their thrones, and Europe her liberties. One question forcibly obtrudes itself on the mind, on contemplating the present critical state of affairs—Why is such a man as Mr. Adair suffered to remain at Vienna? We should be truly glad to know, whether it be the *rank*, the *weight*, or the *talents*, of this *vulpine* diplomatist, that recommend him to a situation of such extreme importance at the present moment. Why is not Lord Malmesbury, Lord St. Helens, Lord Auckland, Mr. Thomas Grenville, or some other experienced veteran in the science of diplomacy, sent to the Imperial Court, at a crisis which requires the utmost display of skill, knowledge, and abilities, in the British ambassador? The omission is culpable—may it not prove fatal!

October 22.

CORRESPONDENCE.

Arcesilas on Public Tributes, is unavoidably postponed—The Dispute between Dr. Gleig and Mr. Laing, on the History of Scotland by the latter—*Senex*, on the supposed Diminution of Clerical Students—Ode to the Army, and other Communications, shall appear in our next.

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THE

ANTI-JACOBIN

Review and Magaz

&c. &c. &c.

For NOVEMBER, 1806.

Dum singuli pugnant, universi vincuntur!

ORIGINAL CRITICISM.

The Life of John Milton. By Charles Symmons, J College, Oxford. 8vo. Pp. 566. 18(

THIS work has been printed some time, but be precede a new edition of the prose works of of the publication of that work has also delayed th this. In every Life yet written of our great epic pc conduct always makes the most prominent feature ; can hardly be otherwise. The secret workings of of the poet are only seen in their productions ; but th pen is employed in political controversy, must take s scenes he is engaged in describing and defending, quence of this, his actions will sometimes be brought t writings.

Besides the partiality a biographer feels for the pers is writing, and for that particular part of his action life particularly relates, Dr. Symmons is an avowed cause in which the pen of Milton was engaged. To of misrepresentation, we will quote what he hims subject.

" For the political sentiments discoverable in my w inclined, nor, indeed, able to offer an apology . They f those principles which I imbibed with my first efforts of have derived force from my subsequent readi g and ob have ' grown with my growth, and strengthe ed with

If they should, therefore, unhappily be erroneous, my misfortune, as I fear, is hopelessly irremediable, for they are now so vitally blended with my thought and my feelings, that with them they must exist or must perish. The nature of these principles will be obviously and immediately apparent to my readers; for I have made too explicit an avowal of my political creed, with reference to the civil and the ecclesiastical system, of which I am fortunately a member, to be under any apprehensions of suffering by misconstruction. If any man should affect to see more deeply into my bosom than I profess to see myself; or to detect an ambush of mischief which I have been studious to cover from observation—that man will be the object, not of my resentment but, of my pity. I shall be assured that he suffers the infliction of a perverted head or a corrupt heart, and to that I shall contentedly resign him after expressing a simple perhaps, but certainly a sincere wish for his relief from what may justly be considered as the severest of human evils."

Of this political creed of the Doctor we can only say, that though it is not exactly ours, we do not profess intuitively to know more of him than he professes to know of himself; but yet, if in the course of our examination of his work, certain symptoms of his carrying his political sentiments much further, should discover themselves by manifest token, we hope we shall not incur the censure of being inflicted with a perverted or a corrupt heart, for seeing what it is impossible *not* to see.

The first paragraph of the work is what we should have hardly expected to find in the production of a man of Dr. Symmons's known taste and genius.

"The author of the 'Defence of the People of England,' and of the 'Paradise Lost,' has engaged too much of the attention of his species not to invite their curiosity to the circumstances of his life, and the peculiarities of his character."

Is it possible that any man of genius could name the Defence of the People of England, and the Paradise Lost, in the same sentence? Mrs. Macaulay, of republican memory, used to say, that she thought little of Milton the songster, but Milton the patriot she adored. From a man like Dr. Symmons, however strong his political prejudices may be, we should expect an opinion directly the reverse, and we should deprecate the public pursuits which drew aside the author of such charming poems as the Comus, the Lycidas, L'Allegro, and Il Penseroso, for twenty years from his poetical studies, and overwhelmed his mind in seditious controversy: or, to use the elegant and emphatical words of his present biographer *(O si omnia sic)*, we must lament, that "*the baleful fury of politics diverted his fancy from where she*—

"Roll'd o'er Elysian flowers her amber stream,
Into a channel polluted with weeds, and horrid with precipices."

Returning again to the political opinion of our biographer, we select

lect the passage relative to the death of the unfortun
army, he says:

"Having possessed themselves of the Parliament by
more seize upon the Monarch, and, insulting him with t
legal trial, under the pretended authority of an unrepresе
lead him to suffer on the scaffold. In pronouncing the i
whole proceeding, the voice of the dispassionate and the
necessarily be unanimous; *and the question will not be fou*
part of that respecting the guilt of Charles, or the right of t
him responsible, with his life, for the abuse of his delegated
as it must be obvious, not by the judicial, but by the
and, though Bradshaw pronounced the sentence, the fana
the guidance of Ireton and Cromwell, were in truth th
death."

The passage in italics avows the right of the peopl
narch to death for the abuse, and consequently perhap
gined abuse of his delegated power. That the power c
monarch can not be said to have been delegated by th
vious; nevertheless, loyal as we profess to be to one
Sovereigns, we cannot admit that a King may invad
which it is his duty to defend, without resistance; ye
assent to the notion, that when the irresponsibility of t
of the fundamental parts of the constitution, it can be
any tribunal, however constituted, to inflict punishment
a doctrine might suit the regicides of England in the se
the regicides of France in the eighteenth century; b
guided son of Charles, who was infinitely more cul
father, for in addition to his political errors, he tried t
religion of his country, and substitute Papacy in its st
into the power of his opposers, instead of escaping to I
enter into the head of any the most determined Whig
try, that the Houses of Parliament, who voted the thr
the latter case which *did* happen, would have proceed
and punish him in the former case, supposing it *had* hap
shall have occasion to say more on this subject as we pr

The following eulogium on Cromwell, from the pen
almost equal in adulation to the praises lavished on Buo
literary sycophants of France; nor is it any excuse, th
with a view to induce him to establish a Republic. F
petitioned Charles to abandon the levy of ship-money
terms, what would the historian have said of him? bu
presently the favourable distinction made by the pseudo
present day with regard to usurpers, when compared with

"Proceed then, O Cromwell! and exhibit, under every
the same loftiness of mind: for it becomes you, and is
your greatness. The *redeemer*, as you are, of your countr
the guardian, the preserver of her liberty, you can assum

character more important or more august; since not only the actions of our kings, but the fabled exploits of our heroes are overcome by your achievements."

We had at first reading styled this *blasphemous* adulation, but on turning to the original Latin we found the very improper word, to say the least of it, that we have marked by italics, is not Milton's; his words are—*patriæ liberator*.

As a striking proof of the distinction we have just noticed, we cite Dr. Symmons's observation on the Restoration, and the means by which it was effected.

"On this last excess of the army" (that is, their expulsion of that remnant of the Long Parliament, commonly called in derision the Rump), "under the influence of men, destitute alike of ability and of public feeling, and equally incapable of providing for their own interests, or for those of the community, the nation experienced a species of anarchy, and fell into the extreme of degradation under a military despotism. The Presbyterians, discontented since the triumph of the Independents, but crushed beneath the weighty sceptre of Oliver, and acquiescing in the succession of his son, now openly avowed their disaffection to the ruling powers, and united themselves heartily with the Royalists.

"This extraordinary confusion and conflict of parties opened a field to Monk, who had been placed by Cromwell at the head of the forces in Scotland, and was now the governor of that kingdom, for the display of his inconstancy, his cunning, and his perfidy. Peculiarly favoured by his situation, and solicited by the Presbyterians, the people, and the Parliament, for aid against an insolent soldiery, who, like the blind giant of classical fable, possessed brutal power without the vision requisite to divert it from self-destroying exertion, this wavering and narrow-minded man, with mean talents but with deep dissimulation, was enabled to betray all who confided in him, to abandon his old associates to the butchery of legal vengeance, and, with a fearful accumulation of perjury on his head, to surrender the nation, without a single stipulation in its favour, to the dominion of a master, in whom voluptuousness and cruelty were confounded in a disgusting embrace. By every intelligent and reflecting man, the restoration of the monarchy of England must be hailed as a most auspicious event: but it may be questioned, whether the unconditional restoration of it, and this alone was properly the act of Monk, can be regarded as a benefit either to the Prince, or to the people; to the former, whom it allured to those excesses which induced the final expulsion of his family from the throne; to the latter, whom it immediately exposed to the evils of an injurious reign, and eventually subjected to the necessity of asserting, with the blood of two domestic wars, their right to civil and religious liberty."

Monk is a character never to be forgiven by republicans, for his restoring the King and the legitimate Government of the country; he was the only man who had it in his power to save the metropolis and the kingdom from the worst of tyrannies—that of a licentious army; and the only means he had to effect this salutary purpose, have always

always been branded, by the disappointed votaries of de
inconstancy, cunning and perfidy. What is the whole sy
fare but a continued violation of the duties of civil life ? t
called murder to push the bayonet at the breast of the
treachery to circumvent his scheme by feigned attacks
while real ones are made in another? We must agree v
that—

" ——————— necessary means
For good or noble ends can ne'er belong."

Had Monk used those means for the establishment of
instead of for the restoration of the King, we should h
stigma on his character here, notwithstanding the co
of the quotation.

We give another proof of the author's predilection fo
vernment. While he is excused, and even applauded, for
office of Latin Secretary under Cromwell, let us mark
of his refusal of it under Charles II.

" When an offer was made to him, soon after his marria
tution of his official situation, she " (his third wife), " i
pressed, with much earnest and troublesome importunity,
of the proffered benefit. But to be in office under the ne
and under Charles, whom he saw polluted with the blood
was abhorrent from all his principles and his feelings, and l
solicitations of the lady with, 'You are in the right: you as
would ride in your coach: my aim is to live and die an h

The offer of this office to Milton, which Dr. Symm
upon authority which seems to be decisive, complete
malignant insinuation against Charles II. in the followi

" As a story, which I have seen in print (but by whc
what authority, I know not), is in perfect harmony with
spirit of these verses, it shall be inserted for the amusement
It bears some internal marks of authenticity, and exhibits
the gay and the gloomy malignity of the two Royal Brother
James.

" The Duke of York, as it is reported, expressed one d
his brother, a great desire to see old Milton, of whom h
much. The King replied, that he felt no objection to the
ing his curiosity: and accordingly, soon afterwards Jame
to Milton's house, where, after an introduction, which e
old republican the rank of his guest, a free conversation
these very dissimilar and discordant characters. In the cc
of the conversation, the Duke asked Milton whether he
the loss of his eye-sight as a judgment inflicted on him
written against the late King? Milton's reply was to th
your Highness thinks that the calamities which befall us
tions of the wrath of heaven, in what manner are we to
fate of the King, your father? The displeasure of hea

this supposition, have been much greater against him than against me—for I have lost only my eyes, but he lost his head.'

"Much discomposed by this answer, the Duke soon took his leave and went away. On his return to Court, the first words which he spoke to the King were—'Brother, you are greatly to blame that you don't have that old rogue Milton hanged.'—'Why, what is the matter, James?' said the King, 'you seem in a heat. What, have you seen Milton?'—'Yes,' answered the Duke, I have seen him.'—'Well,' said the King, 'in what condition did you find him?'—'Condition, why he is old and very poor.'—'Old and poor! Well, and he is blind too—is he not?'—'Yes, blind as a beetle.'—'Why then,' observed the King, 'you are a fool, James, to have him hanged as a punishment: to hang him will be doing him a service; it will be taking him out of his miseries. No—if he is old, poor, and blind, he is miserable enough; in all conscience let him live!'"

No man not warped by the grossest prejudices against a Monarch, and monarchy, could have seen any thing in this reply of the careless and good-humoured King, but a sarcasm on the gloomy and malicious temper of his brother.

We shall turn with pleasure from the remarks on the prose writings of Milton, where a strong spirit of republican is apparent throughout the whole, notwithstanding a few saving clauses scattered here and there with a sparing hand, that the work might not be too offensive to the generality of its readers (for we believe the number of democrats is diminishing every day), to contemplate the man of taste and genius in the remarks on the poetry of Milton.

With the sentiments of Dr. Symmons on the Paradise Regained, we perfectly agree.

"On the fate of the Paradise Regained" (he says) "the voice of the public, which on a question of poetic excellence cannot for any long time be erroneous, has irrevocably decided. Not to object to the impropriety of the title, which would certainly be more consistent with a work on the death and the resurrection of our Blessed Lord, the extreme narrowness of the plan of the poem, the small proportion of it which is assigned to action, and the large part which is given to disputations and didactic dialogue, its paucity of characters and of poetic imagery; and, lastly, its general deficiency in the charm of numbers, must for ever preclude it from any extended range of popularity. It may be liked and applauded by those who are resolute to like, and are hardy to applaud: but to the great body of the readers of poetry, let the critics amuse themselves with their exertions as they please, it will always be 'caviare.' It is embellished, however, with several exquisite passages, and it certainly shows in some of its finer parts, the still existing author of the Paradise Lost."

Nor are his remarks on the Sampson Agonistes less just.

"On the merits of the 'Sampson Agonistes,' there has fortunately been no important contrariety of opinion. By the universal suffrage it has been pronounced a manly, noble, and pathetic drama, the progeny of a mind

a mind equally exalted, sensitive and poetic. Its deli
ter, though not various, is discriminate and true; its s
formly weighty and dignified; its diction is severe, e
blime; and over the whole is thrown an awful and
which subdues at the same time that it elevates the ima

"With reference, however, either to its conduct or
it cannot be considered as a faultless piece. On the subje
must concur with Dr. Johnson in thinking, that it is d
poetic middle; that the action of the drama is suspende
its intermediate scenes, which might be amputated with
the fable. In the inferior department of execution, th
have been betrayed into error by his desire of imitatin
sures of the Greeks. He perceived that the masters of
tre united in their chorusses verses of all descriptions, e
rule, or without any which modern critics had been able
his fine ear could not be insensible to the harmonious co
apparently capricious association. He was, hence, unw
imagine that a like arbitrary junction of verses in his ow
be productive of nearly a like effect; and without, perh
the rich variety of the Greek metres, or on the genin
language, and the habits of the English ear, he threw
choral parts of his drama, a disorderly rabble of lines of
of which are destitute of rhythm, and the rest modifica
iambic. The result, as might be expected, has been far
the chorus, instead of giving to his piece the charm of
has injured and deformed it with jarring and broken num

We do not think this volume improved by the tra
ton's Latin Poems. The merit of modern Latin verse
in happy allusions to, and application of, phrases use
writers, every vestige of which must be lost in a tran

We must think the biographers of Milton take too
disprove the story of his corporal punishment at Camb
know from the existing statutes that such punishment
in use at our universities. When (for we suppose
come), such punishments shall cease, at least with resp
boys at our public schools, would it be any disgrace t
either of Mr. Pitt or Mr. Fox, if it could be proved
flogged at Eton?

We cannot take leave of this work without lamen
misfortunes that afflicted the author during the time h
in it. The loss of a daughter, who could have writ
when only in the middle of her twelfth year, was a t
mon severity.

"ON A BLIGHTED ROSE-BUD.

"Scarce had thy velvet lips imbibed the dew,
And Nature hail'd thee infant queen of May
Scarce saw thy opening bloom the sun's broa
And to the air its tender fragrance threw,

When the north wind enamour'd of thee grew;
And by his cold, rude kiss thy charms decay:
Now droops thy head, now fades thy blushing hue—
No more the queen of flowers, no longer gay.
So blooms a maid, her guardians—health and joy—
Her mind array'd in innocency's vest—
When suddenly, impatient to destroy,
Death clasps the virgin to his iron breast.
She fades—the parent, sister, friend, deplore
The charms and budding virtues now no more!

Nov. 27, 1800. CAROLINE SYMMONS.

An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical. In Eight Sermons, preached before the University of Oxford, in the Year 1804, *at the Lectures founded by J. Bampton, M. A. Canon of Salisbury.* By Richard Laurence, LL.D. of University College. 8vo. Pp. 460. Hanwell and Parker, Oxford; and Rivingtons, &c. London, 1805.

OF all the lectures founded by pious individuals, for the support and illustration of the Christian faith, and which have rendered such essential service to the Church of England, that of Mr. Bampton, as it is on the most comprehensive plan, is perhaps the most useful.—Others have furnished very complete confutations of Atheism and Deism, of Arianism and Socinianism; but they are, each, more or less confined, by the will of the founder, to the discussion of some particular subject. The Bampton Lecturer may take a wider range. Whatever is connected with the Christian religion, the history of the church in general, the doctrine, discipline, and constitution of our own church in particular: even the rules of reasoning, and the laws of human belief, fall within his plan. Hence it is, that these lectures may not only furnish antidotes to the varied poison of infidelity, as it is daily administered, but also prove a source of theological information to the student, ambitious of fitting himself for the sacred office of feeding the flock of Christ. Other lectures have been founded for the purposes of confirming and establishing the Christian faith, illustrating prophecy, and proving the divinity of our Lord and Saviour, and the divinity of the Holy Ghost; but the Bampton lectures, while they embrace every one of these objects, comprehend likewise another of great importance—the confutation of all heretics and schismatics, who by their writings controvert the faith, and by their practices disturb the peace of the church.

The faith has been long assaulted, though assaulted in vain, by the disciples of Socinus; and the illiterate vulgar have been long led astray by the *ignis fatuus* of itinerant methodism; but of late years the most rancorous dissentions have been excited within the bosom of the church

church herself, by those who arrogate to themselves e
appellation of *evangelical preachers*. The schisms ex
men are infinitely more hurtful to the peace of society, an
contrary to the genuine spirit of Christianity, than the ope
those, who, dissenting from the established faith, or disap
established hierarchy, withdraw themselves from the con
Church of England, and form, as they think, more apost
for themselves. With the conscientious Dissenter, howev
faith may be, or however novel the constitution of his c
conscientious Churchman may live certainly in the bond
in the unity of the spirit; but it seems to be impossible
peace with that clergyman of the church, who represe
of his brethren as heretics and perjured knaves; and
every opportunity, which his situation affords him, of
his brother's pulpit, and alienating from him the affecti
of those simple and unlearned Christians who are co
pastoral care, and are unable to judge of the conform
trine with that which the church enjoins him to teac
are the practices of that small number of clergymen,
ing the thirty-nine articles of religion in a Calvinistic
nate themselves the only *true Churchmen*, is a fact too
called in question. Every Anti-Calvinist is by them l
most opprobrious epithets, because he does not unde
four articles on the most abstruse questions in Christi
they understand them; because he does not think it nec
expedient, to agitate such questions in sermons preac
audience; and because he labours to prove that repen
works, as well as faith, are conditions of final justific

The question between these contending brethren is
the first instance, what is the sense of *Scripture* on t
points, but what is the sense of the *Articles*, which bot
and *ex animo* subscribed in the literal and grammatica
article.—"Much," (as Dr. Laurence observes) "ha
and satisfactorily written, to prove that the Predestin
Calvin is totally inconsistent with our Articles; that i
concileable with our liturgy and homilies; and that t
ments of our Reformers were likewise inimical to it.
of the Bishop of Lincoln, of Dr. Kipling, Mr. Daube
Pott, Mr. Pearson, and, may we not add, of ourselve
labourers the British Critics, in this righteous cause,
the opinion of the more learned and judicious part c
have been crowned with complete success.

"But" (continues Dr. Laurence) "complete in a
evidence may appear (the force of which its opponents
to invalidate), the author, still convinced that an eluci
kind was wanting; that the weight of testimony mig
by an attempt to trace the Articles, usually controverte
up to their genuine sources, to compare them with the p

their own times, and thus to determine their meaning with more certainty, by ascertaining the precise objects which their compilers had in view."

It is, indeed, only by ascertaining the precise objects which any English writer of a former age had in view, that his meaning on controverted points can be determined with certainty; for of every living language the words are continually, though slowly, varying their meaning; and that which signified one thing 200 years ago, may now be employed to denote something in various respects different. This is remarkably the case with respect to the language of our Articles. Of the controversies which were agitated among the Reformers themselves, as well as between the Reformers and the Church of Rome, some are now forgotten; whilst there are other controversies afloat at present, of which the Reformers could have no notion. The language, however, of the Articles remains unchanged; and such as imagine that their compilers intended them to express the sentiments of the Church of England on *every* topic in theology that could occur, even to the end of the world, must necessarily interpret some of them, so as to embrace opinions, of which Cranmer and his associates never dreamed; whilst, by overlooking the circumstances under which they were drawn up, they lose sight of the only sense in which they were, by the Reformers, intended to be subscribed. Our author, adverting to this circumstance, observes, in his first sermon, that—

"In discussing with impartiality questions of a remote æra, it is requisite, but not easy, to discard modern prepossessions; to place ourselves exactly in the situation, and under the circumstances of those, whose sentiments we wish to investigate, and display with fidelity. On such occasions we are usually too much disposed to throw in light, where we perceive only an indistinct mass of shade, or at least to revive that, which in our eyes appears faint and faded, endeavouring in every instance to improve according to our own taste and fancy, instead of faithfully exhibiting the simpler productions of antiquity. But the subject before me is attended with another difficulty. From its peculiar nature it is confined to disquisitions, which, having lost at this distant period their immediate importance, and ceased to interest us, it seems almost impossible again to bring forward, without fatiguing the attention, and appearing to clog the argument with much heavy detail, and which can seldom afford an opportunity for the diffusion of ornament, for popular dissertation, or for elegant composition."

In language, however, which is sufficiently elegant, our author proves in this sermon, which is preached from 2 Tim. iii. 14, that our Articles, far from being framed according to the system of Calvin, were modelled after the Lutheran system, in opposition to the Romish tenets of the day; that our Reformation was a progressive work, commenced in the reign of Henry VIII. and completed in all its essential parts under his successor; that both these Princes repeatedly solicited *Melancthon* to come over to England and lend his powerful aid

to

to Cranmer and others, who conducted the Reform
two publications entitled the *Bishop's Book*, and the *King*
were avowedly systems of faith, breathe the spirit of
that relative to the points in controversy between the R
ists, and the majority of the established Clergy, there
thing to be found in either of them, which is materially
what was subsequently established; and that not only
but many of the very expressions which are transfer
books to some of our existing Articles, have been ev
from the Confession of Augsburgh. In the course of
Dr. Laurence vindicates Cranmer from some censure
talents and character by Burnet and others; convicts
of unpardonable negligence, to give it no harsher nam
brated History of the English Reformation; and dete
some importance into which the laborious, and general
torian Collier has fallen. He then observes, that—

"Our first Reformers, had they been so disposed, mi
their attention to the novel establishment at Geneva, w
just succeeded in forming according to his wishes; migh
its singular institutions, and inculcated its peculiar doc
they declined, viewing it, perhaps, as a faint luminary (
could it then have been contemplated), scarcely in the hor
brity. This they might have done; but they rather cho
tation to their opinions, and stability to their system, by
reason permitted, Lutheran sentiments, and expressing th
theran language. Yet slavishly attached to no particular
revering those which were held universally sacred, and s
man's dictates, they felt a conscious pride in reasoning
anxious only to prove all things according to that talent
given them, by the test of truth, and the unerring sta
Scripture." (P. 24.)

In the second sermon, from Jeremiah iii. 15, Dr.
sues the same subject; proving, by incontrovertible evi
Reformation was coolly and deliberately conducted; t
spent in bringing the National Creed to a state of perfe
the reign of Edward VI. Cranmer took no step of in
out consulting Melancthon, then alone at the head o
Church; that those two eminent Divines projected a
of Protestants to be held in England for the compilation
of faith for the use of the whole Protestant Churcl
applauded that measure; but that when it was dropt,
with Cranmer for not settling the faith of the Chur
more quickly. To express his opinion of the pro
which he offered to attend, and to blame the *deliberate*
the English Primate, seems indeed to be all that he
requested to do nothing) in the work of our Reformati
lancthon was continually pressing upon the
Archbishop the necessity of *moderation*, and
congeni
cautionin

e *stoical doctrines* which had disgraced other reformed churches*.
ordingly it appears, that whatever was borrowed by Cranmer
n foreign churches, was borrowed from the Lutherans; and that
ker, who succeeded him in this great work, trod closely in his
steps.

When a permanent system of faith was settled by the Clergy assem-
l in convocation under Elizabeth, the see of Canterbury was filled by
hbishop Parker, who, as an antiquarian and Saxon scholar, still ranks
h in the republic of letters. Nor, as the restorer of our church, did
cquire a less solid, if less brilliant, reputation. Called by the pro-
nce of God to rebuild the walls of our Zion, rudely subverted by
al bigotry, he neglected not the revered materials of the former fabric.
er the revival of our Liturgy, his attention was directed to the consi-
ation of speculative questions: and here the temperate proceedings of
assembly which discussed them, seemed perfectly to correspond with
most sanguine wishes. Instead of entering upon the task of innova-
, instead of bringing forward a new code of doctrines, which some
ght have thought more adapted to the improved state of religious
e and sentiment, the Convocation was satisfied to tread in a beaten
h; it not only made the articles of Cranmer the basis of the pro-
ed system, but adopted them, in general, word for word. Of
at was the intention in this respect, no testimony can be more conclu-
e, than the evidence of the original document itself, which is still pre-
ved, with the signatures of the Clergy annexed to it, and which is no-
ng more than an interlined and amended copy of the formulary, which
l been adopted in the preceding reign†.

"Whatsoever then might have been the dispositions of a few over
lous men, the members of this important convention displayed a re-
rkable proof of their moderation and judgment, by generally reviving
at had been before established, rather than, in order to gratify the
tless spirit of innovation, by inculcating novel doctrines. Instead of
reasing the number of the Articles‡, they diminished them; instead of
tending their sense, so as to make them embrace a greater proportion of
culative tenets, they contracted them, and appeared in every case
re disposed to extinguish difference of opinion, than to augment it by
ling fuel to a flame, already rising above controul. In one or two in-
nces indeed additions, or rather additional elucidations, were admitted.
the tendency however of these we cannot doubt, when we learn, that,
th the exception of one obvious topic alone, they were not original;
it they were neither the productions of Parker nor the Convocation;

---

* "Illud autem te oro, ut deliberes cum viris bonis, ac vere doctis, et
od statuendum et *qua moderatione initio in dicendo opus sit. ..... Nimis
ridæ fuerunt initio Stoicæ disputationes apud nostros de fato, et disciplinæ recue-
it. Quare te rogo, ut de tali aliqua formula doctrinæ cogites.*"—See our
uthor's Notes at the end of the volume, p. 223.

† Dr. Laurence evidently means in the reign of Edward. The reign
mediately preceding Elizabeth's was the reign of Mary.—Rev.

‡ The original Articles were in number forty-two.

and

and that they were not borrowed from any Calvinistica
but from a Lutheran Creed. The Creed to which I allud
fession of Wirtembergh, which was exhibited in the Cc
the very year, when our own Articles were completely arr
mer. That their resemblance to this composition shoul
therto overlooked is the more remarkable, because it se
one would conceive, to have escaped the notice of the mos
server. For it was not confined to a mere affinity of ide
sional adoption of an individual expression; but in some
tracts were copied, without the slightest omission or minu
(Pp. 40-42.)

Dr. Laurence does not expect his reader to admit t
on his bare authority, but furnishes him, in the notes,
tunity of convincing himself. By collating the Augsbi
tembergh Confessions with the English, he proves, be
of controversy, that from these two Lutheran Confessi
our First, Second, Fifth, Sixth, Ninth, Tenth, Elev
Sixteenth, Twentieth, Twenty-fifth, Twenty-sixth
and Thirty-fourth, Articles; and it is the object of the
Sermons to prove, that there is no one of our Article
nizes with the system of Calvin.

"To the writings of Calvin it will be in vain te
have done, from any conception that our Clergy, in th
were eager to propagate the new principles, which they
to have imbibed during the sanguinary persecution of
if distrustful upon this head, the prudent restorers of ou
on an individual question, where the interests of truth f
mise, kept the creed of a different communion in view; th
of an æra prior to that event, which, by compelling m
scribed countrymen to take refuge on the Continent, par
neva, laid the foundation of a controversy respecting di
forms of divine worship, which long disturbed the tra
ecclesiastical establishment, often threatened its existence
ally subverted it. But to the name of Calvin, whose tal
dice must confess to have been not inferior to his piety,
of hypothesis was perhaps superior to both, from the ce
afterwards acquired, too much importance has been son
It has been forgotten, that at the time under contemplati
the church of Rome were almost the sole objects of reli
no public dissention of consequence having occurred an
although thinking variously on various topics, except
point of the Eucharist. * * * * *

"His (Calvin's) theory of predestination, at the peri
had not passed the controversial flame, from which, in
his zealous adherents, it came forth with additional b
rity. It was not then, as afterwards, the object of
the contrary, of disapprobation*. For his doctrine of Go

* In a long note, our author proves from the mos
ments, that in the year 1552, when our Articles were c

which before had attracted little notice, was then beginning to give offence both within and without the territory of Geneva. *Dreadful* I term it, as being

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vinistic controversy, as it has since been generally termed, was only commencing; that then Calvin published his first work professedly on the subject; and that even so late as the year 1555, a combination, or, as Beza calls it, a faction, of some neighbouring ministers, was formed against him. Perhaps the following view of election, as it is given in the first Confession of the Reformed Church of Scotland, may be deemed a sufficient proof that even KNOX, the author of that Confession, had not, in the year 1560, adopted the blasphemous notions of Calvin respecting election and reprobation. Of the Twenty-five Articles of which that Confession consists, it is the Eighth, and entitled

"OF ELECTION.

"That same eternal God, who, of mere grace, elected us in Christ Jesus his Son, before the foundation of the world was laid, appointed him (Christ Jesus) to be our Head, our Brother, our Pastor, and great Bishop of our souls: but because that the enmity betwixt the justice of God and our sins was such, that no flesh by itself could or might have returned unto God, it behoved that the Son should descend unto us, and take himself a body of our body, flesh of our flesh, and bone of our bone, and so become the perfect Mediator betwixt God and man; giving power to so many as believe in him to be the sons of God, as he himself doth witness; *I pass up to my Father and your Father, to my God and unto your God:* by which most holy fraternity, whatsoever we have lost in Adam is restored to us again; and for this cause we are nothing afraid to call God our Father, not so much in that he hath created us (which we have common with the reprobate), as for that, that he hath given to us his only Son to be our Brother, and given unto us grace to embrace him for our only Mediator, as before is said. It behoved further the Messiah and Redeemer to be very God and very man, because he was to suffer the punishment due for our transgressions, and to present himself in the presence of his Father's judgment, as in our person, to suffer for our transgression and disobedience, by death to overcome sin that was the author of death. But because the only Godhead could not suffer death, neither could only the manhood overcome the same, he joined both together in one person, that the imbecility of the one should suffer, and be subject to death (which we had deserved), and the infinite and invincible power of the other, viz. of the Godhead, should triumph, and purchase unto us life, liberty, and perpetual victory; and so we confess, and most undoubtedly believe."—*Knox's History*, Edit. 1790, p. 234.

This view of election is widely different from that of Calvin, which was first imported into Scotland, in 1575, by Andrew Melville, and is now incorporated with the established creed. Yet Knox was no stranger to the Calvinistic system, had a great respect for its author, and approved the novel constitution which he had given to the Church of Geneva; but being at Geneva in the year 1555, he had probably joined the faction of neighbouring Ministers, who, as Beza admits, then opposed the doctrine

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being no less so to his feelings, than to ours; for the sam
thet he himself applied to it. 'Horribile quidem decre
were the precise expressions which he used, when shudderin
favourite idea of irrespective reprobation.

"To the labours therefore of the Lutherans I shall turn i
But, before I enter upon the task, it seems necessary to stat
discrimination will be exercised; that, rejecting such opin
themselves abandoned about the æra of the diet of Augsbu
bring forward only those, which were subsequently establi
stead. For it ought not to be concealed, that previously
when Lutheranism first became settled upon a permanent basi
public esteem to public notice, tenets were advanced, which
progress of truth more than all the subtleties of scholastical
the terrors of papal anathema. At the beginning of the Re
Melanethon frankly observed to Cranmer in a correspond
alluded to, there existed among its advocates stoical disputa
ing fate, offensive in their nature, and noxious in their ten
duration, however, of these stoical disputations, it should
was but short; and the substitution of a more rational as v
cal system, for the space of more than twenty years before
ance of our Articles, prevented the founder of our church fr
for the doctrines of the Lutherans, those which they themsel
forget, and were anxious to obliterate."

Dr. Laurence having thus traced our Articles to the
which they were derived, proceeds to inquire into the s
the Lutheran reformers on the subjects of those Article
Calvinists claim for their own. His Third Sermon, on
19, is devoted to the Article on original sin; and as w
several remarks on this doctrine, it will be necessary to
copious extracts from the Sermon, that we may not b
misrepresenting the view which our author gives of the op
of the reformers, or of their opponents. Having animad
scholastic doctrine of *merit*, as at once repugnant to reas
versive of Scripture, and therefore peculiarly and justly
the reformers, Dr. Laurence observes, that

"Upon original sin, the subject of our present consid
doctrine was no less fanciful, and remote from every scriptu
flattering to human pride. This they assumed as the grou
system, which wholly concealed from view what they pr
shrine, the glory of the Lord, the bright manifestation of
ed in the gospel covenant. They contended, that the infect
ture is not a mental, but a mere corporeal taint; that the
ceives and transmits the contagion, while the soul in all
ceeds immaculate from the hands of her Creator. This disp

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of unconditional election and reprobation. This is the n
that he had visited the Lutheran churches in Germany, an
time one of the pastors of the English refugees at Frankfort

ease, such as they allowed it to be, was considered by some of them as the effect of a peculiar quality in the forbidden fruit; by others, as having been contracted from the poisonous breath of the infernal spirit, which inhabited the serpent's body." (P. 56.)

This last opinion is indeed fanciful, and probably peculiar to the Scholastics; but the former has been maintained by some very eminent divines of our own Church, with a plausibility of argument which those who admit the positive infection of human nature, will not find it an easy task completely to overturn *. If the infection be derived by generation from Adam, we apprehend that it *must* be confined *directly* to the body, and communicated from it only *indirectly* to the soul, unless the soul, as well as the body, be *extraduce*, as Tertullian, and a few other fathers, taught. But if the soul be *extraduce*, must we not conceive it to be *material*, or, in other words, extended and solid; to grow with the body, to decay with the body, and with the body to die? These consequences, which seem utterly inconsistent with all that we know of the soul, as well by reason as by revelation, too plainly follow from the hypothesis, that we derive from Adam

* "We know," says Dr. Delany, "there are several fruits, in several parts of the world, of so noxious a nature, as to destroy the best human constitution upon earth. We also know very well, that there are some fruits in the world which inflame the blood into fevers and phrenzies. And we are told, that the *Indians* are acquainted with a certain juice, which immediately turns the person who drinks it into an idiot; leaving him at the same time in the enjoyment of his health, and all the powers of his body. Now I ask, whether it is not possible, nay, whether it is not rational, to believe, that the same fruit which, in the present infirmity of nature, would utterly destroy the human constitution, might, in the highest perfection we can imagine it, at least disturb, and impair, and disease it? and whether the same fruit which would now inflame any man living into a fever, or phrenzy, might not inflame *Adam* into a turbulence and irregularity of passion and appetite? and whether the same fluids which inflame the blood into irregularity of passion and appetite, may not naturally produce infection, and impair the constitution? Also, whether the same juice which now so affects the brain of an ordinary man, as to make him an idiot, might not so affect the brain of *Adam*, as to bring his understanding down to the present standard of ordinary men? and if this be possible, and not absurd to be supposed, it is evident the subsequent ignorance and corruption of human nature may clearly be accounted for on these suppositions; nay, I had almost said, upon any one of them? For the perfection of human nature consisting in the dominion of reason over the passions and appetites, whatever destroyed the absoluteness of that dominion, whether by inflaming the passions, or impairing the powers of reason, must of necessity destroy the perfection of human nature; and, in consequence of that, produce sin, guilt, and misery, in *Adam*, and entail it upon his posterity."—*Revelation examined with Candour*, vol. i. p. 8. Edit. 3.

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an *infected soul*, for us to adopt that hypothesis, merely that we may not harmonize with the Schoolmen! The depravity of human nature may surely be maintained without running into such dangerous absurdities; for the body is an essential part of man, and if *it* be depraved, human *nature* must be depraved, even though every soul proceed, as the Schoolmen taught, immaculate from the hands of her Creator. In some families there is a species of madness, which has descended, through many generations, from father to son; and which, were families so infected to intermarry continually, would probably descend to the extinction of the race; but no physiologist, we apprehend, has ever thought of looking for the seat of the infection in the *soul*, or dreamed that the *soul*, if immaterial, passes from the parents to the children! On this question, therefore, we feel ourselves compelled by the force of truth to take the side of the Scholastics, however much we may differ from them in some of the inferences which they draw from it with respect to original sin.

"Original sin they directly opposed to original righteousness; and this they considered not as something connatural with man, but as a superinduced habit or adventitious ornament, the removal of which, according to the philosophical principles of the Stagirite, could not prove detrimental to the native powers of his mind. Hence they stated the former simply to be the loss or want of the latter; of an accomplishment unessential to his nature, of which it might be deprived, yet still retain its integrity inviolate. When therefore they contemplated the effects of the fall, by confining the evil to a corporeal taint, and not extending it to the nobler faculties of the soul, they regarded man as an object of divine displeasure, not because he possessed that, which was offensive, but because he was defective in that, which was pleasing to the Almighty. While, however, they laboured to diminish the effects, they augmented in equal proportion the responsibility of the first transgression, asserting, that all participated in the guilt of Adam. He, they said, received for himself and his posterity the gift of righteousness, which he subsequently forfeited; in his loins we were included, and by him were virtually represented: his will was ours, and hence the consequence of his lapse is justly imputable to us his descendants. By our natural birth therefore, under this idea, we are alienated from God, innocent in our individual persons, but guilty in that of him, from whom we derived our existence; a guilt which, although contracted through the fault of another, yet so closely adheres to us, that it effectually precludes our entrance at the gate of everlasting life, until the reception of a new birth in baptism.

"Thus they contended, that the lapse of Adam conveys to us solely *imputed guilt*, the corporeal infection, which they admitted, not being sin itself, but only the subject-matter of it, not *peccatum*, but, according to their phraseology, *fomes peccati*, a kind of fuel, which the human will kindles, or not, at pleasure. It required, however, no common talent at paradoxical solution to prove, what was pertinaciously held, the innocence of that occult quality, which disposes to crime without being itself criminal, which, void of all depravity, *renders the mind depraved*; that metaphorical fuel of the affections, which, although not vicious in

its own nature, yet, when inflamed, generates vice in the heart, upon which it preys." (Pp. 58-60.)

Every reader of attention must perceive, that this view of original sin is not consistent with itself; and whoever shall turn to the learned author's notes, will see that it is partly taken from different Schoolmen, who were not agreed on the subject, and partly from the report of the Lutherans. The report of the Lutherans, when unsupported by quotations from the Schoolmen themselves, must be received with some hesitation. No man can think more highly of Melancthon, in all respects, than the writer of this article, and few men are more thoroughly convinced of Luther's *integrity*; but it is hardly possible (such is the frailty of human nature) for men heated with controversy, as the first reformers were, to give such a report of the opinions of their antagonists as is entitled to implicit and unlimited credit. On the consequences of *the fall*, and on the subjects of *grace* and *free-will*, &c. the *sectarists* and *theorists* differed almost as much between themselves, as the Church of England, and the novel sect of *true churchmen*, differ at present. However, what is here said of Adam's having received for himself and his posterity *the gift of righteousness*; of our being *included in his loins*, and by him being *virtually represented*; of *his will being ours*; of his lapse being *justly imputable to his descendants*; and of *all participating in his guilt*, harmonizes exactly with the Westminster Confession of Faith, and is the Calvinism now taught in the Church of Scotland. On the other hand, that view of original sin, in which the consequences of the fall are represented as consisting of the loss of something *not connatural with man*; *in the removal of a superinduced habit*, is by no means peculiar to the scholastics. Bishop Bull has, in the third volume of his English works, completely proved, that, long before the æra of the Schoolmen, the doctrine of the Catholic church, on this subject, was,

"That our first parents, besides the seeds of *natural virtue and religion* sown in their minds in their very creation, and besides the *natural innocence and rectitude*, wherein also they were created, were endowed with certain *gifts and power supernatural*, infused by the Spirit of God; and that *in these gifts their perfection consisted*; that these gifts were bestowed to fit them for a supernatural immortality; and that Adam, in this state of integrity, had *naturally*, and without the aid of the Divine Spirit, no more power to perform righteousness available to *eternal life*, than the vine hath to bring forth wine, without the warm influence of the sun, the dew of heaven, and dressing."

This doctrine the Bishop himself adopted, and considered it as one of the main pillars of the Christian faith; for, upon any other hypothesis,

"I challenge," said he, "any man to show me, wherein that great fall of mankind, of which the Scriptures, and the writings of the Catholic Doctors, from the days of the Apostles to our present age, so loudly sing,

fing, can be supposed to consist. Hence," continues he, "may be gathered a clear solution of that question, so hotly agitated among modern divines, *whether the original righteousness of the first man was supernatural?* For the meaning of this question, if it signify any thing to any considerable purpose, is clearly this—whether Adam, in this state of integrity, *needed a supernatural principle* or *power*, in order to the performing of such a righteousness as, through the gracious acceptance of God, should have been available to an eternal and celestial life and happiness? And the question being thus stated, ought to be held in the *affirmative*, if the consistent determination of the church of God may be allowed its due weight in the balance of our judgments*."

* In adopting these opinions, Bishop Bull was by no means singular. Archbishop King, in his Sermon on the Fall of Man, says, "we must remember, that if man's understanding was (originally) never so clear, and his senses and faculties never so strong; yet, having made no observation, and being absolutely without experience, he could know no more of any thing than what was revealed by God to him. Therefore we must conceive that Adam was under the immediate conduct and direction of God, and was not to judge for himself, but was to leave himself entirely to be guided and directed by his Maker. You see he was not left to determine for himself what he should eat; but God, by revelation, assigned him his food, and provided it for him. It is to be considered that man, by his constitution, was mortal, and subject to the impressions of the bodies which sorrounded him; for being composed of the elements, as to his material part, in which he resembled other living creatures, these might be separated and dissolved; and the separation of the parts of our body, infers death; and therefore man, in his natural composition, was subject to it, but yet was capable of immortality, to which he could not be entitled but from a *supernatural principle*, and the peculiar care of God."—Again, treating of the command given to Adam, he says, "We must consider that man was *fallible in his understanding*, *peccable in his will*, and *mortal in his body*; and therefore the preserving him from deceit, sin, and death, must be due to some *supernatural grace of God*; and that to confer that grace, there ought to be some obvious mean, easy to be known, and ready to be used."—He then shews the wisdom of the law under which the first pair were placed, and the means by which they were seduced from their duty; after which, speaking of the consequences of the fall, he observes, that one of these consequences was "their sense of their being naked, and shews that they were so. Shame proceeds from a consciousness of weakness, or of guilt, and from a secret pride that makes us unwilling to own it; lest we should be despised for it. Man could not be conscious of either before his fall, because he was innocent from guilt, and was covered by *the power of God* against all the defects of his *natural weakness*; but being now *left to himself*, he felt both. He had offended God, and had no defence against his fellow-creatures: the sun scorched him, the rain wet him, and the cold pierced him. He found an inconveniency in exposing his body, and was ashamed of the effects of it. He found himself moved with lust, and other irregular passions, and his reason unable to curb them. Whereas *the power of God*, whilst he was under the divine government, *had kept all his faculties in perfect order.*"

This seems to differ very little from the doctrine of the Schoolmen of the sect of the Scotists; and the same learned and excellent prelate agrees with that sect in another opinion of great importance. Our author, in his notes (p. 259), refers to Scotus himself, as teaching that the punishment due to what he calls *imputed guilt*, consists merely in a deprivation of the beatific vision; and Bishop Bull thus expresses himself of the covenant made with man in Paradise:

"Fœdus vitæ cum *Adamo* initum in statu integro per ipsius peccatum irritum fuit non modò ipsi, sed et posteris ipsius; ut jam omnes *Adæ* filii, quà tales, sint filii mortis, h. e. à promisso omni vitæ immortalis penitus exclusi, ac moriendi necessitati, ABSQUE SPE RESURRECTIONIS, subjecti. NULLA EST IN UNIVERSA THEOLOGIA HAC PREPOSITIONE CERTIOR. Passim enim in Scripturis Novi Testamenti apertissimè ac verbis disertissimis traditur; presertim in Epist. ad *Rom.* cap. *v*, fere per totum. Unde et probati ecclesiæ veteris doctores universi, tum qui ante, tum qui post *Pelagium* vixere, in ea consensèrunt; neque unquam à quoquam impunè et sine hæreseos natâ negata fuit."

Instead of accounting for this dispensation by the unintelligible hypothesis of *imputed guilt**, and far from puzzling himself with the question, whether the infection derived from Adam be sin itself, the Bishop vindicates the ways of God to man by the following obvious and incontrovertible argument:

"Jure autem patuisse Deum ob solum *Adami* peccatum posteros ipsius omnes à vita immortali excludere, nimis manifestum est. Nem (ut optimè Cl. Gerardus J. Vossius) licet *Adam non peccasset*, poterat tamen Deus, qui liberrimus est donorum morum dispensator, creare hominem ad finem naturalem, eòque et *gratiæ in hâc vita*, et *post hanc vitam gloriæ expertem*. Evidentissimum autem est, quod poterat Deus absolutè, idem potuisse relatè, hoc est, cum respectu ad primum primorum parentum delictum: quò simul ostendet, se justi Judicis officio perfungi†."

Such was the doctrine, not of Bishop Bull only, but also of Archbishop King, Sherlock, afterwards Bishop of London, Dr. Whitby, Dr. Wells, and all the other eminent divines, whose theological writings adorned the Church of England about the beginning of the last

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* This hypothesis, if it be not unintelligible, is something much worse—it is impious. "In hoc autem peccati genere potest quis esse aut haberi reus, pœnasque luere culpæ ab altero commissæ. Fieri hoc posse, ut insons dicetur reus per iniquum judicem, atque pœnas luet a potenti domino, non nego. Fieri quidem et potest per absolutam dominationem, quam solemus appellare tyrannidem. Sed id fiat licet nihil mutat in rationibus justi et injusti, nec proinde fieri potest omnino ab æquo judice dominoque, qualis et Deus optimus. A Deo, inquam, fieri non potest, ob suam perfectionem et sanctitatem."—*Burnet de Fide et Officiis Christianarum.*

† App. ad Examen Animadversionis 17.

century;

century; nor are we aware that any other doctrine on this subject was taught in our Church by a man of true learning, till it became the fashion to neglect the writings of the primitive fathers, and to adopt, in their stead, either the criticisms and speculations of a futile philosophy on the one hand, or the gloomy doctrines of Calvin on the other. That our reformers paid a due regard to the authority of the fathers of the primitive church, is apparent from their preface to the Book of Common Prayer; and that they were not misled, when drawing up the Articles of Religion, by a vain philosophy, or an undue deference to the Apostle of Geneva, is equally apparent from the following account of the conduct of their Lutheran guides.

"Avoiding all intricate questions upon the subject, they taught, that original sin is a corruption of our nature in a general sense, a depravation of the mental faculties and the corporeal appetites; that the resplendent image of the Deity, which man received at the creation of the world, although not annihilated, is nevertheless greatly impaired; and that in consequence the bright characters of unspotted sanctity, once deeply engraven on his mind by the hand of the living God, are become obliterated, the injury extending to his intellect, and affecting as well his reason and his will, as his affections and passions. When therefore they contended, as frequently they did, that our nature is corrupted, they contrasted the position with the scholastical doctrine of its integrity: and when they urged its total corruption, they opposed the idea of a deterioration in one part only, and even that consisting of a propensity void of sin. To conceive that inclination to evil incurs not in itself the disapprobation of Heaven, appeared to them little better than an apology for crime; or at least a dangerous palliation of that, which the Christian's duty compels him not only to repress, but to abhor.

"Yet while they argued, that in consequence of this depravity we are to be considered by our natural birth as the children of wrath, they admitted, that by our new birth in baptism we all are made the children of grace. When however, on this occasion, they pressed the necessity of complying with a gospel institution, we must not suppose them to have understood that expression in its strongest sense, as excluding from every hope of mercy, those whom involuntary accident or incapacity has prevented from participating in the Christian covenant." (Pp. 60-62.)

This extract is taken by our author from the writings of Melancthon and Luther; and on that account, as well as on some others, we doubt if it be altogether just to the Schoolmen. To conceive that *inclination* to evil, *as evil*, incurs not in itself the disapprobation of Heaven, is such a gross absurdity, that nothing but the most direct evidence could convince us that it had ever entered into the discriminating head of Scotus. That evidence, however, is not furnished by the note to which our author refers. There, indeed, we find Melancthon saying, "Adversarii docent, naturalem illam impotentiam, et inclinationes *legi Dei contrarias, peccata non esse*;" but before we infer from this that the adversaries conceived *inclination to evil* not to incur the disapprobation of Heaven, we must know first what *natural*

inclinations we have that are contrary to the laws of God; and secondly, what laws of God are here meant. Luther, in the same note, expressly excepts from these sinful inclinations, "*appetitus cibi et potus, amor conjugis, liberorum, et parentum, et similes affectus*; and admits that these "*etiam in integra naturâ extitissent*;" but we think it may be doubted whether we derive immediately from Nature any other appetites than these, and such as these. *Envy* is a passion, indeed, radically evil; but it certainly is not derived by generation from Adam; for there have been many individuals, in whose hearts it had no place; and the process of its formation has been frequently and clearly traced*. It may be doubted, we think, whether *ambition* be connate with the mind of man, for it seems to depend upon the state of society; but whether it be or not, surely it cannot be said that every kind and every degree of ambition is sinful. Every appetite, when excessive, leads to sin; and so it would have done in the paradisaical state, had it not been checked by the spirit of God: but a man is not surely a sinner merely because his appetites are strong, if he have been enabled so to curb them, as to deny them every gratification not consistent with those wise purposes for which they were implanted in his breast. *Propensio ad venerem* is generally the concomitant of youthful vigour and good health; it is, indeed, in the opinion of some of the most eminent physicians of the age, inseparable from that state; but is there any thing sinful in health and vigour? Nay, that propensity itself may, in some cases, be the occasion of *virtue* instead of *vice*; for if he who feels it in its strongest degree, conduct himself as regularly as he who hardly feels it at all, the former is surely the more virtuous man of the two.

It is, however, true, that in order to fit ourselves for that state of future felicity, in which we shall neither eat nor drink; marry, nor be given in marriage; but be wholly spiritual as the angels of God in Heaven, we must endeavour gradually to eradicate our sensual appetites, as soon as they have answered the purposes of the present life; for "the flesh and the spirit being contrary the one to the other," such appetites would render us incapable of relishing those good things which God hath prepared for all who love and fear him. The inclinations of the flesh, therefore, have, as our Article teaches, so far the *nature* of sin, as to render us unfit for the kingdom of Heaven, because they are "contrary to the law of the spirit of life in Christ Jesus;" and if this were all that the Schoolmen meant by "inclinationes legi Dei contrarias," they might say with truth, "*peccata non esse*;" because, while the struggle between the flesh and the spirit continues, such inclinations must be occasionally felt; and though they unfit him who feels them for the happiness of Heaven, they cannot, if resisted, subject him justly to the pains of hell. But we shall

* By Locke, Hartley, and the author of the Dissertation prefixed to King's Origin of Evil, &c. &c.

have

have occasion to enter into this subject more fully bye-and-bye, when we state what we believe to be the sense of our own Article *on original sin*: in the mean time, we return to our author.

"Upon the whole, their (the Reformers') adversaries rested much upon the following philosophical truths; that we ought not to be esteemed virtuous or vicious, worthy of praise or censure, merely on account of involuntary passions; that all sin is determinable by the act of the will; and that human nature is not evil. This they readily admitted in its proper place, when applied to a suitable object, and brought before a suitable tribunal, the doctrine of morals and the judgment of mankind: but they reprobated the attempt of introducing it in order to supersede Christianity, and to prove from it the purity of man in the estimation of God; of him, 'in whose sight the very heavens are not clean, and who chargeth his angels with folly.' If therefore they dwelt much upon the dark side of the question, it was no more than the occasion demanded; the bright side of it had been long held up by the Church of Rome in so fallacious a point of view, that it seemed almost impossible to err in that respect." (Pp. 63, 64.)

In this conclusion we cannot acquiesce. Though the Church of Rome had erred on one side, it surely was not impossible to err on the other; and Dr. Laurence, we are persuaded, will readily admit, that no opinions which have been attributed to Scotus and his followers, on the subject of *original sin*, are more erroneous, or more dangerous, than the contrary opinions of Calvin on the same subject. That Luther and his adherents proceeded in the course which they are here said to have pursued, we have not a doubt; nor are we inclined to blame them, though, in their controversies with the Church of Rome, they sometimes carried their opposition too far. In such a situation as their's, extremities were unavoidable; but when they sat down, *not to write controversies*, but to *compile formularies of faith* for the use of the Church, it is to be hoped that they withdrew their attention wholly from the writings of the Schoolmen, and directed it steadily to the Holy Scriptures, and the traditionary interpretations* of those Scriptures which may be collected from the writings of the three first centuries, before the subtleties of a vain philosophy had much corrupted the simple though sublime doctrines of the Gospel. If this was their conduct, when they set themselves to draw up the

* The opinion of a single father, or, indeed, of many fathers, respecting the sense of any passage of Scripture, is of no value, unless supported by sound reasoning and sober criticism; and as reasoners and critics, those men were in general far from eminent. When we find them, however, agreeing with each other in the interpretation of any text, and declaring that it has been so understood from the beginning, wherever the Gospel has been preached, the case is very different, and he would be a bold man who should controvert such an interpretation, unless it be obviously contrary to the grammatical sense of the words so interpreted, or lead to impiety or absurdity.

doctrine which they wished to establish respecting the consequences of Adam's transgression, they would banish from their minds the opinions of Aquinas, Scotus, &c. on the subject, and endeavour to discover what had been taught by Moses, the prophets, Christ, and his apostles; convinced, as they all declared themselves to be, that whatsoever may not be proved by the Scriptures (whether it be true or not) is not to be required of any man that it should be believed as an article of the Christian faith.

As Adam fell by transgressing the commandment recorded in the 17th verse of the 2d chapter of the book of Genesis, it is obvious that the consequences of his fall must be implied in the meaning of the words which our translators have rendered, "thou shalt surely die," and that he must himself have fully understood those words. If the reformers wished to understand them likewise, they would of course begin by inquiring how they had been used by Moses on other occasions. Now they occur in the Pentateuch at least twenty-nine times*; but they are never, except in the two important passages (Gen. ii. 17, and iii. 4) of which we are inquiring into the sense, to be understood to mean any other kind of death than that which is common to man and beast; as the reader may convince himself, by turning to the texts referred to at the bottom of the page. But we should be glad to know by what canon of criticism we are authorised to interpret the two passages in question, so as to give to the words "thou shalt surely die," a sense quite different from what they will bear any where else in the books of Moses, and quite different, likewise, from what is their most obvious and natural sense even in these two passages themselves. Could Adam, when he was told that, on eating the forbidden fruit, he should *surely die*, imagine that, instead of passing to his former state insensible, this threat implied that the natural faculties of his mind should be depraved; that he should propagate a depraved race; and that, on account of this natural depravity, he and they should be liable to suffer the pains of hell for ever?

We are perfectly aware, and so doubtless was he, that the human soul is, of an order superior to the souls, or vital principles, of the brutes that perish, and that it does not *necessarily* die with the body; but he must have been likewise aware, that its existence, as well as the existence of every thing created, depends upon the will of God, and that therefore it *might* die with the body, or survive it, according to the good pleasure of the Father of Spirits. To the apostate pair, a ray of comfort was held out in the promise, that the seed of the woman should bruise the head of the serpent; but without that promise, they could surely derive no hopes of any kind of immortality from the

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* Gen. ii. 17; iii. 4; xx. 7; xxvi. 11. Exod. xix. 12; xxi. 12, 15, 16, 17; xxii. 19 (in the Heb. 18); xxxi. 14, 15. Lev. xx. 2, 9, 10, 11, 12, 15, 16, 27; xxiv. 16, 17; xxvii. 29. Numb. xv. 35; xxvi. 65; xxxv. 17, 18, 21, 31.

sentence:

sentence: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

If this be not sufficient evidence that the penalty denounced against the first transgression, was neither more nor less than death in the most absolute sense of the word, as it denotes the loss of conscious existence, it may be corroborated by the testimony of our blessed Lord himself, and his apostle, St. Paul. When Jesus said to Martha, "I am the resurrection and the life," it is obvious, from the context, that his meaning was not that he was the first *revealer* of a resurrection from the dead, but that he was the *author* of it, and that every well-grounded hope of living in a future state rests on him. Accordingly St. Paul says*, "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they, also, who are fallen asleep in Christ, are perished—ἀπώλοντο, are lost," as if they had never been. That this is the meaning of the verb ἀπώλοντο is rendered indisputable by the 22d verse, in which we are assured, that "as in Adam *all* die, even so in Christ shall *all* be made alive;" for if the death which all incurred by the fall of Adam, was any thing else than the forfeiture of immortality, it is evidently not true that as in Adam *all die, even so* in Christ shall *all be made alive.*"

When all title to immortality was forfeited, those supernatural graces of the Holy Spirit, or that teaching of God, which the primitive fathers, as well as Bishop Bull and Archbishop King among the moderns, call sometimes *original righteousness*, and sometimes the *divine image*, were forfeited likewise; for those graces, or that teaching, being originally intended to guide man on his way to Heaven †, must of course have been withdrawn when Heaven was shut against him.

"Part of man's punishment" (says Archbishop King) "was the withdrawing of the extraordinary grace of God from him, that was ready to guide and direct him in all his actions, and leaving him to his own power and faculties to conduct and support him. So I understand the 22d verse of the 3d chapter: *And the Lord God said, Behold the man is become as one of us to know good and evil. And now least he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore the Lord God sent him forth from the Garden of Eden.* Some take this for an ironical

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* 1st Cor. xv. 16, 17, 18.

† It was the doctrine of the primitive church, and it is a doctrine which might easily be proved from the Scriptures, that under the first covenant man was not intended to live for ever on this earth; but that after a sufficient probation here, he was, without tasting death, to be translated into some superior state, or Heaven. Into this discussion our limits permit us not to enter; but we refer the reader with confidence to Bishop Bull's Dissertation *on the State of Man before the Fall.*

speech,

speech, whereby God mocked and upbraided man for his folly. But I rather think it a declaration of the divine will; for since man had taken on him to choose for himself, and to judge what was good and evil for him without consulting his Maker, therefore God resolved to deprive him of the supernatural assistance he designed to afford him, and leave him to his natural faculties to guide and direct him; let him be, as it were, his own God, and enjoy the fruit of his choice. To this purpose he deprived him of the use of the tree of life, drove him out of the garden where it was, and fenced it against him.

"The effects of man's being left to his own power and faculties for his direction and support, are many and fatal. It is easy to shew that from hence come all the errors and follies of our lives. For our understandings, being finite, we are every moment at a loss, we are forced in most things to guess, and being unable to find the truth, are frequently mistaken. From the same come all the sins, corruptions and crimes that overwhelm the world. For being left to our choice, we not only mistake, but choose amiss. One error, or sin, makes way for another; we proceed daily in corruption, and the infection spreads as the world grows older. Custom, education and company, do all contribute to make us worse and worse; and in nothing of all this is God to be blamed. We bring these on ourselves, and they are not to be prevented without a miracle, which no one can say God is obliged to work for us *."

This profound reasoner, and most orthodox Divine, neither charges God with injustice, by talking of *imputed guilt*, nor perplexes himself and his readers with the question, which never can be solved, *whether the natural powers of the human mind* were depraved by the fall of the first man; but proves that all which has been forfeited by Adam, might, with perfect justice on the part of the Deity, have been withheld from his descendants, though he himself had never fallen; and that all the natural and moral evil of the world may be fairly accounted for by the withdrawing of that supernatural aid, which was vouchsafed to the parents of mankind in Paradise. In these sentiments Bishop Bull agrees with him; though he admits, as the Schoolmen admitted, that a taint *may* have been transmitted from Adam to the *corporeal* part of every individual of the human race.

"Cæterum patres illi, qui negârunt, hominem per gratiam Christi, quæ in Evangelio promittitur, posse legem perfecti implere ac sine peccato esse, videntur mihi legem intellexisse κατ' ἀκρίβειαν, nempe originalem illam, quæ primum hominem in statu integro obligavit, perfectissimumque fuit exemplar legis æternæ; ac peccati vocem *minus proprie* accepisse pro quoticunque nævo sine defectu, qui licèt jam humano generi in pœnam primi peccati naturalis factus sit, neque ullo modo in hâc vitâ penitus excuti possit adeoque non sit propriè ac formaliter peccatum, sed potius, ut dixi, peccati primi pœna; tamen est quædam à lege æterna, sive a creationis lege deflexio. In hunc peccati censum venit illa concupiscentiæ sol-

* Sermon on the Fall of Man.

licitatio,

licitatio, quæ optimos in hac mortali vita plùs minùsve perpetuò exerceat, etiamsi nullum omnino voluntatis assensum extorqueat: item defectus illi omnes atque infirmitates, quæ *prorsus necessaria* profluunt a vitioso humani *corporis* temperamento primum peccatum consecuto, sine ab *amissione exquisitissimæ illius donationis*, quæ in creatione sua donatus fuit Protoplastes, quamquæ, nisi peccasset, conservare potuisset per esum ligni vitæ, ipsi a Deo concessum *."

If this be compared with what we have quoted (p. 9) from the English works of the same eminently learned and pious man, no doubt can remain what side of this alternative he adopted. He who affirmed, in one work, that the original righteousness of the first man was *supernatural*, cannot with candour be supposed to have taught, in another, that the forfeiture of that righteousness consisted in the positive depravation of his *natural* faculties. The question, however, to be discussed here is, whether this primitive view of the consequences of the first transgression be consonant with the doctrine of our Church; for though the two Prelates were men of the highest abilities and integrity, they were yet liable to mistake, and may have deceived themselves when they subscribed the Articles, as they undoubtedly believed, in their literal and grammatical sense. That they did deceive themselves is incontrovertible, if our author's interpretation of the Ninth Article be perfectly correct; but whilst this is admitted on the one hand, it will not surely be denied on the other, either that Dr. Laurence is as liable to mistake as they were, or that the language cannot be remarkable for perspicuity and precision, which he and they have interpreted differently.

"The application of what has been observed" (says Dr. L.) "to the Article of our Church upon the same subject, has been already, perhaps anticipated. Original sin is there defined to be, *the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore, in every person born into this world, it deserveth God's wrath and damnation.* When we recollect the peculiar theory of the scholastics, we immediately perceive with what this definition was intended to be contrasted. According to their statement, original sin is nothing more than a defect of original righteousness, which instead of being a connatural quality, was itself only a supernatural ornament, unessential to the soul. In opposition, therefore, to such a conceit, our Church represents it to be the fault and corruption of every man's *nature*, not the loss of a *superadded grace*, but the vitiation of his innate powers; a vitiation, by which he is very far removed from original righteousness, and by which she subjoins, again repeating the word before used as distinctly expressive of her meaning, he is inclined to evil *of his own nature*; so that his passions continually resist the controul of his reason. Yet while she esteems

* Appendix ad Examen Animadversionis, 17, § 15.

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it not, as her adversaries held, an innocuous propensity, she does not declare it to be punishable as a crime; but steering a middle course, with a moderation, for which she is always remarkable, asserts it only to be *deserving* of God's displeasure *. After the preceding definition, to which none but the sophists of the schools could object, she proceeds to observe, in perfect conformity with common sense, and with the doctrine of the Lutherans, that this depravation of nature remains after baptism, so that concupiscence, or whatever else may be meant by the φρόνημα σαρκὸς of St. Paul, is not, as the Council of Trent had then recently maintained, and as the Church of Rome had always believed it to be, a sinless inclination; but one rebelling against the law of God, and which, according to the Apostle, who nevertheless admits that there is no condemnation for them that believe and are baptized, retains in itself the nature of sin."—(P. 64—66.)

That the Article of our Church, thus interpreted, is Lutheran and not Calvinistical, cannot be denied; and that the language of it will admit of this interpretation we feel not ourselves inclined to controvert; but we are persuaded that it will likewise admit of an interpretation somewhat different from this, for it is certainly less precise and perspicuous than the language of any other of our existing Articles.

The phrase, *original righteousness*, cannot be taken literally in the sense in which the word *righteousness* is *now* used by any party; for, in *that* sense, Adam, when immediately created, was neither *righteous* nor *unrighteous*. He was, indeed, *innocent*, but however perfect we may suppose his nature to have been, he had *then done* neither good nor evil; and we know, on the highest authority, that it is only "he who *doth* righteousness, that is righteous." By the phrase, *original righteousness*, therefore, must be understood, either that Adam's appetites were under complete subjection to his moral and intellectual power, or that he was in all things of importance directed by the superadded grace of God's good spirit, for another alternative is plainly inconceivable. That his appetites were *not* under such complete subjection as Dr. Laurence seems to suppose, is apparent from his conduct; for we learn from Moses † and St. Paul †, that Adam was not deceived by the serpent, but seduced by his wife; and it deserves to be considered, whether, on that occasion, he betrayed not more of the φρόνημα σαρκὸς, than his descendant Joseph afterwards betrayed, when

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* This is not the language of the Article. The lusting of the flesh contrary to the spirit deserveth, according to the Article, "God's *wrath* and *damnation*;" and the meaning of these words may probably be discovered, by comparing them with the same words as used 1 Thess. ii. 15, 16. and 1 Cor. xi. 29, 30. Our author, indeed, admits (Notes, p. 271), that damnation does not here imply God's final condemnation to hell-fire, and quotes Bishop Hooper, one of the Reformers, as speaking of persons *damned by the magistrates*.

† Gen. chap. iii. and 1 Tim. ii. 14.

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he resisted the solicitations of Potiphar's wife. Is it not, therefore, more reasonable to suppose that our Reformers understood the phrase, *original righteousness*, as it had been understood by the primitive Church, and by those authors of more recent date, with whose works they had all been conversant; than that they employed it in a sense, at once modern, and directly contrary to facts, recorded by those who wrote as they were moved by the Holy Ghost?

The Article, indeed, appears to have been directed not so much against the Schoolmen, as against the *Anabaptists*, who had lately revived the heresy of Pelagius on this subject; for, as it was agreed upon in 1552, it ran thus:—"Original sin standeth not in the following of Adam, as the *Pelagians* do vainly talk, which also the *Anabaptists* do now a-days renew *(ut fabulantur Pelagiani, et hodie Anabaptistæ repetunt)*;" thus condemning both these sects, but passing not the slightest censure on the doctrine of the Schoolmen. Dr. Laurence indeed says *, that in every part of the definition of original sin adopted by our Reformers, the attack is made principally against the Papists; that the error of the Anabaptists seems to have been introduced merely for the purpose of less openly declaring the object of assault; and that the clause respecting the Anabaptists was consequently omitted in 1562, when *disguise* was less necessary, or less regarded. But for all this no evidence whatever is produced. By comparing the Articles, of *works done before justification*, and *purgatory*, as they were drawn up in 1552, with those which are now established on the same subjects, the reader will perceive that Cranmer and his friends scrupled as little as Parker to censure the Schoolmen directly, when they deemed them worthy of censure; and yet, when treating of *original sin* they kept them, it seems from delicacy, entirely out of view, and answered them only through the sides of the Anabaptists! But if, as our author says, these substitutes were dropt, when disguise was less necessary, how came the *Pelagians* to be retained, and still no mention to be made of the *Schoolmen?*

The answer to this question seems to be, that, on the subject of original sin, the doctrines of Pelagius and the Schoolmen have little or nothing in common; and that our Reformers never intended to class them together, or to pass on them the same censure. Pelagius taught that Adam would have died, whether he had eaten of the forbidden fruit or not; that his transgression affected himself only; that death is not the consequence of that transgression, but proceeds from the necessity of nature; that man stands not in need of divine aid to enable him to subdue his appetites, and perform all that is required of him; and that by the grace of Christ nothing more is meant than his doctrine and his example †. To these doctrines the scholastic view of original

* Note, p. 269.

† We know little of the peculiar doctrines of Pelagius, but from Augustine,

original sin, which our author exhibits, bears no resemblance; and we need hardly say, that the doctrine of our Church, as understood by Bishop Bull and Archbishop King, is farther removed from Pelagianism, than the same doctrine as understood by Dr. Laurence. The man can be in very little danger of flattering human pride, or of claiming any thing as the reward of human merit, who is aware that no created being has a title to eternal life, either as the right of his nature, or as the reward of his obedience; and who believes that even in Paradise man could perform nothing acceptable to his Maker, but through the grace of God, preventing him and working with him. Such appears to have been the doctrine of the primitive Church; such was indisputably the doctrine of those eminent Divines of our own Church, to whom we have already referred; and such, we believe, to be the sense of our Article. When God placed man in the Garden of Eden, he appears to have in effect said to him:—

"Your nature requires that you should *choose* those things, the enjoyment whereof will make you happy. I will make your duty easy to you: abstain from this one tree, and whilst you do, I will take care that you shall not chuse amiss in any thing else. Your obedience in this shall be an infallible means to secure you from choosing wrong in any other thing. Whilst you use your free-will right in this, I will take care that you shall not abuse it on any other occasion. You are sufficient to conduct yourself properly as a man upon earth; but you are now by covenant made the heir of immortality and heaven, to which you are not sufficient to guide yourself. I will, therefore, be your guide in all things, if by violation of the covenant you do not forfeit your title to immortality, and thereby render my supernatural direction superfluous *."

If this be a just view of the state of man before the fall, and to the present writer it has long appeared to be just, the original righteousness mentioned in the Eighth Article, must be looked upon as essential to man, considered only as an heir of heaven and immortality, but as not essential to him, considered merely as a rational and sentient inhabitant of this earth. When Heaven, therefore, was forfeited, this original righteousness was forfeited likewise; and it was restored to us as our title to Heaven, and immortality was restored only through the interposition of our Redeemer, who was the Lamb slain from the foundation of the world. But though every regenerate Christian is influenced by the same spirit, which was the guide of Adam in Paradise, the lust of the flesh, which is often strongly felt, even by the best

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gustine, by whom they were opposed and confuted. Perhaps the most impartial account of them extant, within a very small compass, is given by Cave, in *Hist. Literaria*; and it is of that account that we have given the substance in the text.

* See King's Sermon on the Fall, not for the *words* which we have used, but *for* the *doctrine*.

but even, and probably would have been felt under the first covenant, as it is under the second, hath in itself so much of the *nature* of sin, as to render every one, in whom it is *not subdued*, unfit for the society of the blessed in Heaven.

Such appears to us to be the doctrine of the Scriptures of the primitive Church, and of the Church of England, respecting the consequences of Adam's transgression. We are perfectly aware that so many of the most eminent Divines, among whom we have no hesitation to class our author, those consequences appear to involve, besides the forfeiture of immortality and of divine grace, a *positive depravation of the moral and intellectual powers of man*, so that he is now less able to resist his sensual appetites, than he would have been, if the forbidden fruit had not been tasted. This doctrine *may* be true; but we can find no evidence of its truth, whilst it seems utterly irreconcileable with the short history of man in Paradise. The question, however, is not of the smallest importance; for we shall certainly be called to account at the day of judgment, for the employment of the talents which we have received, and not of those which have been withheld from us, and shall be judged each according to his own deeds, and not according to the deeds of another—whether progenitor or descendant.—"Ut quisque suum partet onus atque sui operis mercedem referat, est lex æqui, Deique judicio æquissimi. (*Exod.* xxxii. 32, 33. *Deut.* xxiv. 16. *Ezek.* xviii. 20. *Gal.* vi. 5. 1 *Cor.* iii. 8.) In hoc judicio stamus cadimusve."

(To be continued.)

A Vindication of the Celts, from Ancient Authorities: with Observations on Mr. Pinkerton's Hypothesis concerning the Origin of the European Nations, in his Modern Geography, and Dissertation on the Scythians, or Goths. 8vo. Pp. 172. Williams, and Longman and Co. 1803.

THE acquirement of notoriety seems to be as strong a passion in authors, as that of riches in the trading part of the community; and neither of them appears to be averse from the *quoquo modo* of acquirement. We mean not to say, that there are not many writers who court the approbation of the public by the fair and honest means of conveying instruction, or innocent amusement; or that there are not many traders who are not only just, but liberal in their dealings; but, to drop the traders for the present, we *will* say that, since authorship has become a craft, the notoriety, and consequent emolument of the writer, instead of the information of the reader, have too generally been the objects in view. Hence, instead of truth, the author thinks only of novelty, and new systems of taste, religion, and polity, are poured upon us from every quarter. The Olympus of ages and experience

experience is assailed on all sides; and, though the assailants are not giants, yet, as assailants, they contrive to be conspicuous to the spectators—they sometimes gain their ends.

Our motives to action are known only to Omniscience, for even the individual is often blind to his own motives. We will not, therefore, determine whether an overweening conceit, or a passion for notoriety, or both; have influenced Mr. Pinkerton's career; but it is certain that in many of his works he has shewn himself more solicitous to advance what was new and strange, than what was true.—In taste, religion, and antiquities, under his plastic hands, old things are done away, and lo! all things are become new. Virgil and Horace, hitherto the delight of ages, this professor of legerdemain has converted into a pair of blockheads, worshipped by as great blockheads as themselves. In an elementary work on Geography, professedly intended for the use of schools, he endeavours to set aside the Scripture Chronology, and all that is said of the creation, deluge, &c. in the first chapters of Genesis; and thus leads the minds of our youth to reject the religion of their fathers.

The work now before us is written against another of those notorious crotchets produced by the ever-fermenting brain of Mr. Pinkerton. It has been his will and pleasure, it seems, to conceive a most rooted antipathy to the *Celts*; and he is a most exquisite *hater*—the true Elisha of Elijah Ritson. It is a passion, a rage—no lover ever adored his mistress with half the ardour that he abhors this, by him, detested people. They are, according to him, a race so truly despicable, a cast so utterly vile and degraded, that there never was an instance of a *real Celt* having attained to any degree of mental excellence. What was to be expected from a history of this people from the hand of their abhorrer? He has been at more pains to conceal, pervert, or falsify the testimony of antiquity, than it would have cost him to establish the truth. But, system once adopted, becomes a favourite child, and the ardour of defence is in general proportioned to the feebleness of the adopted brat.

The writer of this Vindication follows him, step by step, through all his windings and tergiversations, and overturns his baseless fabric. The nature of our publication does not permit us to enter minutely into the examination of the numerous passages from a variety of authors, and of the reasonings deduced from them, on which the question depends; this could not be done satisfactorily without extending this review to too great a length, on a subject little suited to the general class of readers.

Before the author of the Vindication proceeds to examine Mr. Pinkerton's Celtic, or rather Anti-Celtic system, he animadverts on what the latter has advanced in his Geography against the Chronology of the Scriptures, the procession of the human race from a single pair, and against the account given of the Deluge in the book of Genesis. We lay before our readers Mr. Pinkerton's objections to the Deluge, with the answer of his antagonist.

Mr.

Mr. Pinkerton says:

"The latest and best natural philosophers pronounce the flood impossible; and their reasons, grounded on mathematical truth, and the immutable laws of Nature, have my full assent. The Jews believed the earth a vast plain, and that the rain came from a collection of waters above the firmament (Gen. i. 7), as the earth floated on another mass of waters, (Gen. vii. 11), both of which were opened at the Deluge. As such waters are now mathematically known not to exist, and the earth is found spherical, the effect must cease with the cause. M. de Buffon has shewn that all the earth was at first under sea."

To this it is answered:—

"Before he wrote this singular passage, the author ought to have considered that the Supreme Being, who created the world, might, with equal ease, cause it to be overflowed with water. He has obviously misunderstood two passages in Scripture: and his mathematical inferences demonstrate him to be ignorant both of mathematics and natural philosophy. While he seems to infer, if he infers any thing, that a spherical surface could not be covered with water, he adds, in the very next sentence, 'Mr. Buffon has shewn, that *all the earth was at first under sea.*'"

So much for the general reasoning, and mathematical knowledge of Mr. Pinkerton.

In proportion as the *Celts* are an abomination to Mr. Pinkerton, his bowels yearn with every fraternal, and protectorial feeling towards the *Scythæ*, *Getæ*, or *Goths*; who, he assures us, were the same people under these various names. He issues his *fiat*, and behold them established in an empire, extending from Egypt to the Ganges, and from the Persian Gulph, and Indian Sea, to the Caspian, 3660 years before Christ, that is, only 344 years after that period which the drivelling mass of mankind have assigned to the creation of the world; founding the belief on the basis of Scripture, which, to Mr. Pinkerton, appears to be the basis of unbelief. Not contented with this wide domain, 2160 years before Christ, they passed the Araxes, and pouring like a deluge over the nations they approached, completely peopled Thrace, Illyricum, Greece, and part of Asia Minor 1500 years, Italy about 1000 years, Germany and Scandinavia, with a great part of Gaul and Spain, about 500, and passed into Britain, Ireland, and Scotland, about 300 years, before the Christian æra. In short, the wild, and unsupported hypothesis of Mr. Pinkerton, amounts to this, that Greeks, Romans, Germans, Gauls, all those deemed the ancient inhabitants, and, of course, all the modern inhabitants of Europe, are *Goths*, or at least completely *Gothicised* (for we do not recollect his alleging that their progress was accompanied by extirpation), except, perhaps, one or two insignificant tribes, of which the Celts are the most degraded and despicable; nay, the most despicable race on the face of the earth. "Wisdom and ingenuity," says he, "may be traced among the Samoides, Laplanders, Negroes, &c. but, among the Celts, none of native growth."

These dreams, originating in a diseased and perverted intellect, seem not to require a serious contradiction. The author of the Vindication has, however, examined the foundation of this *Gothic* fabric, and found the structure raised upon the sand. He has proved that this Scythic, Getic, or Gothic Empire, as exhibited by Mr. Pinkerton, never had an existence, except in the brain of its fabricator.—That the appellation of Scythians, as given by the ancients, was so vague that no decisive inferences can be drawn from it;—that the Getæ, Goths, and Scythæ, were the same people, is therefore far from historic truth, as Mr. Pinkerton asserts;—that the Celts had overspread a great part of Europe long before the appearance of the Goths;—that even so late as the time of Cæsar's commanding in Gaul, not only what was called Gallia Celtica, but what was called the Belgic division of that country, was peopled chiefly by Celts; and that as late as the time of Tacitus, Germany itself was inhabited by a mixture of Germans, Celts, and Sarmatians;—that the Celts were not, therefore, that miserable and contemptible horde, as represented by Mr. Pinkerton; nor his favourite Goths, that ancient, and universal race of conquerors and colonizers, he has asserted them to be.

This result is produced by shewing that Mr. Pinkerton's ancient authorities are either misunderstood, garbled, perverted, or nothing to the purpose; and by bringing forward other ancient authorities, which still farther evince the futility of the hypothesis.

To bolster up his hypothesis, Mr. Pinkerton is compelled to have recourse to assumptions the most absurd and monstrous. One of these we shall mention. To account for the wide-spread of Scythic, Getic, or Gothic population and conquest, he assures us, "as some kind of animals are more prolific than others, so also may certain races of men; as the Scythæ, or Goths, UNDOUBTEDLY were." And *undoubtedly* they must have been so, *if* they performed half the progressive and populating feats attributed to them, by this their devoted historian; who, among other matters equally wonderful, tells us, that when Cæsar landed in Britain, he found the southern part of it, exclusive of the Celts, whom they had cooped up in a corner of the island, inhabited by between 3 and 4,000,000 of Goths! What is Mahomet and his boasted procreative vigour? What even the genial night of Hercules himself with the fifty Thespian virgins, to the Goths of Mr. Pinkerton! But we forget that Hercules was a Greek, *i. e.* one of Mr. Pinkerton's Goths; and are rather surprized that he has not brought forward this anecdote, among his other *historic truths*, as a proof of Gothic prolific superiority.

The following extract will give our readers an idea of what the author of this publication has endeavoured to prove, and what we think he has proved, in opposition to Mr. Pinkerton.

"GENERAL CONCLUSIONS.

"From a retrospective view of the authorities which have been produced from the ancient writers, we may now draw the following inferences:

"1. The

"1. The Kymry, or Celts, had overspread the gr
tope at the first dawn of history, and formed the princ
Gaul, both Transalpine and Cisalpine, till a late peri
Republic.

"2. About 120 years before the time of Cæsar, the
conquered Cisalpine Gaul, extended their power beyo
formed the south-eastern part of Transalpine Gaul into a
but the great mass of the people still remained Gallic,
intermixed with their conquerors.

"3. As late as the time of Polybius, that part of
called Aquitania, was possessed by the Celts; and ac
appears to have been denominated Armorica, signifying
try, the same name which was afterwards appropriate
After the time of Polybius, and before that of Augu
was invaded by a people from Spain, called Iberi, wl
out, or mixing with the natives, formed a race, differ
Strabo, from the natives of the other parts of Gaul.

"4. As late as the time of Cæsar, and even after
part, or the greater portion of Gaul, comprizing, accord
the territory between the Garonne, the Seine, the Ro
Alps, and the Upper Rhine, was inhabited by people w
unmixed Celtic tribes.

"5. That part of Gaul, called Belgic by Cæsar, ir
Seine and the Lower Rhine, was inhabited principally
though some Germans had passed the Rhine, and eith
natives, or formed a separate people. But the proper
neral, under whatsoever name distinguished, used th
religion, and manners, with some variations, derived
and local circumstances.

"Different tribes emigrated, at different periods,
Gaul to Britain; but none, who may have quitted an
of Gaul, between the Rhine and the Pyrenees, before
were Gothic, or German; and therefore the Belgæ of
not Goths, though they might differ from the prior in
and manners.

"7. There is no authority to prove that the anc
Goths, and still less to shew they were a distinct spe
common language, and uniformly following the same

"8. The people called Gothic, do not appear to
greater part of Europe till a later period, even of th

"9. The country called Germany itself, was not, in
wholly occupied by German or Gothic tribes; but wi
with Celtic and Sarmatic hordes. And even those ti
differed essentially among themselves in religion, m
ment.

"10. The Germans, under any denomination wha
the Rhine, and peopled the greater part of Gaul, til
to the time of Cæsar."

Before we conclude, we have to remark, tha
Vindication, though evidently a Celt, has not be

ferocious Goth who attacks his progenitors, to return railing for railing; but proceeds to investigate the truth with coolness and sobriety.

A list of words in the Greek and Welsh languages, in which a similarity is discernible, is annexed in an Appendix.

Charles Ellis: or, The Friends; a Novel, comprising the Incidents and Observations occurring on a Voyage to the Brazils and West Indies, actually performed by the Writer, Robert Semple: Author of "Walks and Sketches at the Cape of Good Hope." 2 vols. 12mo. Pp. 506. 9s. Baldwins. 1806.

MR. SEMPLE states himself to be a young merchant, and seems to think that some apology is therefore necessary for the attempt of a person engaged in mercantile pursuits to write a novel. Now, on this point, we beg leave to differ from him;—if his novel be a good one, no apology can be necessary; if a bad one, no apology will avail. In short, it is nothing to the reader whether the author be a merchant, *un homme de lettres*, or a garretteer;—whether he be a Brewer or a Cabinet Minister; but it is something to him, whether the man who writes a book which he *purchases* be qualified for the task or not; and whether the production so purchased be instructive and amusing, or stupid and insipid. Having premised this, on the necessity of an apology, we must now admit, that as Mr. Semple chose to make an apology, he could not well have made a better.

"My apology," he says in his Preface, "is briefly this—that I see no reason, because the daily avocations of any class of men are the same, that their amusements should also be similar. Perhaps, my good friend"—(addressing himself to the 'gentle reader,' we suppose), —"you are a very industrious, plodding, thriving member of society" —(Alas! we fear that your industrious, plodding, thriving folks, never read novels, and therefore this address will be thrown away);—"but you have your hours of relaxation; you smoke your pipe, or you drink your wine; or you mount your horse or your gig"—(Oh fie! a plodding, thriving man in a *gig!* what an anomaly!);—"or you go to Sadler's-wells, or perhaps the Opera"—(The *Opera!* worse and worse!).—"Very well, then; during the hours you were there, I wrote the History of Charles Ellis."

Now that it is better to be a novel-writer than a debauchee, *may* be true; but that depends on the kind of novels which a man writes; because some novels prove the author to be a debauchee, and, still worse, tend to make others resemble him. Not so, however, Charles Ellis; and certainly Mr. Semple was much better employed in composing his History, than he would have been in passing his evenings like *Young Wilding*, in the *Citizen*. Indeed, to say the truth, we have not, for many a day, read a *novel* which has so much that is good, and so little that is exceptionable, in it.

The

The hero, Charles Ellis, is the son of a mercha
met with crosses in business, forsakes the metropoli
thirty-five, and retires, with his wife, then pregnan
ternal estate in a sequestered valley, terminated by t
berland. Among the inhabitants of this vale was a
low illiterate tradesman, who had also retired from
independence of 300l. a year; an old seaman, Captai
had some of the eccentricities, and all the good qualiti
and so justly ascribed to his profession; a Mr. Willia
priest, who was such as every parish priest ought to b
man, whom the author sneeringly denominates John Be
"a man of a very ancient family, and who, indeed,
himself on any one account, except that of his descer
of two hundred years, the little estate of Kerwood
from father to son in the Berkeley family," and muc
ing to their own private documents. Now we obje
the attempt to hold up such a character to derision.
be told,

> "Et genus et proavos, et quæ non fecimus ips
> Vix ea nostra voco————;"

for though it would be the height of presumption, as
dity, to impute the merits of our progenitors to o
pride of ancestry ought not to be an object of senseles
it is the parent of many noble feelings and excellent
rates a spirit of emulation; it operates as an incen
deeds; it leads the mind to imitate the qualities w
the merit which it records. The circumstance of li
spot on which his ancestors had lived for centuries, i
just and honourable ground of exultation; and so lon
duct does not reflect discredit on his forefathers,
allowed to boast of it. Berkeley is not represented a
dishonourable man; in no respect does he disgrace h
the mere act "of taking no merit to himself," is a p
sessed great merit. While the author's words, t
render Berkeley ridiculous, his own sentiments and acti
spectable. Berkeley appears to be a *Tory*, and Ellis

Charles Ellis having attained his sixth year, his
a matter of serious consideration; and his father, wi
opinion of his friends on the subject, invited all the
characters (except the only one competent to give a
it, the Clergyman) to dinner, for the express purpose
vice, with a predetermination, however, to follow
rightly served, for all his attempts after dinner to fix the
sation to the point to which he wished to draw it,
the tradesman, who *loved a joke*, told long stories;
his battles o'er again; and the Tory engaged his
conversation on *loyalty*, on which they disagreed;

ley, like a man of sense, terminated by observing, "At all events, we agree most cordially in affection to our present Sovereign, whose virtues are such as scarcely to entitle loyalty, merely considered as such, to any merit."—"We do, indeed," said Ellis; "and we will, if you please, drink long life and health to him, nor do I care if I never see another King on the Throne of England." We have said that Ellis appears to be a Whig; but justice demands a retractation of the assertion, for certainly such an observation as this would have produced his instantaneous expulsion from the Whig Club.

Foiled in his attempt to obtain the advice of his friends, he at length resolved to decide for himself; and, though a perfect freethinker, or rather, one of the very numerous sect of *Nothingarians*, he finally determined to entrust the education of his son to the Clergyman of the parish, who had a son of his own, nearly of the same age, and a daughter, somewhat younger. With this worthy priest, Charles Ellis remained till he had attained his twentieth year; when his father, having buried his wife, felt his commercial propensities return, and resolved to take his son to London with him. There he was introduced to a strange character, James Brown, who had been bred a tailor; but, having failed in business, and cheated his creditors, set up as a gentleman, with a capital of six or seven hundred pounds. He was also introduced to some other young men, of much the same stamp, who soon sapped the principles which he had imbibed under Mr. Williamson, and led him into scenes of dissipation and debauchery.

Considerable ability, and knowledge of human nature, are displayed in the delineation of this young man's character, feelings, and conduct. His slow and gradual progress from virtue to vice, after his arrival in town, is ably pourtrayed.

"But what, above all, tended to restore his spirits, was the introduction which his father procured for him to several young men of his own age, with whom he soon became very intimate. He was pleased with the easiness of their manners and conversation, so different from that of young rustics; and this mistaken idea of superiority unfortunately blinded his eyes to the vices which they gradually developed to him. He was shocked at first, it is true; but his surprise and sorrow were of no long duration. Every thing tended to accelerate his initiation in the vices of the metropolis; the eagerness of his new companions in instructing him—the generous warmth of his own disposition, of his temperament, and his time of life—and the connivance of his father, who was too much a man of the world not to rejoice at the progress which his son was daily making in getting rid of his native bashfulness, all contributed to impair his good resolutions. Before three months had elapsed, a material change had taken place in his external appearance for the better, and in his sentiments for the worse. He still professed to revere the Sabbath; but indulgence in innocent amusements on that day was surely no harm, and never meant to be restrained. Drunkenness was the most odious and beastly of vices; but to take a cheerful glass, and get merry with a few friends, was no disgrace. As for swearing, nothing could be more shocking

shocking—nothing more sinful, and, at the same time,
than profanity; yet surely, demme! sink me! zou
could be no offence to Heaven. In a word, the young
to play with vice. It had always been represented to
horror; but he did not discover it when dressed in fi
gan very shrewdly to suspect, that the good Mr.
eagerness for his welfare, had painted some indiscretior
lours. With all this, however, he did not as yet
studies; he still repaired, at times, to the fountain-hé
and took occasional fits of virtuous resolution; for two
up in his chamber, he renewed his acquaintance with hi
but his new companions never failed to call upon him
ing anxiety, concerning his health, and the whole cor
of idle inquiries, that Charles considered them as th
cerest of friends; and, unable to refuse them any thing
by making one of their party in any scheme of pleasure
in these moments of retirement that the thoughts of
most warmly on his mind; and the recollection of his y
awoke emotions, which he soon discovered to be very
inspired by his new acquaintance."

Thus was reflection intercepted in its course, and
ried on from pleasure to pleasure.

"It cannot be supposed that a young man of such
Charles, had been transplanted from the activity an
country life to the luxury and comparative indolence
without feeling the effects of such a change. Instead
vegetable, water to drink, and a hard mattrass to sl
daily of highly-seasoned dishes, drank freely of wine,
bed of down till long after the sun was up; but, abo
sation of his new friends tended to inflame his active
tainted, imagination. At first he was shocked, and
sions and language which he daily heard; but this wor
times tremblingly hazarded witticisms which would h
reprehended in his native valley, but which were passec
ceived with applause, by his new friends. It was no
since he had received his letters—he was dining with a
for the first time in his life, got intoxicated. About
night he sallied out, with an intention to repair dire
his way, overtook one of those unfortunate women wh
of all great cities, and who accosted him in a mild to
same time laying hold of his arm. Heated as he v
touch thrilled to his very heart, and he had not the
her off; on the contrary, he conceived the benevolent
of reclaiming her from such an evil life, and began fort
with great warmth. The artful female encouraged
which soon took a very different turn:—but why should
Even now I see him standing wavering in the street—
and feverish cheek, and his eyes beaming with a guil
stop Charles! stop, my boy!—it is thy preceptor, thy
nions, thy mother's shade, that call upon thee!—but

Whilst I yet speak, a white female arm, perfumed, and bound with a bracelet, is extended from a door half opened, and gently draws along the young man. He turns round, as if conscious of guilt, and fearful lest any person should behold him;—but it is in a silent and lonely court, where there are no passengers, and lighted only by a solitary lamp, which already begins to twinkle in its socket: his pulse beats high with youth and wine —he turns and casts one last look on virtue; then hurries over the polluted threshold, and the door instantly closes. Alas! poor Charles!"

This is fine painting. The author's admonitions on the subject are not less forcible.

"The pleasures of vice, if pleasures they can be called, are of short duration, and leave behind them the most painful remembrances. To the confirmed profligate, these remembrances act as inducements to plunge into fresh excesses, and to endeavour to drown them in a new delirium—but, with the novice in guilt, they produce a contrary effect, and seldom fail to be succeeded by a momentary enthusiasm in the cause of virtue. Young man preserve, I beseech you, these first impressions—they are the surest criterions of right and wrong, and are the least sophisticated of all our decisions respecting our own conduct. Whatever certain philosophers may talk of the calm and dispassionate investigation of our reason, rely upon it, that whatever the untainted heart condemns, the untainted judgment cannot approve."

Charles's remorse, his good resolutions, and his subsequent reformation, are strongly depicted. He resolves to write, at last, to his forsaken friends in the country, and has just finished his letter when Edward Williamson, the son of his tutor, enters his room in regimentals. This young man had obtained a commission in a marching regiment, and was preparing for his departure to the Continent. The two friends, however, were to pass some time together in London, during which Edward was to see every thing that was worthy of observation in the capital; among other places they visited Westminster Abbey, and, dining that day with a select party, the objects which they had contemplated in the morning became the subject of conversation.

"The master of the family turned to Edward, and asked him how he had been pleased that morning with Westminster Abbey? Doubtless to any other question the young soldier would have returned a plain and simple answer, but his mind being still full of enthusiasm on that subject, he replied, 'that he had been delighted, and never in his life before had experienced such feelings.' The warmth with which this was delivered greatly interested the company in his behalf; and, as it afforded a new topic of conversation, the Abbey, with its aisles and towers, the chapel with its curious roof, the tombs of our kings, and the monuments of our best men, soon became the subject of praise and criticism. The conversation grew doubly interesting—for how could men of literature and genius talk of such themes, without awakening a thousand recollections of patriotic actions, and immortal bards? By degrees, however, this

this enthusiasm subsided, and the taste and execution of these monuments were discussed. Some praised the sculpture of this figure, and some of that; but amidst all the remarks made, it was observed that neither Charles nor Edward spoke a word on this subject.—'I suppose,' said the host to Charles, 'you have no statues in your village churches, and that consequently you have but little knowledge of sculpture.'—'I must indeed be very ignorant on that point, or naturally of a bad taste,' replied Charles, 'for really several monuments that have been highly praised by these gentlemen, appear to me absurd in their very principles.'—'How so?' asked a Connoisseur, who had particularly distinguished himself by descanting on their various merits.—'Nay,' said Charles, 'I do not pretend to set up my judgment in opposition to what seems the general and approved taste of men who have made these subjects their study; but, I must confess, it appears to me absolutely ridiculous to see so many renowned Englishmen clothed in Roman garbs, and displaying their naked limbs, in direct opposition to the habits and manners, not only of the periods in which they lived, but of any nation in Europe for these several centuries past. My friend and I were puzzling our brains to find out a cause, or, to speak truly, an excuse for this taste; but, I must own, it was beyond our comprehension.'—'Very likely,' replied the Connoisseur, somewhat nettled, 'yet still there *are* reasons, which to men of talents have appeared sufficient to justify this practice.' As the company seemed to listen to this dispute without any of them interposing; after a short pause, Charles replied, 'I should be glad to hear them, Sir, if it is not too much trouble.'—'By no means,' said the other: 'In the first place, the Roman garb, both civil and military, is well calculated to shew the art of the sculptor, and the shape of the limbs. The *toga*, thrown in graceful folds over the shoulders, and round the body, is beyond doubt infinitely more elegant than the modern *coat:* and, on the other hand, the short military garb serves to shew the turn of the limbs, and enables the sculptor to display the swelling of the muscles to the greatest advantage; add to this, the ancient garb being now obsolete in real use, has become a sort of classical dress, which will be equally an invariable standard a thousand years hence, as it has been for these two centuries past: whereas our dress is perpetually varying, and a statue in the dress, even of our grandfathers, with long waistcoat flaps, high pocket-holes, huge wig and rapier, stockings rolled over the knee, and broad-toed shoes, would cut rather a ridiculous figure in Westminster Abbey.'—'Not so much so,' cried Charles, 'as an English Admiral in a Roman dress leaning upon a cannon, as in the monument of Admiral Holmes; or, as another brave seaman standing between two palm trees, with his left foot upon the *rostrum*, or beak of an ancient galley, as in that of Admiral Watson; or, General Wolfe, dying on the field of battle stark naked; or the monument of General Ligonier, in which battering rams are mixed with cannons and bombs, and muskets with shields, as ornaments and supporters. Such incongruities appeared both to my friend and myself as absolutely unpardonable, although, I must confess, your ingenious defence has rendered the custom somewhat more excusable in my eyes than it appeared this morning.' After thanking him for the compliment, as the company seemed still willing to hear more on the subject, by not interfering or changing the conversation, the gentleman went on:—'But you still have not weakened my objection to the statues of our great men being represented with

with modern garbs, namely, the absurd appearance they may make a hundred years hence.'—'To tell you the truth, Sir,' replied Charles, 'your objection did not appear to me of any great weight. In the valley where I was born, lives a gentleman of very ancient family, and an intimate friend of my father, named Berkeley: amongst other portraits, he has one at full length of his great great grandfather, who was slain at the battle of Edge Hill, and notwithstanding he is represented strictly in the dress of those times, and such as would certainly be reckoned preposterous at the present day, I never saw a nobler countenance and figure; and certainly no person ever feels the smallest inclination to criticise his dress. Now, had this brave man been represented in marble, as on canvass, I cannot conceive any absurdity in the idea. On the contrary, as paintings are so much more perishable than statuary, I should wish to see our illustrious men represented in stone and marble with the dress they wore, even to the minutest article, when they performed the very actions for which their country has thought proper to honour them with memorials.'

"'Recollect yourself a little, young gentleman,' replied the Connoisseur, 'you surely admit as legal the use which is made in English poetry of the heathen mythology and allusions. Perhaps *you* sometimes mount your Pegasus, wish to drink deep of the Pierian springs, or call upon the Muses to inspire you with bright ideas. Now, as such expressions and invocations are universally allowed in our writers, in like manner, I contend, that a latitude should be given to statuaries to dress their heroes as they please; and, if they do not chuse to give them a coat and breeches, why not shew them off in a *toga*, and no breeches at all?' This remark made the company laugh, which so pleased the Connoisseur, that he began to think his victory secure, and that Charles would have no more to say. The young man, however, joined in the laugh, and when it had subsided returned again to the charge. He contended, 'that Helicon, Parnassus, Pegasus, and the like, were mere words of course, borrowed from the ancients, and employed metaphorically, because we had no corresponding expressions in our language; but he affirmed, that it was not so with painting and sculpture, which were confined to representing objects as they really were, or might be supposed to be at the time. That Cato with—

'Long wig and lacquered chain,'

was not a whit more absurd than a modern European in the senatorial robes of Cato;' and, in short recapitulated what he had before advanced. As his antagonist had now nothing more to observe, the conversation would probably have terminated without being decided either way, had not another of the company repeated a remark on the stiffness of dress of a modern soldier, compared to that of the ancients. This, with other similar observations, by degrees roused Edward for the honour of his profession, of which, being young, he was a zealous supporter in all its branches. After sitting, therefore, full of impatience for a short time, he stretched out his hand, and addressing himself to the Connoisseur—'Sir,' said he, 'if the dress of an English soldier were a thousand times more ridiculous, when compared to that of a Roman, than it is, I still think that so many brave men have fought and bled in it, as to render it for ever honourable, and worthy of being transmitted to future ages. Surely, the uniform in which a Marlborough conquered, and a Wolfe fell, and which so many gallant officers are wearing at this moment, ought to be no

ne object of contempt to a chipper of marble! think how heroes wore this uniform at Hochstet, Ramilies, and Oudenar den, and even at Fontenoy, where they so dearly maintaine and tell me, if ever Grecian or Roman garb was more ennob say nothing of our sea officers: if *their* dress be not worthy tor, where shall we seek one more so?' These observations made in a most impetuous manner, were allowed to be con subject, and judgment was passed *in toto* upon all English arti ing their countrymen in Roman dresses, which not only the but perhaps never saw.'

There is a great deal of good sense in these observatio offensive they may prove to Connoisseurs, or to those wi be such. We cannot follow our friends through their v tures; Edward Williamson distinguishes himself on th is promoted, and killed. Charles Ellis accompanies his different places mentioned in the title-page, of which sc count is given, and, on his return to Europe, consigns hi grave. He revisits his native valley, marries the daugh bold, and settles there for life.

The language, as our readers must have seen from o correct; the style plain and perspicuous; the charac drawn, and ably sustained; the incidents are natural, ments, principles, and moral are good. In short, the w superior to the generality of modern novels; and, in all ditable to the talents and feelings of the author.

Travels, after the Peace of Amiens, through Parts of Fr land, Italy, and Germany. By J. G. Lemaistre, E a "Rough Sketch of Modern Paris." 8vo. 3 v 1l. 11s. 6d. Johnson. 1806.

MR. LEMAISTRE is an indefatigable tourist; he pleases, be lively and pleasant, though it does not o to be so. It has, however, become a custom, whic to notice, for men who fancy they have ability to w struction of the public, to make *speculative tours*; tim the express purpose of collecting materials for the pres to profit. Whether this be the case with Mr. Lem not presume to decide; but certain it is, that he und of *book-making* as well as any professional tourist of th Had he condensed his observations, reflections, and *ca* single volume in twelves, he might have easily contri both amusing and instructive; but as it is, he has so versed the rule of *multum in parvo*, talks so much abo himself, and appears to suffer his opinions of a place tants to be so much biassed by the reception which

the dinners which he eats, and the balls which he frequents, that the rational reader becomes disgusted, and throws by the book. Unhappily, whatever disgust poor critics may feel, however disposed they may be to throw down a book, their duty compels them to subdue their feelings, and to persevere, until their eyes shall hail that welcome signal of repose—FINIS.

The work is dedicated, by *permission*, to the Prince of Wales, who is hailed, in all the *modest* language of dedication, as "an English Mæcenas." The Prince, however, is certainly entitled to great praise for his munificence, in sending an English gentleman, at his own expence, to Portici, to *unfold* the ancient manuscripts found in the ruins of Herculaneum; a task which had been relinquished by the King of Naples from dire necessity. This is a princely action, of which no one can speak without commendation; but when Mr. Lemaistre determined to tell the world, that the Prince's "generous support of the constitutional liberties of his country, had, from my earliest years, excited my veneration and respect," it assuredly became him to specify the instances in which that support had been manifested. As it is, a Cynic may possibly be disposed to apply to his observation the cant expression of Burchell, in the Vicar of Wakefield. As to "that general fame which is the necessary concomitant and just reward of public virtue," Mr. Lemaistre's stock of classical knowledge, which he displays without mercy, and of which he boasts without scruple, upon all occasions, will supply him with the true character of *Fame*, without any assistance from us; and should, we think, have taught him by *what* means it is often acquired, and *what* value ought to be placed upon it.

The author pursued his way from France to Switzerland through Paris, Dijon, and Lyons. When in Switzerland, he made excursions to the Glaciers, and to different parts of that interesting country which he deemed most worthy his attention. Thence he went from Lausanne, by Meudon, Aix, St. Jean de Maurienne, and Mont Cenis, to Italy. He visited Turin, Genoa, Milan, Piacenza, Parma, Modena, Bologna, Rome, and Naples. From the last city he returned to Rome, and then proceeded, by Ferrara and Padua, to Venice. From Venice he went to Vienna, thence to Berlin, and from Berlin, through Lubeck, to Tonningen, where he embarked for England. We shall not be expected to follow him from place to place through the whole of this extensive Tour, nor yet to notice all his desultory observations on the works of Nature and of Art. We can only stop with him here and there, where the entertainment appears inviting, or where something occurs to call for our animadversions. Dijon, we are told, is rendered *so celebrated* "by being the spot where the great army of reserve, before the second expedition to Italy, was assembled;"—a silly remark, which had better been omitted—if that city was celebrated for nothing else, it was not worthy of notice. At Lyons, Mr. Lemaistre visited the Town-house, and took the trouble of copying a lying inscription, in which the *virtues*

of

of the murderer of Jaffa are recorded. He is there called "the Conqueror of Europe," of which, in the estimation of his slaves, Great Britain and Ireland, of course, form no part; and it is added, with equal *truth*, that "at sight of him, the arts revived in this city, and commerce was restored to its ancient splendour." When it is notorious that he, and his brother regicides, caused all the monuments of the arts to be demolished, and ruined the trade of Lyons, which has never, to this moment, been restored. The tourist who thought proper to transplant this compilation of falshoods into his pages, should, at least, have submitted to the trouble of pointing them out to his readers. Of the disposition of the inhabitants, our traveller, short as his stay was at Lyons, seems to have acquired a pretty correct notion.

"From the heavy losses which the town has experienced, from the devastation committed on its principal buildings, and from the murder of its best and richest citizens, Lyons derives a strong and rooted hatred to the name of Republic; and, however satisfied the inhabitants may be with the Government of Buonaparte, their satisfaction is only relative (comparative). They prefer his administration to any which has existed since the death of Louis XVI.; but they are still royalists; and if the House of Bourbon shall, in the course of years, be *ever* restored, I am convinced that no part of France will so heartily rejoice in the measure, or so willingly assist in promoting it, as the city of Lyons."

On his arrival at Geneva, the author found the inhabitants displaying the most unequivocal marks of attachment to their former Government, and entertaining a rooted hatred of their tyrannical conquerors. They seldom go to the theatre, which the French have erected; and when they do go, the ladies always prefer the pit, that they may not be subjected to the impertinence of the French officers, who are, beyond all comparison, the most ignorant and the most disgusting animals in the whole creation. Mr. Lemaistre, indeed, who presumes to know much better than the Genevese themselves, asserts, without *hesitation*, that "the military behave themselves with the greatest propriety;" but we must express our utter disbelief of the fact. He adds, however, that "none are received in the houses of the principal citizens;" which is to us, added to our own knowledge of the character and conduct of the subalterns of a French army, a convincing proof, that the author has either formed an hasty and unwarrantable opinion of his own, or that he has been egregiously imposed upon.

Mr. Lemaistre further observes, in respect of Geneva, that "the aristocratic distinctions which existed in the time of the Republic, are still scrupulously observed in the choice and divisions of society, and prove to demonstration, that manners, customs, and prejudices, are above the power of law." Indeed! And did this traveller, in his journey through *France*, really find no difference in the *manners*, *customs*, and *prejudices* of the people, since the Revolution? If he did not, we shall venture to say, that he either closed his eyes and ears, or that his observations were very limited and superficial. One of the prevailing

prevailing customs at Geneva is so singular, and, as we believe, peculiar to that city, that we shall extract our author's brief account of it.

"While on the subject of society, I ought to mention another ancient usage which is still observed, and which is highly worthy of commendation. The daughters of the Genevese are, from their earliest years, formed into circles of fourteen or fifteen, of corresponding ages, selected by their respective mothers from among the children of their friends. The young ladies constituting such circle, or party, meet on every Sunday evening at the house of one of their parents—each mother receiving in her turn the friends of her daughter, and giving them tea, fruit, ices, and other such refreshments. They amuse themselves in their little assemblies with the innocent gambols suited to their age, with work, music, dancing, and confidential conversation. No man, however nearly related to any of them, is admitted into these parties till one of the members is married. As soon as this event takes place, she who has changed her situation becomes the *chaperon(ne)* of her former associates; and, under her auspices, single gentlemen are received in the Sunday *coteries* of the female friends, till by degrees the others become as fortunate as their introductress. Nor does their union end here: the attachments of early youth are not easily eradicated. In maturer years, those habits of intimacy which were contracted in infancy are continued; and the married women of Geneva generally spend their lives in the society of those who were the companions and playfellows of their girlish days. The children of these, form in their turn a similar circle; and it is no uncommon thing to see a party of females, whose hereditary union may thus be traced for many centuries.

"This institution, as a bond of friendship, and a source of happiness, cannot be too highly praised. Perhaps, too, such an establishment may, in no small degree, contribute to that propriety of manner, and decency of conduct, which distinguish the ladies of Geneva. She must be both weak and abandoned who, for any momentary gratification, would forfeit the good opinion of her friends, and the innumerable advantages which are enjoyed by a member of a society so constituted. Meeting every week under the eye of one of their parents, the females of Geneva have constantly instilled into their minds the principles of virtue; while each individual becomes, as it were, the guardian of the hono*(u)*r of her associates."

That such an institution may be (and, no doubt, *is*, at Geneva) productive of good effects, we are not disposed to deny; but we cannot see what stronger inducement to the observance of a virtuous conduct it can afford, than is holden out in other well-regulated societies, where the inculcation of religious principles is duly attended to.—When a woman strays from the paths of virtue, she is as much discarded from society in England as at Geneva;—with *one* or *two* exceptions, indeed, which only serve to strengthen the rule.

In his excursions round Geneva, Mr. Lemaistre could not fail to visit Ferney, the former residence of the arch-fiend Voltaire. His account of this place exceeds, in point of puerility and absurdity, any thing

thing of the kind which we have ever read. He gives us a laboured description of every apartment, the prints which it contains, inscriptions, &c. &c. The estate has reverted to the descendants of its original proprietors, who shewed every part of it to our traveller with the greatest politeness; but Mr. Lemaistre was so lost in his admiration of Voltaire, that he could not look with patience on a tree that was not planted, or on a room that was not furnished, by that *philosopher*, as *he* calls him, or *philosophist*, as *we* should call him. He assures us, that

"The whole place, though sufficient for every purpose of convenience and sociability, has nothing in it which would excite attention, if the genius of Voltaire had not scattered over this little domain a degree of interest which the finest efforts of architecture would scarcely command. It is, indeed, one of the privileges of *exalted minds*, to dignify the inanimate objects which once belonged to them. *Travellers with warm feelings and literary taste*, will never fail to visit with pleasure the *château* of Ferney, or the much humbler residence of our immortal Shakspeare, whose mulberry-tree receives in its decay more votaries than the proudest temples of antiquity."

Passing over the last part of this sentence, which is mighty pretty, and wants nothing but *truth* to recommend it; and also the insult offered to our favourite bard, by coupling his name with that of the man who *libelled*, because he could not *understand*, him; we shall take leave to tell Mr. Lemaistre, that a traveller of *proper feelings* would experience very different sensations from those of admiration and pleasure, on visiting that deadly spot, on which the veriest miscreant that ever devoted extraordinary talents to the basest of purposes, planned the infernal scheme of subverting the Christian faith; of overthrowing the altars of Christ;—a wretch who (we shudder while we repeat his enormities) stigmatised the blessed Redeemer of the human race as *infamous*, and his holy Apostles as "twelve scoundrels!" —Do *warm feelings* and *literary taste* tend to suppress the indignation which every religious, every virtuous, every honest mind must, we should suppose, experience on contemplating the residence of such a monster? Or are *genius* and *exalted minds*—such as we know Voltaire to have possessed—sufficient to make us bury in oblivion the most horrible perversion of the one, and the most abominable profligacy of the other?—Do *talents*, in the opinion of our tourist, atone for *crimes*? He must either answer these questions in the affirmative, or pronounce his own condemnation, for the senseless eulogies which he has bestowed on this base libeller of his God. Let Mr. Lemaistre impress his mind with this truth, which we have often endeavoured to enforce, that genius and talents, being the gift of God, imply no merit in those who possess them: and that it is only the wise and proper use and application of them that can entitle them to the approbation of the world. If our Traveller thus seek to varnish over crimes, or, at least, to subdue our reprobation of them, by calling on us to admire

admire the genius by which they were committed, it would be much better for society that he should either remain at home, or keep the information which he derives from his tours to himself.

At Lausanne, Mr. Lemaistre visited the former residence of Gibbon, the historian, of whom he collected the following anecdotes:

"Soon after he became an inhabitant of Lausanne, a lady of beauty and talents made such an impression on the heart of the historian, that he could not resist the impulse of love; and, falling on his knees, he declared his passion. The object of his affection heard unmoved his petition, and, in spite of the eloquence of her lover, was deaf to his entreaties. The disappointed *Damon* attempted to rise: he tried in vain: his weighty person, unaccustomed to such a position, was not so easily restored to its proper balance. The lady, fearing that some person might discover her admirer in this awkward situation, forgot her anger, and endeavoured with all her might to raise him from the ground: her strength was unequal to the task; and, after several ineffectual struggles both in the author and the lady, the latter was obliged to ring the bell, and to order her astonished servant to raise the prostrate scholar. The story, as might be expected, became public the following morning, and entertained for some days the gossiping circles of this little town.

"But notwithstanding the general esteem which Mr. Gibbon entertained for the fair sex, and notwithstanding this striking proof of daring gallantry, I have been assured by a person who enjoyed the confidence of that distinguished man, that the historian of the Decline and Fall of the Roman Empire, though he has frequently described in glowing colo(u)rs, and perhaps in some passages with lascivious freedom, the passion of love, was a stranger to its pleasures, and that he passed his life in a state of singular and rigid chastity.

"Another story, though of a different kind, is equally characteristic. Mr. Gibbon, finding himself indisposed, sent for a physician. The doctor, judging from the appearance of his patient that his illness, which was but slight, simply arose from repletion, recommended abstinence. Three days afterwards he received a letter from the historian, couched in pressing terms, but still in well-rounded sentences, requiring his immediate presence at his house. On his arrival there, he found Mr. Gibbon dreadfully altered: his cheeks, usually plump, had now fallen; his complexion sallow, and his person emaciated. The physician anxiously inquired the cause of this sudden and unexpected change. 'Sir,' said his learned patient, 'to follow with religious exactitude the ordinances of him whom I consult as my medical adviser, is a principle from which I have never yet ventured to depart; but at this instant I am the victim of obedience, and of a doctrine which I still believe to be generally salutary. You will recollect, Sir, that when last I had the hono(u)r of seeing you, you admonished me to abstain from animal food. Three days have elapsed since I received your injunctions; and during that period, the only food which has passed these lips, has been a beverage of water-gruel: I have consequently become languid; and am now desirous of a more nutritious aliment; but presuming not to interfere in a science which I do not understand, and having placed the direction of my health under the guidance of your professional skill, I have awaited, I will not say without impatience, the

the repetition of your visit: I now attend your orders.'
who had not called during this interval, simply because he
Gibbon had no occasion for further advice, now rang
instead of writing a prescription, ordered dinner to be a
A good *bouillon*, and a bottle of Burgundy, soon restored
health and spirits.

"The same physician advised Mr. Gibbon to take occ
of medicine. The obedient scholar, adopting with litera
system recommended, wrote immediately a Latin letter to
directing that on the first of every month such a draught
him as Dr. ——— should direct: and accordingly, at suc
during the rest of his life, whether he were well or ill,
swallowed the accustomed dose."

In his tour through Switzerland, our Traveller ob
entrance into the canton of Lucerne, that "the poverty
inhabitants marked the limits, and would have prove
a Catholic country, without the crosses, churches,
grounds, covered with colo*(u)*red crucifixes, which v
every mile."

And, in a note, he adds:

"I have certainly no prejudices on religious subjects
ling in Switzerland, it is impossible not to remark the w
the appearance of the Catholic and (of the) Protestant d
former, dirt, misery, and idleness, present themselves on
in the latter, cleanliness, good order, high cultivati
manners."

We have extracted this fact, for the purpose of shev
of our own observations (in our Review of Mr. Carr's
Ireland") on the cause of the wretchedness of the lowe
land. *There*, as in the Catholic cantons of Switz
misery, and idleness," prevail. The source of this
the same in both countries;—it is to be found in the in
power of the priests, and in the *use* which they make c

At Turin, our Traveller took a view of the palace c
Monarch, now, alas! occupied by the regicide Jourda

"The King's private apartment, as likewise the Queen
fused the permission of seeing, because General Jourdan o
mer, and his wife, who was expected from Paris the same
lodging in the latter. 'Alas!' said our conductor, wit
gret, 'it was very different formerly: our good King, i
ing leave to see his rooms, took great pleasure in shewing
self to strangers.—*Mais ces parvenus*—.' Here prudence
clusion of his sentence; and he changed the subject by poi
object to our attention."

He thus sums up his account of this capital:

"I can only say that it is a well-built, re[illegible]ular, hand
it stands in a fine country, and must, while [illegible] enjoyed it

pendence, have been an agreeable residence. It has now lost its native Princes, and its most wealthy inhabitants. There is no industry, because there is no commerce, and consequently, no spirit or activity among the citizens. Idleness, dirt, poverty, and superstition, mark the appearance of the people; who pass their lives in lounging about the streets, or in crouding the numerous churches, which are constantly open."

Passing near the village of Marengo, Mr. Lemaistre tells us, that from the accounts which he collected on the spot, the Austrian army, in the battle fought at that place, consisted of 120,000 men, and that of the French of only 60,000; and that the fate of the battle was decided by the arrival of Buonaparte from Tortona, with the Consular guard, which acted as a *corps de reserve*. Now there happens not to be one syllable of truth in this account; and why Mr. Lemaistre, who asserts that he does not even *pretend to give an opinion*, should think it worth his while to repeat these idle tales of the Italian rustics, except, indeed, for the purpose of swelling his book, we cannot conceive. The two armies, at the battle of Marengo, are known to have been nearly equal in numbers; Buonaparte, who commanded the French, had actually lost the battle, late in the afternoon; and when Desaix went up to him, to point out a manœuvre which had suggested itself to his mind, he found Buonaparte (who had then actually ordered the retreat to be sounded) in such confusion that he could scarcely give him an answer; and all the orders Desaix received from him was, to do as he pleased. Desaix, accordingly, carried his plan into effect, restored the fortune of the day, and lost his life in the attempt. Buonaparte had no more merit in gaining that victory than Mr. Lemaistre himself.

Our author reached Parma soon after the death of the Prince, who was generally supposed to have been poisoned by the French. But he thought himself "bound, in common charity, to disbelieve the whole story," because "neither the person who administered the deadly potion, nor the manner in which it was given, nor the effects by which it generally shews itself, did any one attempt to demonstrate." Our readers will probably think these very silly reasons for refusing belief to the fact; since the circumstances which are here thought necessary to secure it, are generally too well concealed to become the subjects of public notice. But, in a note, written at a subsequent period, he says:

"This letter was of course written long before the murder of the Duke D'Enghien. After the conduct of Buonaparte on that occasion, one might, without much injustice, be inclined to suspect him, on very slight evidence, of crimes the most enormous; but as at the time when the Duke of Parma died"—(in the summer, we believe, of 1802),—"*he had not given any indisputable proofs of a sanguinary disposition*, I conceived the reasoning on which I acquitted him of the supposed murder of that Prince was fully justified."

The subsequent murder of the Duc D'Enghien can have no possible effect

effect on the previous reasons assigned by Mr. Lemai
belief of the murder of the Duke of Parma; those rea
have quoted above, having no reference whatever to t
Buonaparte. They consisted merely in the absence o
stantial proofs as, in *his* opinion, were necessary to ju
of the fact; and assuredly some of these proofs were
midnight assassination in the wood of Vincennes. Bu
of common sense let us ask, whether Mr. Lemaistre
ing for twelve or fourteen years antecedent to this pe
he had been awake, he certainly could never have ser
so preposterous an assertion, belied by the knowledge c
France, that, previous to the summer of 1802, Buona
given any indisputable proofs of a sanguinary disposi
Lemaistre never hear of *Paris*, of *Toulon*, of *Tanas*
Acra? But we should as soon think of sitting down t
derive light from the sun, as to deduce specific facts
monstrate the sanguinary disposition of Buonaparte. If
really want information on this subject, let him consu
the Moniteur, or the published speeches of Mr. Pitt
ham. If such a remark did not arise from ignoranc
proceed from a desire of misrepresentation, of whic
sorry indeed to suspect our author,

Of the new Queen of Etruria (daughter to the K
who is represented as "a very amiable and worth
anecdote is here recorded, which redounds so much
that it would be the height of injustice not to promote
far as we can.

"Every English reader will join in these praises,
tioned, that she refused, after the late declaration of
with the demand of France, in issuing a proclamation,
arrest of such British subjects as might be found in
'France,' said this virtuous Princess, 'may by force e
tyranny, but I will not lend my name to a measure o
justice.'"

We have a most ridiculous account of the public a
Pope in his capital.

"We soon saw a shabby old coach appear, in which
seated, drawn by four horses of lean and wretched figu
servants and the guards of the Pope were at once so shabbi
lously dressed, that I could easily have mistaken them
of Punch in a pantomime. The livery of the servants
and grotesque; and the uniform of the guards, yellow
stockings of the same party colo(u)rs classed alternately
tattered and dirty of its kind, was made in the shape
dresses at St. James's."

This is a woeful figure for that Pontiff to make
the potentates of Europe to tremble at the thunders

who gave laws to the Continent; and who laboured to usurp the sovereignty of Christendom.

Our author speaks with great discontent, and even disgust, of the Neapolitans, of both sexes. His account of them certainly differs from others which we have read or heard, but still it may be accurate for any thing that we know; and possibly the Revolution may have occasioned the difference. He records two extraordinary instances of ignorance, in persons of rank in Naples.

"A Duchess, whom I have seen, and who possesses one of the most splendid palaces in Naples, asked a friend of mine, who was lately a member of the House of Commons, why we kept such late hours in England, and particularly why we dined when it was almost time to sup. Mr. ——— answered, that one principal cause of that custom arose from the sittings of Parliament, which many gentlemen were obliged to attend*. 'Le Parlement,' interrupted the lady, for she could speak a few words of French; 'qu'est-ce que c'est que le Parlement? est-ce une promenade†, un corso? Je n'ai jamais entendu parler de cet endroit-là.'

"The other anecdote is this. During the late war, a Neapolitan *Marquis* came into the box of a foreign Minister at the theatre of San Carlos, and asked his Excellency if he had heard the news which had just arrived. Being answered in the negative, he continued, with a tone of impatience, 'Sir, the English fleet have blockaded Mantua!' The Ambassador smiled. 'You don't believe me?' rejoined the Neapolitan: 'my authority is indisputable: I received the intelligence from the King himself.'

"Innumerable other instances might be given of the ignorance‡ of the nobles;

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* It was strange that the author's friend should have assigned a cause so partial for a custom so general. In fact, we believe, that the attendance in Parliament (seldom affecting more than 500 families in the metropolis) had no share whatever in producing this custom. It more probably proceeded, partly from the predominant influence of the goddess of caprice, ycleped *Fashion;* and, partly, from the radical change which has taken place within the last twenty years, in the habits and manners of the mercantile world.—Rev.

† The author has found it necessary to translate this *difficult* passage in a note; but his knowledge of the English language supplied him with no word to explain the French *promenade;* forgetting, no doubt, that there was such a substantive as *walk* in our Dictionary. This contemptible affectation of unnecessarily introducing French expressions, pervades the whole work, and cannot fail to disgust every reader of taste or sense.

‡ Mr. Lemaistre must pardon us for observing, that we do not think the superiority of his own understanding or acquirements sufficiently manifest to justify his dogmatical decisions on the ignorance of others. We wonder that the mention of the *Parliament* did not bring to his mind one or two proofs of *ignorance* which have been exhibited on *this side of the Alps.* He might have recollected a memorable exemplification of Blackstone's doctrine of Parliamentary *omnipotence*, in the transfer of a portion of

nobles; but after such specimens, it would be idle to take the Parliament of England for the Rotten-row o to make a sea-port of Mantua, are tolerable proofs of here made, in the acquirement of that general kind of k dispersed through all societies in countries on the other

Gross as this ignorance is, we have witnessed gross, and still more inexcusable, in France. Our haps be induced to think, when they read the fo that, in his description of the Neapolitans, our autho sionally guided by *prejudice*:

"The Court, or company round the table was num a complete mob; and, though I am persuaded that th Europe flowed in the veins of the dukes, princes, and n bled on the occasion, they had very much the appea actors, prepared to represent the heroes of tragedy, or cast-off dresses of their masters. Their coats were lace over; their hair was frizzed, and powdered to vie wit snow; and many of them had ribbands, stars, and cha yet there was a meanness in their persons and manners, v the effect of their tawdry ornaments, and only rendered th lous. I looked with pride on the dignified simplicity of n men, who, in their plain cloth coats, or *manly* uniforms perior beings, when contrasted with these pigmy nobles gold, their velvet, their orders, and their grimaces."

There is, in this passage, something more than preju pels us to say, that it is marked with illiberality, insult, It is somewhat strange that it should not have occur that what appeared to him to be *dignified simplicity* sidered by the Neapolitans as *disgraceful meanness*; his countrymen might be as *ridiculous* in *their* eyes, *his*. If a foreigner, of any country, had assumed riority, in speaking of Englishmen, Mr. Lemaistre one of the first to reprove him for his vanity and know no stronger proof of ignorance, than to adopt and manners as the criterion by which those of all o to be estimated; and it is something worse than illi politeness, civility, and attention, by ridicule, abuse The passage, too, which we have quoted, is as si chievous; for it is not very easy to conceive what lik litan nobles, in their court-dresses, which are repre with gold and spangles, ribbands, and orders, coul "footmen in the *cast-off* dresses of their masters."

of *Africa*, by an Act of Parliament, to *Europe*; and a stance of ministerial knowledge, in the conversion of I into an *Island*.

that the passage, though silly, is *mischievous*; it is so far mischievous, that, if the book should be read on the Continent (which, indeed, is not very probable) the effect of it would be to procure a very cool reception, indeed, for such of our countrymen as should hereafter visit the Court of Naples. In *summing up* his account of Naples, the author gives us the following information.

"Of literature, it would be presumptuous in me to give an opinion. My stay has been so short, and my time has been so devoted to other pursuits, that it has been impossible for me to inquire into the state of learning in this city. I am inclined to think that few, if any, of the nobility seek for amusement in the cultivation of letters; and, though such a remark must be taken with many exceptions, it seems probable that well-informed persons are rarely found in the first classes of society. I have no doubt that, among the professors, medical men, lawyers, and clergy, there must be here, as every where else, many individuals of scientific and general knowledge, and whose acquirements would render them very valuable companions; but, circumscribed as I am in time, it is out of my power to seek their acquaintance."

We should really have imagined, that the state of literature would have been one of the first objects of inquiry and attention to a traveller of "literary taste," such as Mr. Lemaistre repeatedly pronounces himself to be; but our readers may form a competent notion from this specimen, of the nature and value of that information which they may expect to derive from a perusal of these volumes. He observes, that his stay in Naples had been so short as to preclude him from making any inquiries of this description; but he remained in that city two months, and if he had devoted some portion of that time, which he appears to have allotted to the society of persons whom he despised, to literary characters, he might have enabled himself to give *some* information on the subject; as it is, he has said no more than what he might have said, with equal propriety, if he had never stirred from his own fire-side.

His account of the Roman ladies is still less favourable than that of the Neapolitans. Of their *manners* he mentions the following instance, which occurred in his own presence, in the public gardens of the Villa Borghese.

"One of the prettiest women here, who lives in the first class of society, pretending to be angry with her *cavaliere servante*, desired an English gentleman, who happened to be of the party, to lift *the former* (him) on his back; and when he was thus placed in the attitude, which at Westminster and Eton schools *precedes* the usual discipline" (not only *precedes* but *accompanies*, we should suppose), "she took a whip in her hand, and administered a flogging in proper form. There were several of our countrywomen present, who viewed this ceremony with equal astonishment and disgust; while the Italian ladies laughed, and seemed to think this practical wit extremely entertaining."

Speaking of the last venerable Pontiff, Pius VIth, the author tells

us

us, that the accounts which he received of him from
who had equal opportunities of knowing him well, w
dictory. One assured him that his piety was affecte
drunkard, a spendthrift, a glutton, and a debauchee ;
tess was named to him, who had long been his Hc
tress ; while the other denied all these alleged facts,
perfect purity of his character. Mr. L. thinks, that
usual) between the two extremes ; but he had evider
the formation of such an opinion ; and as all that we
Pontiff contradicts the account given by the republic
on his profligacy, we are disposed to believe him to
virtuous and good man.

Of the successor of Pius VI. we have the follow

" Though esteemed as a man, for his many virtues,
is neither much followed, nor much talked of. When
streets in his carriage, crowds do not flock to receiv
and those who accidentally obtain, in passing, that fa
to be particularly sensible of its value. In short, I
ther, even in this city, the infallibility of his Holines
believed. I have sometimes discovered a smile on the c
sons of the lowest rank, when miracles and relics hav
the luxury and idleness of the Cardinals afford a frequ
subject of merriment."

Having experienced a most flattering reception a
dwells with delight on the virtues and accomplishm
of Austria. He tells us, however, that the gallant
has a mortal antipathy to the English, for having le
first revolutionary war with France—which we v
and he thinks that the confinement of " La Fayet
associates " (poor, innocent, inoffensive mortals !)
the excellent character of the reigning Emperor. F
forgotten that this revolutionary coxcomb had b
gaoler of his injured Sovereigns and their family ;
preacher of those fatal doctrines which had plunged
of thousands into the horrors of imprisonment, a
millions of innocent victims to an untimely grave ?
thropic feelings interested only for rebels and regicid
whining philanthropy, which reserves all its tears
sees the innocent perish unmoved !

In a note our author mentions the following cur

" A few weeks before, it seems, Buonaparte, at
asked the Minister of the Elector of Bavaria, what v
his master ; and, on receiving a satisfactory answer,
just what I supposed them to be. The Electorate
compensation to the Emperor of Austria for Venice
satisfied with thus insulting both these independent St
message to the Emperor, requiring his presence in Ita

to meet him. The Emperor civilly declined the invitation. 'What!' cried Buonaparte, in one of those fits of passion to which he is frequently subject, "does he refuse to come? Tell him, then, I will pay him a visit at Vienna, and will sleep in his bed.'"

We shall now leave our Tourist to pursue his way to England; having given our readers a sufficient insight into the merits and demerits of his production, the latter of which greatly preponderate.—The style, though occasionally easy, is often awkward and affected, and sometimes stiff and pedantic. The frequent introduction of French words and phrases, disgusts the English reader; all the substantives ending in *our*, derived from the Latin, such as honour, favour, &c. are, either from ignorance or affectation, written without the *u*; so that, in fact, the Latin words are substituted for the English. Grammatical inaccuracies, too, often occur. A few instances of improper language we have marked. In vol. i. p. 273, we are told of "*the second finest* church of Milan." In p. 285, we have the word *Marquisse*, which is neither French nor Italian. Vol. ii. p. 111, speaking of the Cardinal York, the last Prince of the hapless House of Stuart, Mr. Lemaistre observes, "instead of performing the high functions of *executive magistrate* in a great kingdom, he passes his time in the ceremonies of a church; and has changed" (what, be it observed, he never possessed), "a court of statesmen, *legislators*, and peers, for a conclave of friars, monks, and abbots.' We notice this passage, in order to censure the author for his adoption of the democratic cant, in calling the King of Great Britain, an *Executive Magistrate*; and some members of his Court, we know not who, *legislators*. It betrays a gross ignorance of the nature of the *sovereignty*, which involves the possession of supreme power, both executive and legislative. Is Mr. Lemaistre to be told, that it is the King who *makes* the law, which the two great councils of the nation *prepare* and *propose*, by his royal fiat, imperatively pronounced, *Le Roi le veut?* Such loose modes of expression, leading to errors of great consequence, should never pass without exposure and reproof. P. 266, "Every wrinkle *and* every hair *is* (are) distinctly marked." P. 318, the author talks of the "*unrivalled superiority*," of our countrywomen.—We do not well see how *superiority* can be *rivalled*. If one woman possesses greater charms than another, she has the undoubted *superiority* in that respect; but, if her charms are successfully *rivalled* by those of another, she has no longer a *superiority*, but merely an *equality* of charms.

We have taken no notice of the third volume, which consists entirely of appendices, in number, four. The first contains, some Account of the Pontine Marshes, between Rome and Naples; the second, an Abridgment of principal Facts in the History of Naples; the third, a Descriptive and Historical Account of Mount Vesuvius; and the fourth, which occupies upwards of *three hundred pages*, some Account of the principal Buildings, Statues, Pictures, and Antiquities,

admired works of art still seen in the churches and pal
The whole of this volume might have been suppresse
loss to the reader: as its contents had previously app
other publications; and as it therefore contains little
ing, and less that is new. It seems calculated only
price of the book, and, consequently, to promote th
author and publisher.

THE PICTONIAN PROSECUTI(

1. *Colonel Fullarton's Statement, Letters, and Documen*
   Affairs of Trinidad.
2. *Colonel Picton's Letter to Lord Hobart.*
3. *Colonel Fullarton's Refutation of Colonel Picton's Le*
4. *Evidence taken at Port of Spain in the Case of Lou*
5. *Extracts from the Minutes of the Council of Trinid*
6. *Lieutenant-Colonel Draper's Address to the British*

(Continued from page 185.)

IT remains for us chiefly to notice the Letter
Hood by Colonel Picton, prefixed to the "Evidence
Spain;" and the very spirited "Address" of Lie
Draper, "to the British Public." Colonel Picton b
with some very strong and pertinent observations resp
extraordinary means which have been adopted for
odious in the eyes of the nation.

"I doubt not but you will do me the justice to bel
ventions of malice, and the credulity of ignorance, are
of affecting my mind, or influencing my conduct in any
cumstance of life; and that the indecent caricatures
where in the streets and windows, and the malignant,
which have inundated the metropolis, to outrage truth,
sources of public justice, will neither succeed in alarm
sions, nor irritating my disposition. Yet, I am very f
the judgment of the public; on the contrary, no one p
veneration for it, when calmly and coolly exercised; bu
lue in my mind, it must proceed from the operation c
the result of temperate investigation.

"The reputation which rests upon the solid foundat
public services, and zealous devotion to the cause of o
object of virtuous ambition, to which no well ordered mi
sensible; it is the shadow which accompanies the solid s
tonious actions, and the evidence of their existence; it i
source of popularity, and the public opinion which rest
foundation, or is derived from any other cause, thoug

time, serve the purposes of faction and intrigue, will ever be esteemed, by prudent and discerning persons, as a counterfeit coin, and spurious imitation of the more precious metals

"The inhabitants of this country possess, perhaps, more of the milk of human nature, than those of any other nation in the world. They are more feelingly alive to every tale of woe and oppression; and these amiable qualities are, in a great measure, the cause of their being so open to the impositions, and *canting hypocrisy of pretended philanthropists*; but they have invariably a fund of sound good sense at bottom, which will never allow any delusion to be of long duration. Such a public, when the first impression begins to subside, will naturally inquire into the causes and motives of appeals to their passions, and when an apparently public object is pursued and pressed upon them, with all the rancour and animosity of private interest and resentment, they will not be slow in suspecting some concealed selfish motive lurking beneath the specious pretext."

These are the reflections of an honest heart, united with a manly and enlightened mind. Curse on such canting hypocrites, say we, who conceal, beneath the most unbounded professions of zeal for the public good, the most mean, sordid, and selfish passions; who, with honour, truth, and justice in their mouths, have rancour, falsehood, and iniquity in their hearts. If, reader, thou shouldst ever meet with such a reptile, avoid him as thou wouldst the plague; or, in compassion to thy fellow-creatures, crush him as thou wouldst a scorpion.—Should there be a man, so lost to every honest feeling of humanity, so base, so sunk, and so degraded, as to be conscious that *he* is such a reptile (and such a man there unhappily is), to *him* we say—*Qui capit ille facit.* As to the caricatures, and all the artillery of malice which were employed, both in the King's Bench, to the great disgrace of that high tribunal, and, subsequently, in every book-stall in town, we shall have occasion to express our opinion respecting them, when we come to consider Lieutenant-Colonel Draper's pamphlet. Colonel Picton follows up these reflections, by reminding the gallant Officer whom he addresses, of the facility with which his own (Colonel Picton's) resignation, as one of the Commissioners of Trinidad, was accepted; and of the difficulty which Sir Samuel experienced in obtaining the acceptance of his. It is a very easy matter to perceive, that this different treatment originated in the same source. It was obvious, that Sir Samuel Hood's countenance to the proceedings of Col. Picton's enemies would be highly important; and that, on the other hand, his support of the Colonel would throw great discredit upon the attacks that were *meditated* against him; we say, meditated, because none but a perfect ideot can fail to perceive that the enmity and opposition which he encountered, had been long meditated—they were the work of deep foresight, and cold-blooded calculation.

"The disagreements amongst the Commissioners" (says Col. Picton), "produced, at least, one good consequence, as they led to the abolition of a chimerical system of government, which has realized the apprehensions of every practical statesman, by producing an infinity of evil, and

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no one advantage, except a convincing proof of its impracticability, which may deter future theoretical politicians from attempting a similar incongruity."

It was as pretty a piece of patch-work as the Peace of Amiens itself; but we beg pardon, we ought to reprove the Colonel for his presumptuous censure of such a master-piece of wisdom in the art of government; and to remind him of the chorus of an old song—

"What, do you think the Doctor don't know better than you?"

Colonel Picton then notices the stage trick of converting a little Mulatto prostitute and thief, whom a mistaken lenity had saved from the gallows, into an interesting little innocent, as such presented by Mrs. Fullarton to her friends, and as such introduced into the Court of King's Bench, with suitable animadversions, by that grand master of the dramatic art, Mr. Garrow. He afterwards gives a true picture of his own situation in Trinidad, of the great disadvantages under which he laboured, and of the honourable motives which influenced his conduct.

"You well know, Sir, that I was placed, without any solicitation, as a matter of professional duty, in a most extraordinary situation, at the head of a new conquest, without any legal adviser to guide me in the administration of an intricate system of foreign laws, written in a foreign language; without any magistrate legally constituted, or acquainted with the jurisprudence of the country to execute them; without any law books, except such as I could casually pick up on the spot; without any council, with whom I could share the responsibility, and without any detailed instructions to supply the deficiency; and that, so situated, I was left six years solely to my own judgment and discretion to carry on the business of the Colony in the best manner I could. Thus circumstanced, what more could reasonably be expected of me, than that I should act honestly, to the extent of my abilities, with the best advice I could procure in the place? How is it possible that I could become acquainted with the *laws*, or the *practice* of them, except from the books within my reach, and the magistrates who were most accustomed to their application? I did guide myself on this, as well as on every other occasion, by the advice of the magistrates and other law officers—the only sources of legal information or practice; and, if more is required of me, I am ready to confess that I am not capable of impossibilities. However, Sir, if I were to estimate my merits in so novel a situation, by the assurances of confidence and approbation which I continued officially to receive from the high authorities under which I acted, up to the very moment of my resignation, I might allow myself to indulge in very considerable claims and pretensions, without incurring a charge of extravagance; but I have learnt to estimate such assurances by the consequences which have followed them, and which it is not within the bounds of probability that I shall early or easily forget."

No, indeed, a prosecution which has lasted upwards of two years, during which every attempt that the basest malignity of the human heart

heart could suggest, or the most subtle ingenuity of interested malice could devise, has been made to defame his character, to destroy his peace, and to ruin his fortune, is not very likely to be forgotten. We may be allowed to hope, however, that the moment of justice, the hour of truth, the day of retribution, is near at hand.

"I trust that the English people are too reasonable to require of me more than they would of any other person of moderate abilities, under similar circumstances. Let any one of them suppose himself" (aye, even Mr. Garrow, with his whole stock of legal knowledge, his quirks, and his quibbles, his pantomimes and puppets to boot!) "posted where I was, without any solicitation and intrigue on his part: would he be satisfied to be placed in the midst of darkness, and then punished for not seeing clearly? I am ordered to administer an intricate system of laws, of which I am totally ignorant, and then I am made accountable for the errors (which) I involuntarily committed, and criminally prosecuted for what I could not possibly avoid."

We cannot here refrain from noticing a most extraordinary position advanced by Mr. Garrow, on the trial of Colonel Picton.

"I understand we are to be told, that although the highest authority in this country could not inflict such a punishment"—(the picquet, which is frequently inflicted in our regiments of cavalry),—"on the meanest individual, yet, that by the laws of Spain, such a practice may be justified in the Island of Trinidad. I should venture to assert, without the smallest danger of contradiction from any unprejudiced person, that if it were written in characters so impossible to be mistaken, that he who runs may read, that the torture was the acknowledged law of the Island of Trinidad, this would supply no vindication of a British Governor."

Now, in order to estimate the value of Mr. Garrow's assertion, it will only be necessary to supply a direct and positive contradiction of it from the Lord Chief Justice himself, leaving it to Mr. Garrow to decide whether his Lordship be an "unprejudiced man" or not.

"Lord ELLENBOROUGH.—"If what the defendant has done be not under the authority of law, he ought to be punished; *if under that authority, he ought to be quit and go free.*"—Trial, p. 70.

But, according to Mr. Garrow, Colonel Picton ought to have governed the Island by "the mild, benign, and equitable spirit of British jurisprudence;" that is, in direct contradiction to those instructions which he was imperatively ordered to follow, and which directed him to take the Spanish law for his guide.

With equal truth did this distinguished Pleader assert, that Colonel Picton had inflicted "torture upon one of his Majesty's subjects" (whom the mild, benign, and equitable spirit of British jurisprudence would infallibly have consigned to the gallows), "without the least motive but to gratify a tyrannical disposition, to oppress an unfortunate and defenceless victim of his cruelty." In opening a criminal charge,

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to the honour of the British Bar be it said, it is an invariable rule never to indulge in the smallest exaggeration of the imputed offence; and never to state any thing which cannot be substantiated by evidence. And the Barrister who wantonly and wilfully departs from this rule, exposes himself to imputations which every man of honour, and of feeling, would shudder to incur. Now, in the present instance, the Lord Chief Justice again supplies us with a contradiction of the Barrister's assertion, respecting the malicious motives of the defendant.

"Mr. DALLAS.—I was about to state, my Lord, simply this, that there was no evidence of express malice.

"Lord ELLENBOROUGH.—*It is not even pretended.*"

Our readers, however, have seen that it was not only *pretended*, but positively *asserted*, by Mr. Garrow. We return to Colonel Picton's Letter, the concluding passage of which we shall extract.

"The most wicked and indefensible means have been made use of to pre-occupy the public mind with opinions unfavourable to me, at a time when a cause of the utmost importance to my character and fortune is depending in the Court of King's Bench; a conduct the more atrocious, as it is manifestly calculated to deprive me of a fair impartial trial, by influencing the passions of those who eventually are to be my judges: an attempt which, I trust confidently, the people of this country will not see without indignation.

"All I ask of them is, what religion and morality equally require as indispensable duties, that they abstain from rash premature judgment; and wait until they fairly and fully hear both sides of the question, before they give their verdict against an officer who has been serving them with zeal and fidelity for nearly thirty-seven years. I solicit no reward, I ask no favours; but I demand as a right, what they cannot refuse me without injustice, an impartial hearing, and a suspension of judgment, until the final issue of the new trial I am about to move for."

No man of honour or honesty will refuse to acknowledge the existence of such a right, or suffer his conduct to supply a contradiction to the acknowledgement. We now turn to Lieutenant-Colonel Draper's Address. In his "Advertisement," the author notices an attempt to shut up the avenue of the press, so scandalous in its nature, and so mischievous in its consequences, as to extort the reprobation and abhorrence of every friend to the freedom of the press, and, at the same time, to mark the base and dishonest efforts which have been excited to mislead the public mind, and to prevent the promulgation of truth.

"It may appear," says this intelligent and spirited writer, "both superfluous and unnecessary to add any thing to the various important reasons which I have assigned for this publication in the body of the work. One yet remains, which I am sure my readers will not consider either superfluous or unnecessary in me to annex.

"When an attempt has been made to shut up the avenues to public information, and when that attempt can be *proved* to have been but too successful, it demands a very serious notice.

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slanders against Colonel Picton, required, from all impartial men, that every fair opportunity should be afforded him to contradict and refute them. The charges brought forward were of an unpopular nature, ingeniously and purposely calculated and used to produce hatred and disgust; and when these came to be powerfully assisted by national prejudice, it behoved that class of the community, who are the only *regular* channels to public opinion, to be free, liberal, and impartial in their conduct to *both* sides. We shall see whether this impartial conduct has marked the proceedings of the Scotch booksellers on the occasion.

"When Colonel Picton published his Letter to Lord Hobart, the late Colonial Secretary, and now Earl of Buckinghamshire, a friend desired his bookseller, Mr. Lloyd, of Harley-street, to send fifty copies of the Letter to booksellers in Edinburgh of the names of Manners and Miller. The copies were sent; and the following is the answer which Mr. Lloyd received from them:

"'SIR, *Edinburgh, 28th Nov.* 1804.

"'We were favoured with yours of the 20th, informing us that you had sent us by the coach fifty copies of a pamphlet, entitled 'A Letter to Lord Hobart from General Picton,' to be advertised and sold at 2s. 6d.

"'We received the pamphlet yesterday; but on looking over it, we find it reflects too much on the character of Colonel Fullarton, that we must beg leave to decline having any concern in the publication. You will, perhaps, be surprised at this; but the fact is, we are very much connected with the friends of Colonel Fullarton, and have so great a respect for himself, that we should do ourselves a very material injury by selling the pamphlet in question, &c.

"(Signed) 'MANNERS AND MILLER.

"'*To Mr. Lloyd, Bookseller, Harley-street.*'

"The gentleman then desired Mr. Lloyd to write to a Mr. Creech, who, I understand, is reputed one of the most opulent and *respectable* booksellers in that country, also living in Edinburgh, and to request he would advertise and publish the Letter.

"My friend was naturally a little suspicious of what might be the result; and although Mr. Creech agreed to Mr. Lloyd's proposal, yet from Mr. Creech stating in his letter, that Mr. Fullarton 'was in his shop at the time the parcel containing the Letters arrived,' he requested Major M'Donnel, of the 83d regiment, to call at Creech's shop to purchase one of them. The following is an extract from the Major's letter on the subject:

"'I called, according to your wish, at Creech's, to purchase one of General Picton's Letters, and was informed by the person in the shop, 'that it could not be sold.'—And Major M'Donnel, with that manliness so characteristic of him, adds,—'I consider the booksellers to have acted under very despicable unmanly principles: however, it appears to me every object has been answered without them.

"(Signed) 'C. M'DONNEL.

"'*Edinburgh, Feb.* 11, 1805.'

"The publication of this Letter was thus totally, and most unjustly, prevented in one very large and important quarter of the empire.

"I am

"I am not fond of national reflections. I love and esteem many Scotchmen; some whom I am proud, and honoured, by being called their friend. A whole nation has, in ancient times, been saved on account of *one* good man. I do not wish, or mean, to arraign that nation; and if it be any consolation to the Scotch booksellers to know, that on this side the Tweed persons, in nearly a similar line of business, can do illiberal and unjust things, I insert an advertisement, which was brought by a friend of mine to the Publishers of the Morning Chronicle and the Morning Post*, and a copy left at each office. The person, on his first visit, seeing a sort of reluctance, or indecision, in their assent to print it, said he would call again, requested them to consider it, and, if they agreed, he would *pay* for it on his return. That night he called at each office, but could get no answer; the next day he called three different times, but could neither see the Editors, nor receive any answer. The advertisement, of course, never appeared.

"ADVERTISEMENT.

"'In the very interesting and important case of the King against Governor Picton, it is due to the justice of the country, that until the decision of the Court of King's Bench on the points reserved for its consideration be known, all partial comments should be avoided; as we understand, as soon as this determination is pronounced, the trial will be published from the accurate notes of a very eminent short-hand writer; when the public, then in full possession of every fact, will draw its conclusions with that good sense and candour which form so distinguished and honourable a feature in the national character.'

"Here is no general or particular remark or observation, not a single word to influence public opinion. This then, I say, is illiberal conduct in any case, Scotch or English; in the present, I hold it highly criminal. If the Editors know the circumstance, they should be ashamed of it; if they do not, which I very much doubt, it is right they should be made acquainted with it. It is one of the many base, ungenerous, and unmanly ways, which has been practised towards Colonel Picton, to prejudice him and his cause, and to obstruct and prevent truth from getting admission to the public. It is a most serious injury to the national character, and well deserves stronger and more severe animadversion. Let them now 'throw in a paragraph,' if they think proper. *We* shall read it with perfect complacence, careless whether it come 'from *authority*,' or not."

If such conduct were suffered to pass without public reprobation, the press might, in time, become a *curse* instead of a *blessing*, as it now is, when fairly and impartially used. Mr. Fullarton, we will venture to say, never found any difficulty to obtain admission for his articles, though it be neither his wish, nor in his power, to compose one so perfectly free from objection as that which was rejected

* "The Editors of both these papers are, as I am informed, Scotchmen; it is clear that they *gained* nothing by their transplantation."

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by his countrymen here. As to the Edinburgh booksellers, the first of them acted like contemptible cowards, and the latter much worse. And now that we are upon this subject, we cannot but express our admiration of the superabundant delicacy of our brother Critics, who suffer such a flagrant attempt to stifle inquiry, and to suppress truth, to escape without a single animadversion! And though all parties expressly appeal to the public, these scrupulous directors of the public judgment most cautiously abstain from offering any opinion upon the subject. One of them, indeed, has sagaciously discovered the intemperance of Lieutenant-Colonel Draper's language, "in his attack on a very respectable character, Mr. Sullivan." Whatever Mr. Sullivan may be, his character is certainly not more respectable than that of Colonel Picton, or those of many other gentlemen, Mr. Fullarton's scurrilous and most intemperate attacks upon whom have not incurred the censure of these Critics. But the different treatment experienced by the different parties, might, we suspect, be easily accounted for, without any reference to the canons of criticism. Lieutenant-Colonel Draper now assigns his reason, and a very sufficient reason it is, for the early publication of his Address.

"Although this Address was not intended for publication at so early a period of the business to which it relates, yet the scandalous use which has been made of a circumstance that occurred upon the trial, and in the Court of King's Bench, and which, it is allowed on all hands, was entirely of a new and unparalleled kind, has been productive of so much public mischief, has so irritated and prejudiced the temper and opinions of the larger part of the community, the middling and lower classes, and has been turned to such vulgar and dishonourable purposes by the enemies of Colonel Picton, ever on the watch to lay hold of any circumstance even less authoritative than that which issued from the Court, that I hold myself exonerated from any imputation of haste, rashness, or unseasonableness, in now printing a work, which it is probable, but for these circumstances, I should have deferred to a later period. The circumstance to which I allude is a picture of Louisa Calderon on the picket, I believe a coloured drawing, which was produced by Mr. Garrow, and shewn to the Jury, '*by way of explaining the instrument of torture, and to shew how and in what manner she was placed upon it.' Nothing else was meant:* for Mr. Garrow, in my hearing, told the Noble Lord on the Bench, when he presented this delectable treat to Mademoiselle Calderon, 'I wish the position of your Lordship could have enabled you to have seen the *involuntary* expression of the sensation of the witness on the inspection of the drawing;' Mr. Garrow no doubt *intending*, that what he said to the Judge should not be heard by the Jury; for in his speech afterwards he said, 'Gentlemen, with respect to the picture which has been stated to have inflamed your minds, &c. I ask nothing of your passions;'—No, nothing at all. I don't want *you*, gentlemen, to witness 'this involuntary expression of the witness's sensations;'—this dramatic exhibition is reserved entirely for the entertainment of his Lordship. Mr. Garrow desires that *you*, Gentlemen of the Jury, should shut your eyes, and go to sleep a little, while the Noble Judge should not only be awake, but should change

change his position, and turn on the other side, to please Mr. Garrow, and see and enjoy this farcical scene, which he had with so much taste and ingenuity invented for his Lordship's sole entertainment. The Noble and Learned Judge turned away from such mimickry; he deprecated such tricks; and expressed a hope that no use would be made of it out of doors: yet the picture now before me is printed, and marked thus: '*With a Plate of the Girl, Pulley, Spike, and the Grilles, &c.; from a Drawing exhibited in Court.—Printed for Crosby and Co., Stationers'-court, Ludgate-street.*'—Such is the happy effect of Mr. Garrow's matchless invention. It was not necessary for me to change *my* position, to see the neat and adroit *manner* in which Mr. Garrow made this exhibition; for I had the happiness and honour of being *very near* him; and I was, no doubt, astonished at the wonderful art and dexterity he displayed. Katterfelto or Breslaw could not have exceeded him. As the musicians speak, there was a *fineness of finger* in the elegant manner in which he first turned up this drawing; of which no adept in legerdemain need be ashamed. The finger and the tongue, too, moved in such perfect unison, that not a performer amongst them could rival him. The *effect* was so sudden, so unexpected, so electric, so full of all the necessary qualities to call forth surprise, astonishment, and 'delightful horror,' that Burke himself, if he were alive, would have gone to school again, and taken a lecture from him to add to the next edition of his 'Sublime and Beautiful.' I endeavour to smother the real honest indignation which I feel at this most unbecoming exhibition, by giving it an air of ridicule which is really very ill suited to, and inconsistent with, the subject. It should be stigmatised and condemned by every description of persons, as a disgrace to the Court, and a reflection on the known purity of its high character: it should be branded with every indignant epithet, and, scouted from the possibility of such an unseemly representation ever again making its appearance in a tribunal, whose forms and practices should be of the most sacredly decorous order. Mr. Garrow should have reflected, that while, in this case, he was *seemingly* only doing Punch in the show, and bringing out one of the puppets, or posture-masters, to make people wonder and stare, he was producing sensations and effects of another, very different, and more dangerous nature: like the bite of the Cobra de Capello, which Mr. Garrow will understand by the help of his Dictionary of Natural History, it had something of the magic effect, but more of the poisonous and deadly consequences, that follow the teeth of this venomous animal. But why should I wonder at Mr. Garrow's various powers: he is an experienced trader in 'hot and cold;' and I have very lately read an address of his, in which nothing could exceed the eloquence he displayed, in impressing '*impartiality*' on the minds of the Jury; and I dare say that he believed *himself* in every word he *said at the time*. Like Mr. Garrow, I too love ingenuous exercises, and, like him, I sometimes give shrewd opinions. I say, then, that in my humble opinion, if Mr. Garrow possesses one faculty superior to another, it is VERSATILITY; I think it transcends his knowledge of metaphysics, of which I have given a very beautiful specimen in this work. He is really a Proteus, a word that, by the help of his mythological learning (which I am told is equal to his metaphysical), he will understand the meaning of. An intellect like his is worthy of a nice analysis; and if Mr. Garrow adds an expanded philanthropy to his other great qualities,

the *happiness* and *quiet* of this nether world, may fate long forbid, he will direct his brain, together with the cranium to which it belongs, to be sent to the celebrated Dr. Gall, of Vienna, for the full and complete elucidation of that most wonderful and useful science of craniology, which HIS profound genius has also invented: it will be no doubt a great satisfaction to his purer part, *then* to ascertain, what our impurer minds here have only *doubted*, that an empty skull can furnish just as much *talk* as a full one.

"I have said some coarse, as well as some fine, things to Mr. Garrow in this book. I did not contemplate his character thoroughly at that time, or I should not have been *seriously* angry with him. However, he has often transgressed himself in this way, and, like all old incorrigible sinners, is no doubt of an *allowing* temper and disposition. Now that I do pretend to know him better, and to think *very little* of whatever he may say, I promise never to be in a rage again. Whenever he 'snatches a grace beyond the reach of art,' as in the beautiful metaphysical distinction alluded to, he will pardon me, if I always consider it my duty to record his felicities with fidelity: but when he gets to the chin, and flounders in the mud of Spanish law, then, indeed,

"'*Laugh* when we must, be witty where we can,
But vindicate the ways of *man to man*.'

"My poetry will relieve his mind, perhaps, after some elaborate and recondite metaphysical research; and wishing to put him in a musical humour, and in good temper, I beg leave to offer him the above distich, '*pour s'amuser*,' which, by the help of his French Dictionary, he will be able soon to translate."

Many of these reflections will, no doubt, by common readers, who look not beyond the superficies of things, be deemed too severe; but, in our apprehension, the occasion both called for, and justifies, their severity. It is horrible to see the purity of our courts polluted, and their solemnity outraged, by a miserable recourse to pantomimic tricks, and other *Flocktonian* exhibitions; and though the Judge would not admit the production of the wretched caricature of the Mulatto prostitute on the picquet, without the *permission* of the Counsel for the Defendant, yet, with all due deference to his Lordship, be it said, that if he deemed it improper, which he unquestionably did, he should have issued his imperative prohibition against its production. It was, in truth, a disgrace to a court of justice, and cannot be too strongly reprobated. Mr. Garrow, by a happy adaptation of his wit to the subject before him, advised, that henceforth the punishment of the picquet might receive a new name, and be called *Pillaning*—exquisite pleasantry! *Quel bel esprit!* But we should imagine that his mirth would have been turned to wrath, if Mr. Dallas had, in answer, nicknamed him the *Forensic Flockton*. Let him take care; criminal trials are not subjects for merriment (at least to *clients*); and if we witness any farther attempt to disgrace our courts of justice by trick and mummery, we will raise our voice against the author of it, in strains

strains that will sound most harshly in his ear. Lieutenant-Colonel Draper apologizes with the temper, and in the language, of a gentleman, for the asperity manifested in many parts of his Address.—This apology is directed to "the many noble personages into whose hands it will come." He truly adds: "The language and conduct due from one gentleman to another, I trust will be allowed me by those noble persons, that, from my rank and situation in life, I ought to, and do, understand." No man, we venture to assert, understands them better. The spirit of a gentleman, properly so called, pervades every page of his book.

"The case here, however, is not between TWO gentlemen; and although I do not hold this as any excuse for an infringement of the proprieties of conduct and discourse, yet it will be recollected that there was inseparably attached to my work an office most irksome, but most indispensable;—the exposition of vulgar vice, and malignant calumny;—the detection of mean hypocrisy, of wanton malice, and insidious fraud. I am not experienced in this sort of work; it is my first, and I trust it will be my last, effort; it will therefore, I hope, be pardoned me by those noble persons, if, in the exposition of some new turpitude, I sometimes gave way to the expression of feelings in words, perhaps more remarkable for the strong signification of the idea, than the elegance or beauty of their selection. It will, I think, be allowed, that I have traversed through ways new and unknown to me, and if I have designated the leading places in my road by harsh and coarse sounding appellations, those only are to be condemned who went before, and first affixed the uncouth and unseemly epithets *."

And yet this same Mr. Fullarton has the assurance to talk of his *delicacy*, his *moderation*, and his *conciliatory disposition*. *Proh Pudor!*

We had intended to bring our observations on this prosecution to a conclusion in the present Number; but we find that, without either extending the article to an unusual length, or omitting remarks which appear to us of consequence, we cannot carry our intention into effect. Besides, we have received an Address, which Mr. Fullarton has had the presumption to distribute among the Electors of Westminster, with a view to injure that gallant officer, Sir Samuel Hood, in their opinion. This curious paper, which arises out of this prosecution, will require some animadversions from us. These reasons compel us to postpone our farther observations to another month.

(To be concluded in our next.)

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* "One specimen will suffice.—'The most atrocious malefactor'—(alluding to Colonel Picton)—'who ever disgraced the English name and character, invested with any portion of public authority.'—*Vide page 90 of Mr. Fullarton's first quarto.*

NOVELS.

Edward and Anna; or, a Picture of Human Life. A Novel. By John Bristed, of the Honourable Society of the Inner Temple, Author of the System of the Quakers examined, 2 vols. 12mo. Pp. 443. 7s. Crosby and Co. 1806.

MUCH as we have been inclined to despise the productions of modern Novel writers collectively, from finding them the repositories of unmeaning *sentimentality* and ridiculous frivolity, we have nevertheless been far from consigning them to general censure; but on the contrary, have considered our labour to be amply compensated on meeting, after a month's application to the drudgery of perusing them, with a single work which we might venture to recommend as entertaining or instructive. We must, however, admit that we have derived most gratification from the Novels produced by a few masculine writers of talent, who have devoted themselves to this branch of literature, and after the contrasts which we have lately exhibited, there is no doubt that our readers will agree with us, that MEN *of letters* are the best writers of works of fiction. Yet far be it from us to insinuate that many of our literatæ do not rank very high in such efforts of genius: we shall shortly point out those who do rise superior to the common manufacturers for circulating libraries. On the other hand, that some *men* have thought themselves qualified for writing a *good* Novel, and have been egregiously deceived, we shall adduce one simple instance, in the case of the author before us.

Many excuses and reasons have been offered for writing, as well ludicrous as serious, but till we read Mr. Bristed's production, we never heard *insanity* alleged as a palliative for literary incapacity; though it is probable that the good nature of the public has often induced them to preconceive the necessity of such a defence.

It seems that "on the ninth day of the first month of that year, which now forms a portion of our fleeting life," the day on which the body of Lord Nelson was deposited in the tomb, Mr. Bristed was taken ill; or, to use his own words, "a fever's fire ran along *all* his veins, and disabled him from attending to weightier matters of the law." He *therefore* resolved to write a Novel, and we quote the following excuse from his Preface, not, let the reader observe, for any inconsistency or defect in the work; but "for any incorrectness in the *pictical citations!*" "In order to beguile the dreary hours which wheeled heavily their *pale course*, and slowly rolled their wan, dejected forms, over my enfeebled and disordered frame, as I lay alone in my solitary chamber, waiting wistfully the approach of dawn; a dawn that to my eyes was not to bring the sight of *vernal bloom*, or *summer's rose* (it would be odd if it had, in January), nor flocks, nor herds, nor human face divine, my heart said unto me—tell that *which thou thyself hast seen and known*, unto the sons and daughters of thy native isle. I obeyed the dictates of my heart, and during the visions of the night my *burning, withering brain* CREATED and composed the incidents which form this little simple tale; and on each succeeding day those incidents were committed to paper. Within the circle of *seven days and seven nights* this child of my feeble drooping fancy, was *conceived, born,* nurtured,

nurtured, grew, and was *matured*: for even now, while I am penning this Preface, the midnight bell is tolling the departed hour of the 15th day, and announces the birth of the 16th morn of this month."

We then learn, that after the author had performed this seven days' wonder, the Almighty raised him from the bed of sickness; when "he could not suffer the delicious dreams of fancy, and the wild wanderings of the imagination to occupy a *single hour* that could possibly be employed so much more beneficially by gaining an accession of legal knowledge!" With respect to his tale, "its sole aim is to shew that atheism and infidelity, under every aspect of life lead to misery; and that religion and virtue ensure to their votaries peace and happiness." The author however, is afraid that the main plot of his tale, the attachment between Edward and Anna, will be thought not to accord with his position! How necessary it is for some writers to explain their meaning, without giving their readers the trouble to find it out! If Mr. Bristed had not thus early informed us of his views, we should have taken this *main plot* to hold out an indirect encouragement for one of the grossest breaches of moral rectitude! Its substance is as follows.

A beneficed clergyman of the Church of England, who resides near Oxford, a grave man of 45, marries the daughter of a deceased officer, who is not quite 18. The husband is represented as one of the most apathetic brutes which can disgrace human existence, and the Lady as a paragon of female beauty, "arrayed in all the undisguised fervour of imperious charms." Edward, the son of a public officer in a high civil station, is educated at a grammar school, and then sent to Oxford. He is represented as possessing an impetuosity of temper, and a quickness in discerning the weakness of others, without guarding himself from danger; together with a feeling heart and a romantic and untempered generosity. Anna is of the pensive, mild, blue eyed, sentimental cast, and who, when first met with by Edward, is in a state of fixed melancholy, arising from the brutal conduct of her husband. Here, then, is as hopeful a trio as any that is to be found in a sentimental Novel of the German School. It is hardly necessary to state, that when Edward and Anna first see each other a *violent affection* commences between them. The clergyman tells him that his wife has been ill ever since their marriage, and advises him to prescribe for her, he having studied physic at the University. Edward, however, pretending that he must hear the Lady's complaint in private, gets Mr. Martin's (the clergyman) *permission* to visit her in her chamber whenever he pleases; Mr. Martin being too much engaged with the beauties of Eusebius and other Greek authors to have any time for domestic attentions. Edward then exerts himself to "minister to a mind diseased," and learns that the Lady detests her husband, partly on account of having been forced to marry him by her mother, and also from his want of attention to her person. Edward begins his medical process by expressing the *purity* and *ardour* of *his* affection. Of the nature of this ardour we may form an idea from the author's own language, who with all the cant of German sentimentality, when Anna tells Edward that he must not *kiss her* because she is married, makes him answer, "that in this imperfect state of existence he must have recourse to the only means which are allowed him of expressing the purity and ardour of his affection:" and he *convinces her* "that words are but weak and faint to express the fervour of

unutterable love, which is conveyed with much more intelligible and impressive characters by the liquid language of the eyes, beaming mutual joy; by the balmy kisses of the rosy lip; by the enraptured foldings of the close embrace, when the boundings of each bosom beat with a more tumultuous throb; and the purple light of love upon each other's cheek assume a crimson dye!" After imbibing this palpable dose of mental medicine, Anna *to gain time*, expresses a wish *to learn Latin*, and in a few weeks, Edward teaches her that "*Omnia vincit amor!*" At length Mr. Martin finding that the juvenile practitioner is *too often* alone with his wife, gives him a hint that he will call in a more experienced son of Galen, from Oxford; and Edward, *after many a heart-rending exertion*, sets out for London. Now, gentle reader, notwithstanding this strict intimacy, this "union of kindred souls," which prevailed between Edward and the Parson's wife, you must not presume to suppose that any *improper* familiarity occurred. Oh! no; that would be contrary to all the laws of sentimental Novel writing. The neighbours however, were so censorious as to tell Mr. Martin what *they* thought; on which, after Edward's departure; he "*preached a sermon*" to Anna, on the subjection of wives, and then forbade her to write to her paramour. This mandate we should have thought reasonable enough; but Anna, poor sympathetic soul, could not brook the "hateful restraint," and accordingly corresponds with her lover, who is seeking his fortune in the metropolis; and who "reposed in the *ardour*, the *purity*, and the *permanency* of her affection for him" (Vol. i. p. 146);

"Till he and Anna would arise and reach their native skies,
And there in some mild sphere would sing their pleasures, loves, and joys."

[N. B. This in the original, is PROSE; but with a stroke of the pen we have transferred it into something like verse.]

As the author has piqued himself upon his *main plot*, we will bring our abstract of it to a conclusion, before we touch on the subordinate characters. Anna, writhing under the horrors of seclusion, and oppressed to the grave by the barbarous conduct of her husband (who, be it observed, is not accused of any other *cruelty* than a want of attention towards her, which perhaps his advanced age and serious habits might justify), says in one of her letters to Edward, that perhaps she may not see him again on earth, "but surely, she adds, (p. 70) we shall meet and resolve our *affectionate intercourse* in Heaven!

"There shall we bask in uncreated rays;
No more to sigh, or shed the bitter tear;
Together hymning our Creator's praise,
In such society yet still more dear,
While circling time rolls round in an eternal sphere!"

Whatever Mr. B. may think of it, this approaches very near to *blasphemy*.—This also, is given as *prose* in the original!!

The end of this "strange eventful history" is, that a brother of Anna, an officer in the army, comes from abroad, and hearing that his sister has been seduced by Edward, resolves to punish him *like a man of honour*. He accordingly sends for him to a Coffee-house, where, on his arrival, the Captain is so struck with his generous physiognomy, that he declares his resentment *is buried*, and gives him his hand and heart *as a brother*.

brother. But five minutes afterwards this resentment *rises again*; (p. 110, vol. ii.) they knock each other about the Coffee-room, and then repair to Chalk Farm, with a full determination "not to MURDER, but to *kill* each other!"—Admirable distinction! Here they fire till the Captain is killed, and Edward mortally wounded. Anna, on hearing the news, dies of a broken heart; (Tom Thumb the second!) and the clergyman *of the Church of England* is made (*i. e.* by the author) to write a letter to Edward, in which he expresses his belief that Anna, *and her two children* who died just before their mother, are to be everlastingly tormented, while Edward is to receive *a double portion* of Brimstone and fire!

To form the *filling-up-stuff* of these two absurd volumes, various characters are introduced, but they are one and all, except William, and Edward's father, beneath criticism, and almost beneath contempt. No such character as Diggory ever existed, we are certain. Indeed to call such traits "Pictures of Human Life", can excite nothing but laughter. The only part of the Novel worthy of praise, is a dialogue between an atheist and a Christian, in the first volume. The style is the most bombastic and inflated we ever remember to have read. In many parts it is absolute nonsense, and in others perfectly unintelligible. *Ex. Grat.* In the Preface, page xiv. we are told that "*adultery is an act which poisons all the living waters of the land in their* SPRINGS *and in their* SOURCES!" At page 21, Edward, on kissing Anna, "became more than usually audacious, and the flame of young desire *more dazzling, daring, fierce, keen-shivering, shot his nerves along!*" At page 25, *another kiss* "thrilled through every vein, and *keen-shivering, shot his nerves along*;" and at another part this *keen-shivering shoots*, like electricity *along* the nerves of a whole party! In vol. i. page 44, we are told, that "no rude unlicensed *foot* must be ever suffered to pollute the *hallowed sources of sensibility.*" It is a pity that the author has not informed us whether these sources lie in that part which Butler considers to be the *seat* of knowledge! —But it would be an endless task to point out all the strange metaphors and mutilations of poor common-sense contained in these 443 pages; numbers of which are filled with quotations from Burns, the Scottish Poet.—We shall therefore conclude, with hoping that Mr. Bristed's *clients* will derive more advantage from his legal pursuits, than the public will from the effusions of his fancy. We can see no moral lesson deducible from the whole story; and if the author wrote it when he was *deranged*, we think that when he came to his senses, he ought to have thrown the manuscript into the fire.

MISCELLANIES.

Diamond cut Diamond; or Observations on a Pamphlet, entitled, "A Review of the Conduct of His Royal Highness the Prince of Wales;" comprising a free and impartial View of Mr. Jefferys, as a Tradesman, Politician, and Courtier, during a Period of Twenty Years. By Philo-Veritas. 8vo. Pp. 76. 3s. 6d. Chapple. 1806.

IN a Letter to Mr. Jefferys, prefixed to this pamphlet, the author accuses him of having written two letters to the Prince of Wales, which

if his demand should not be granted. And this application is termed "the act of a felon to extort money." Whether it be felony or not, would require more knowledge of the law to decide than this writer appears to possess; but unquestionably it was a most reprehensible, and, indeed, a criminal, act. The pamphlet opens with the following paragraphs:

"The example of a neighbouring nation has given irrefragable proof of the danger which is attached to any effort that is made, to poison and alienate the affections of a people from their Prince. If Princes are liable to the calumny of every vain, wanton, and disappointed man, the public will, in time, lose that reverence and respect which a people ought to manifest for their governors. Neither Prince nor laws can long retain their proper tone of power, when the people relax in respect for them.

"The body politic will soon become a *mouldering system*, inflated with perpetual dissention and discord, when *its* subjects are taught to look at Princes, as characters possessing all the inferior qualities of the human heart."

The language is neither very correct, nor yet perfectly intelligible. The sentiment, however, which it is intended to convey, is sufficiently obvious, and the truth of it we, certainly, are by no means disposed to contest. But we sincerely wish that this writer, who seems to think so justly of the example afforded by the French Revolution, had condescended to drop, for a moment, the language of a partisan, and to adopt the tone of a patriot. Certain it is, that the dreadful events of the last sixteen years hold out the lesson which he seeks to inculcate; but they also hold out another lesson, equally profitable and instructive, which seems wholly to have escaped his observation—they hold out a lesson to *Princes* as well as to *people*. If they teach the latter the wisdom and the duty of respecting their superiors, they also teach the former so to conduct themselves, as to *deserve* the respect which they aspire to *command*. The character of that monster in human shape, the Duc D'Orleans, supplied, alas! food for calumny even to satiety. Tainted with every vice, exotic as well as native, he neglected every duty, religious, moral, and social. A debauchee, a drunkard, and an adulterer, he exchanged the society of his equals for low and abandoned associates; he left the most amiable of wives to pine in solitude, while he resigned all the comforts and joys of domestic life for sensual gratification, and the beastly licentiousness of the stews. The revolutionists could not desire a better subject for their purpose. By imputing the vices which this Prince really possessed, to the whole race of Princes in general, they misled the weak and credulous multitude, who, seeing this one example before them, were easily made to believe that others were like him; and hence all that respect for their superiors, which, among the French, was carried even to enthusiasm, was destroyed, and anarchy and confusion ensued. It follows, then, that, while the people, on the one hand, should be warned, by this dreadful example, of the fatal effects of listening to the voice of accusing calumny, when directed against those whom their religion teaches them to honour; Princes should, on the other, derive from the same example a conviction of the necessity of discharging every religious, moral,

supplies; and he who inculcates the one without the
particular cause, but will not serve his country.

The author imputes, and justly enough, we think, t
Jefferys to his own extravagance; and clearly shews,
living was infinitely above his circumstances. If a je
the establishment of a Prince, and give the dinners of a
ruin can be expected to ensue? It is needless, after t
we ourselves made in our Review of Mr. Jefferys's p
this writer through his observations, which are much
It is necessary, however, to say, that he has prefe
charges against Mr. Jefferys (in Pp. 57, 58, 59), whi
to have been the subject of criminal prosecutions; bu
publicly by Mr. Jefferys, in the newspapers; and th
sixth edition of the pamphlet before us, and *considerably*
whatever is taken of that denial, nor is any proof ad
the charges themselves. The public cannot be satisfi
such a subject.

We agree with our author, that "there is not a gent
dom who is held in higher estimation for talents, h
and honour, than Lord Moira:" and that no eart
would "induce his Lordship to wound the feelings,
man, or become the instrument of a mean act."

Had the author limited his efforts to the justific
he would have acted meritoriously and prudently; bu
the partisan of Mrs. Fitzherbert, talks seriously "of
spect due to a female," and threatens to chastise Mr. Je
impeach the spotless purity of that paragon of virtue,
lieve him to be serious. If he mean to be witty, h
misplaced; but if serious, he will be condemned by
kingdom whose good opinion is worth having.—
attack on a *worthy and much-esteemed lady*"!!! *Risu*

The Diamond new Pointed; being a Supplement to Diamon
taining Three Letters which Mr. Jefferys sent to the E
View to extort Money from His Royal Highness the P
Observations thereon, in a Letter to Mr. Jefferys; in
his Letter to Mrs. Fitzherbert, and many Facts ne
By Philo-Veritas. 8vo. Pp. 50. 2s. Chapple

WE forbore to comment on the *style* and *langua*
reviewed in the preceding article: both of which were
mediocrity; but the style and language of that now b
thing to be *heard* in the purlieus of Billingsgate.
author seems to be totally ignorant of its plainest rule
manner of this notable production, one sentence wil
men.

"As a person dangerous to the happiness
tainly view you; but if you were merely
consider you as one of those *animals* which

and intere
personal
accompan

venom and all, in a crack."—(P. 5.)

Is this the *advocate* of a *Prince?*—we should sooner take him for one of Mrs. Fitzherbert's chairmen. It is a trite remark, that an injudicious friend is the worst of enemies; and the converse of the proposition is not less true. From such an adversary, therefore, Mr. Jefferys has little to apprehend. The letters, however, of Mr. Jefferys to Lord Moira, which the former suppressed, and which are here given, certainly strengthen the author's proofs of the charges which he had before adduced against Mr. Jefferys, of endeavouring to extort money from his Royal patron. Indeed the fact is too evident to admit of a doubt. Had these letters been published by themselves, without any of the comments of this writer, their effect would have been much more powerful than it now will be; for it is impossible to read the animadversions on them without disgust. After quoting one of them, the author says:

"The above letter contains the same inconsistency of sentiment which characterize*(s)* all *the rest of your epistles to the Prince*"—(this letter, be it observed, is addressed to Lord Moira, and not to the Prince).—"One part of it displays the rude language of menace; another part *couches the desires* of an impudent mendicant; and the concluding paragraphs express the feelings of a greedy, ill-tempered, snivelling school-boy, who is crying for every thing he sees, and is in want of nothing but a whipping."

We will not inquire into the truth of the remark; but we must observe, that any school-boy, twelve years old, who should write such wretched nonsense as *this* paragraph exhibits, would certainly receive a whipping, and would most richly deserve it. The rest of the pamphlet, we mean that part of it which relates to the Prince and his jeweller, is absolutely beneath criticism. It is coarse, vulgar, and, in some passages, *beastly* (see p. 13). We shall, therefore, pass to the last part, which relates, exclusively, to Mrs. Fitzherbert. And here, we confess, we are utterly at a loss for words to express our astonishment at a man, who publicly stands forward to plead the cause of *fornication* and *adultery*; for unless such be his meaning, we profess our utter inability to understand him.

That Mr. Jefferys should be attacked, with the utmost virulence, for daring to censure the conduct of the woman in question, affords no subject for surprise. But it is rather surprising to read of the *feelings*, and the *delicacy* of *the nature* of "the esteemed friend of an illustrious personage;" after all that the public know of this mysterious connexion. We shall give a few specimens of the author's mode of treating this delicate subject; by which our readers will be enabled to estimate the validity of his right to the title which he assumes of a *Lover of Truth*.

"When His Royal Highness first courted the acquaintance of Mrs. Fitzherbert, she was a widow lady of independent fortune"—(and therefore had not the usual temptation which indigent circumstances supply to deviate from the paths of virtue),—"and highly esteemed in the circles in which she then moved. Time, and reciprocal attention, to which the warm and delighted minds of lovers naturally give birth"—(we really were ignorant of this striking fact, that lovers' minds are the parents of *time!*),—"endeared them to each other in the strongest bonds of affection."

In

esteem than to the inconsiderate and violent abuse, &
is a new figure of speech ;—but how can this writer
dius accusat mœchos, &c.—But we proceed with our qu

" Are there no feelings in the public bosom"—(Ye
and very strong feelings too, but of a very differe
which appear to predominate in your's, good Sir)—"
a lady, who was brought from her respectable sea
ment into public notice by the alluring hopes of lastin
a time when her illustrious lover was a free agent, *an
constitutional courtship?* Consider her for several yea
tionate companion of a noble personage, whose con
sealed every promise that could assure to her uninter
life."

The *uninterrupted happiness* of a woman living with
who could not be, her husband ; and, *consequently*, li
—Pretty notions of religion and morality this scribble

" I again ask, whether every avenue to the heart
case of this lady, who was suddenly separated from a
courted her into bondage"—(we might here very pro
Richard,

Was ever woman in this humour woo'd ?
Was ever woman in this humour *won* ?
I'll have her, *but I will not keep her long*)—,

" and for years performed *all the duties of the husband*,
in compliance *to* (with) the wish of his father, and the
net, left the object of his admiration, for *a constitution*
Illustrious Princess ?"

Here, at least, the author has *spoken out*. He tells
and Mrs. Fitzherbert lived together as husband and
laws of this country, they could not be husband and
were they ? They were just the same as the Duke of
Jordan, or any other man and woman who live toge
married. And yet this writer has the assurance to sta
cate of a woman who could so live, and to proclaim he
females of rank and virtue ! ! ! A *constitutional marri*
calls it, is nothing more than a *lawful* marriage, a
according to the laws of the country. There can be
and any couple who cohabit together without such
state of *fornication*.

The insinuations against the Princess of Wales,
affects to praise, are alike gross and infamous ; but st
man who dares insult the public by panegyrizing Mrs

" The candid reader, and a person possessed of any
man life, must allow, that there are many hidden circu
with the married state, of which the delicacy of the
cludes an investigation and knowledge, but which are
of mysterious *separations* among married people, whc
created general admiration, and produced a public won

hymeneal knot had bound them together for life."

However *mysterious* such *separations* may be, of which, however, (being, we suppose, not to be classed among *candid readers*, or persons *possessed of any knowledge of life*), we profess to know nothing; they are certainly not more *mysterious* than the paragraph which we have quoted, which sets our powers of comprehension at defiance.

"Such, however, is the state of the human mind, and such are the physical infirmities of our nature, that a certain indescribable *something* in a male or *female*, will often *chill or increase* our passions and affections beyond the ordinary practices of life.

"Unhappily for the lasting tranquillity of a Royal Couple, there was *a something* which the prying eye of curiosity will never be able to discover, that is understood to have had an unpleasant operation on the mind of an Illustrious Personage.

"If these operations of the mind are considered as incompatible with the pledge of the marriage vow, a surprize might as well be expressed that one female should be known to have a greater ascendancy than another, &c."

We really are at a loss which most to admire, the impudence, or the folly of this apologist for adultery—both of which greatly exceed any thing of the kind that we have met with. Is it to be borne, that the most sacred bond of society, consecrated by the sanction of our Blessed Redeemer himself, and the fertile source of all happiness and virtue, should be publicly treated with this indecent levity by an ignorant parasite, who would fain have the world believe that he is in the confidence of the great? Is a vow the most solemn, made at the altar of God, and in his presence as it were, to be thus lightly regarded as a gamester's promise, or an Atheist's oath, to be broken at the suggestion of interest, lust, or caprice?—Forbid it decency! Forbid it shame!

Insulting as the passages which we have transcribed are to the Princess of Wales, that which follows is still more so.

"I am given to understand from *good authority*, that when His Royal Highness made known to Mrs. Fitzherbert his *want of happiness at home*, she used all the arguments that her enlightened mind could suggest, to dissuade the Prince against a separation from his Illustrious Wife, and her earnest entreaties to reconcile his feelings to the love and esteem of his Royal Consort."

To see a *mistress* exhorting her *paramour* to discharge his *duty* to his *wife*, whom he had sworn at the altar to *love* and to *cherish*, "and, forsaking all other, keep only unto her, so long as they both shall live;" is a new picture of fashionable life, which any man of common decency would studiously have concealed from the public eye.

"Mrs. Fitzherbert also felt for the *honour of her own pride*"—(had she felt the pride of *virtue* it had been rather more becoming),—"and refused for a considerable time His Royal Highness's request"—("by keeping men off you lead them on"),—"in many *honourable* letters"—(what a horrible prostitution of words!) "in which she expressed her reluctance to give any pain to Her Royal Highness the Princess of Wales"—(so that, a sense of virtue, it seems, had no share in dictating the refusal!)

—"I am

—"I am certain this *insulted* Lady made every endeavour to soften the mind of His Royal Highness into a renewal of his matrimonial affection."

We know not which is most glaring in this passage, the insult to the Princess, or the libel on the Prince.

"After, however, every endeavour and argument on her part would not avail, and His Royal Highness repeatedly expressed his determination not to *wear any chains* that abridged his happiness;"—(the *seventh* commandment, however, is a *chain* which Princes, as well as peasants, *must wear*, or else abide by the dreadful consequences of breaking it!)—"Mrs. Fitzherbert was at last *forced* into a promise of her society, by all the entreaties that could come from the accomplished mind of an elegant and Illustrious Gentleman.

"I now beg leave to observe, that under all these circumstances Mrs. Fitzherbert was placed in a situation in which I scarcely know where to find a woman who had possessed the affections of the Prince for eight years, that would not have returned to the object of her esteem"—Ce n'est que le premier pas qui coute.—"On the one hand, there appeared a determination in His Royal Highness to seek happiness away from his Royal Bed,"—and this is the man who so strongly reprobates Mr. Jefferys for his attempts to degrade the Prince in the eye of the public! He must either be deeply versed in hypocrisy, or destitute of common sense; "and, on the other hand, the above Lady was *well assured*, that if she had persisted to refuse, or had not been in existence, there was no probability of a reconciliation in another quarter."

And this he seems seriously to think a complete and satisfactory justification of the woman, whose defence he has so judiciously undertaken, and so eloquently pleaded! This, he gravely intimates, will confute "a thousand illiberal constructions, which have been put on the conduct of this Lady, who has undeservedly met with the most wanton slander;" and, no doubt, he will be greatly surprized when we, as seriously, tell him, that he has slandered, or at least exposed her more wantonly and more completely than Mr. Jefferys, or than any of her enemies. Our readers, we are sure, will concur with us in this opinion. He abuses Mr. Jefferys for deprecating the effects of admitting a woman, who has notoriously deviated from the paths of virtue, into the society of virtuous women. But he evidently does not understand the nature of the objection. He does not perceive that the consequence to be deplored is not the contamination of the morals of such virtuous females, by the obscene discourse of the person so admitted, but the example so set, by breaking down those barriers which, in every Christian society, separate virtue from vice. Thus all his observations, were they as forcible as many of them are futile, are irrelevant to the subject. They afford him, however, an opportunity, of which he most eagerly avails himself, for daubing over his brazen idol with the thickest plaister of adulation—*ex. gr.*

"No lady has a more perfect knowledge of what constitutes the pure mirth of refined society than Mrs. Fitzherbert; and I defy any one to say, that she ever converted her personal charms and accomplishments to *any use* that would *withdraw* the *mind* from those moral and religious principles which are the distinguishing characteristics of a British people, and the Corinthian pillar of their liberty and happiness."—We will not insult

insult our readers by a single comment upon this passage, nor yet cloy them with any more of our author's *beauties*.

Had he confined himself to a defence of the Prince of Wales against the aspersions of his jeweller, and moderated the asperity of his language, which might easily have been done without diminishing its force, he would have been entitled to praise for the design, whatever might have been said of the execution. But, here, he has transgressed all bounds of moderation and decency, disgusted every rational reader, and injured the cause which he meant to serve. We will not, for a moment, suppose, that the respectable Nobleman whose name is so often introduced,—much less the Prince of Wales,—gave his sanction to the publication of this pamphlet;—we will not libel him by such an imputation; but the Prince's friends will do well to restrain the officious zeal of advocates, who fall themselves into the very errors which they condemn in others. Our respect for His Royal Highness,—whom we wish to see an object of reverence to all the subjects of his father,—leads us deeply to deplore the appearance of this "Diamond new Pointed," which can only cut those whom it was designed to protect.

A Vindication of Mr. Jefferys, and his Pamphlet against the Prince of Wales; with Remarks on the Patriot's Review of the above Pamphlet, and (of) *all the Pamphlets which have been published in reply to it.* By Diogenes. 8vo. Pp. 24. 1s. 6d. Prince. 1806.

WITHOUT impeaching the *motives* of this writer, and giving him implicit credit for his disinterestedness, we must observe, that his Vindication is supported by assertion, and not by argument. In order to make it appear that Jefferys *may have* lost a large sum by the Prince of Wales, he puts an *imaginary* case; supposes him to have made contracts, under certain penalties, which the non-payment of his demand by the Prince, to its utmost extent, disabled him from fulfilling! In answer to the observation, that Jefferys was ruined by his own extravagance, which undoubtedly was the fact, he says, "Jefferys was led to do all this through the Prince." He goes still farther, and thinks Jefferys fully justified in *anticipating* the great fortune which he *inferred* from the Prince's *smiles!* We suspect that Mr. Jefferys's creditors will not admit the validity of such logic. In truth, this is a very contemptible production; professing what it does not perform.

Diogenes asserts that all the writers against Jefferys are *hired* to calumniate him; and that the author of "A Letter to Nathaniel Jefferys," is a well-known member of the London Corresponding Society; who was formerly one of its travelling delegates, and also one of its most clamorous orators in the vicinity of the metropolis. Of this we know nothing; we consider the *books*, and not the *authors*; and, as we suspected, we have not yet read one upon the subject which we have not been compelled to censure.

Substance of the Debates on a Resolution for abolishing the Slave-Trade, which was moved in the House of Commons on the 10th June, 1806; and in the House of Lords on the 24th June, 1806. With an Appendix, containing Notes and Illustrations. Crown 8vo. Pp. 216. Phillips and Fardon. 1806.

THE advocates for the abolition of the slave-trade, including all the sectaries and pseudo-philanthropists in the kingdom (together, certainly, with many very respectable characters), are too active and persevering in their efforts, to suffer any opportunity to escape, for improving the advantage which they obtained in the last session of Parliament. Such is the object of the present publication, which is *embellished* with a representation, no doubt very *accurate*, of the inside of a slave-ship. When *humanity* and *justice* go hand in hand, it is all very well; but the Parliament, in voting the abolition of this trade, should, at least, have recollected, that men had been led to embark their capitals in the cultivation of our colonies, by the encouragement repeatedly holden out by the Legislature itself to the pursuit of this very commerce, without which, they contend, the colonies must be ruined. Justice, therefore, imperatively required, that full indemnification should be made to our colonists, for the losses which they should sustain, in consequence of what they consider as a gross breach of parliamentary faith.

The *notes* on some of the speeches betray less judgment than zeal, and still less ability than either. In one of them, on Lord Grenville's speech, it is asserted, that no proof has ever been adduced of the truth of the assertion, that the African chiefs put their prisoners to death. This is false; proofs have been adduced. If this annotator be disposed to look for them, we will abridge his labour by referring him to the *History of Dahomy*. As to the speeches themselves, they exhibit a motley mixture of sound argument and senseless declamation.

A Treatise on Practical Navigation and Seamanship; with Directions for the Management of a Ship in all Situations; and also a full and accurate Description of the English Channel, with distinct and clear Directions for its Navigation from the Downs Westward, and from its Entrance to the Downs; the Result of actual and laborious Surveys, during Sixty-four Years of constant Service. By the late Wm. Nichelson, Esq. Master-Attendant of Chatham Dock-yard, and a Governor of the Chest at Chatham, &c. &c. Pp. 364. 8vo. 8s. Mawman. 1806.

TO a posthumous work we always turn with indulgence, convinced that the writer who has paid the debt of nature cannot then profit by our remarks, still less will he again transgress on the public, by increasing that alarming evil—a multitude of useless or pernicious books. To an author also like the present, the valuable fruits of whose long experience and skill have been advantageously communicated to the public from time to time, it would not only be ungenerous, but even ungrateful to pronounce a stern condemnation of the errors or defects of his last work. From the actual editor of this volume, however, some more respect was due to its author, and he should at least have told us ingenuously, whether it has received the author's last corrections, or whether it is only

manufactured

manufactured from his quarto volume on the same subject. The latter, indeed, is but too apparent. We also expected that a brief notice of the author's useful life would have accompanied this volume. Notwithstanding, we cannot hesitate to say, that it will be very acceptable, in its present form, to our British seamen, as it abounds in remarks which every seafaring man will immediately discover to be the result of much experience and good sense—the greatest possible merit for such a work.

The editor very properly introduces this Treatise on Practical Navigation and Seamanship, with a Dissertation, occupying forty-two pages, on the Winds. As it is not to be supposed that reviewers are *practical* seamen, or that they are as well acquainted with managing the helm, and reefing or unreefing sails, as with the astronomical and geographical causes which operate in producing the winds, we of course rejoiced to find that he had entered on a subject in which, perhaps, our rather more extensive knowledge of theory, and that too with experience sufficient to rectify preceding speculations, placed us more immediately on a level with our author, than in the other parts of this work. We have to regret that Mr. N. should have adopted a phraseology in this Introduction so antiquated, as to pass for a production of the early part of the seventeenth century, instead of the nineteenth. He has also followed Dr. Halley with apparently much more zeal, than that with which he has observed and noted facts in the course of his own extensive experience. Nevertheless some original and important observations are scattered throughout this Treatise, most of which tend to improve our skill in practical seamanship, and to instruct masters and commanders of vessels, in cases of violent storms, or sudden squalls, to anticipate and guard against their fatal effects in the management of their vessels. After the example of most writers, Mr. N. begins his view of the principal winds as depending on the course of the sun. The following are the chief subjects of discussion:—Of the perpetual Easterly Winds; of the Westerly Winds at the Equator; of the North and South Winds; of the Sun's Influence on the Trade Winds; Calms under the Equator; of the Two Degrees from the 28th to the 30th of either Latitude, being the Shifting Line of the Winds from the East to the West; of the Winds from 30 to 50 of either Latitude, which, while the Sun is in the Northern Hemisphere, are generally from West to South-West, but while it is in the Southern Hemisphere they are generally from West to North-West.—These perpetual westerly winds, from the 30th to the 50th degree of latitude in both hemispheres, according to our author, are occasioned partly by their paralleleity to the trade winds, and partly by the sun's declination. The influence of the Arabian Sea on the south and north-western monsoons, and the exceptions which Dr. Halley has remarked as opposed to the general easterly winds, are also cursorily considered. Here the author alludes to his former descriptions of the Monsoons in the Indian and Chinese Seas. In the English Channel the prevailing winds are south-west, west to north-west during eight months in the year.—These winds take their rise on the Coast of North America and Newfoundland, and traverse the Atlantic Ocean, the south-west prevailing most in summer, and the north-west in winter. Northerly and southerly winds are partial, and prevail only occasionally from the Coast of Ireland to the Bay of Biscay; but from Cape Finisterre to Lisbon and Cape St. Vincent's, and thence to Madeira and the Canary Islands, the prevailing

winds

winds are north and north-east nine months in the year. The easterly winds prevail on the Coasts of England generally without intermission in the latter end of September and all October; and in the latter end of March, and all April, particularly the latter.

Our author concludes his observations on the general Theory of the Winds, by urging particular attention to what he deems an original and important fact, of the highest consequence to the prudent management of a ship, especially during squally weather, which is, that the wind often blows perpendicular upon the water, and that it is this perpendicular wind which frequently destroys the sails and rigging of ships at sea. We have no doubt of the author's accuracy in stating these frequent downright blasts, which prevail most off capes and head lands, as at the Land's End, off Brest, the Bay of Biscay, Finisterre, Cape St. Vincent's, and in the Mediterranean; but we cannot subscribe to his mode of accounting for it, or that it is this particular kind of wind only which occasions waves in the sea. It is enough, indeed, for the author to have ascertained the fact, and instructed seamen how to guard against its fatal consequences; its origin and progress falls more immediately in the sphere of the philosopher, than the practical navigator. Different causes will doubtless be given to explain this phenomenon, in the mean time we consider that the following facts satisfactorily and simply account for this occurrence.—Currents of air at sea always travel in right lines (a circumstance, we believe, not noticed by philosophers, nor practical navigators), and for want of resisting and decomposing bodies, as at land, never mix, but continue their course until they again arrive on some shore, or at the equator, where they are generally incorporated or absorbed. Such currents pass over and under each other in all directions, according to their respective velocities and gravities, and frequently do not occupy a space of double the dimensions of a ship of war. At the intersections of these currents and counter-currents, being elastic bodies, they reciprocally yield, and in that act produce the oblique, or downward deflection, which our author justly considers so dangerous to vessels, and which he erroneously supposes to be the consequence of the atmosphere's tendency to the earth's centre. To this particular action of atmospherical currents may be ascribed the cause of whirlwinds and water-spouts at sea; and also that of sudden squalls and tempests after a calm.

After many directions and judicious observations, which will still be useful to most of our coasting traders, for passing up and down the Channel, the author concludes the volume by an interesting narrative of the voyages of His Majesty's ships Grafton, from Halifax to England in 1757, and Elizabeth, from India to England in 1764; in both of which our author's nautical skill and mechanical genius were successfully employed in situations the most perilous that can be believed possible to terminate happily. Both these vessels lost their rudders very shortly after putting to sea, and both had machines constructed as substitutes for this indispensable instrument by Mr. N. The particular structure of this guiding apparatus, as well as the perilous situation of the ships, are illustrated by well executed plates, the same as the 4to. edition. The directions to officers in such deplorable occasions are extremely judicious, and leave, no doubt, that did the captains and crews of vessels always retain their presence of mind, they could in many cases preserve their lives, and bring their vessels safe into

port. Unfortunately it too often happens that one severe accident so far paralyzes, not only the sailors, but even the officers and captain himself, that all attempts afterwards to save themselves are treated with contempt. To obviate this misfortune, it is unquestionable if our Admiralty would offer rewards and honours to all seamen who should evince great presence of mind in such trying occasions, that the number of shipwrecks might still be considerably diminished. In unison with this desirable object, we might also mention the utility of obliging all Masters in the Navy, a class of men at present very little occupied, to keep barometrical and thermometrical registers of the weather and the winds, and collect facts relative to the period and duration of certain winds in every navigable latitude, in order to form a general system, which perhaps would be no less useful to the progress of navigation, than a more accurate knowledge of the longitude, which has so long been a desideratum, and on which so much money has been expended. In this respect, the ingenious and scientific labours of Captain Flinders, on the Coast of New Holland, merit the highest praise.

Although this Treatise on Practical Navigation is destined for the use of all sea-faring men, it is not interlarded with much technical phraseology; on the contrary, the directions for the management of a ship, her sails and rigging, &c. are conveyed in such a miscellaneous manner, as all well-educated landmen, who have ever seen a ship, may perfectly comprehend.

Admonitory Hints on the Use of Sea-Bathing. By J. Peake, M. R. C. Surgeons, London, and Author of a Candid Review of the New Opinions of the late John Hunter, &c. 8vo. Pp. 44. 1s. 6d. Burgess, Ramsgate; Rivingtons, London. 1806.

MR. PEAKE is a surgeon resident at Ramsgate, and has therefore had ample opportunity for qualifying himself, by personal observation, to speak with decision, on the precautions necessary to be adopted by persons who wish to have recourse to sea-bathing. Certainly, the indiscriminate use of the sea-bath is highly improper, and must be productive of material injury. No individual, therefore, should rashly venture upon it; nor, indeed, without previously taking medical advice.

The object of Mr. Peake, as stated by himself, is "to supply a Manual or Pocket Companion as a caveat against the indiscriminate use of sea-bathing," and as such it will answer very well, as the hints which it contains are judicious and useful. But, as it was intended, not for professional men, but for the general frequenters of watering-places, it would assuredly have been more useful had it been more intelligible. Can the great majority of this description of persons, possibly understand the meaning of such expressions as these—"Diathesis, to a *sizeness* in the circulating fluids, requiring the action of stimulants to attenuate, propel, and urge their defective energy;"—"stimulic effects,"—"the viscera,"—"Hemeplegy, Dispepsy,"—"Plethora,"—"the exhaustion of sensorial power or too free action of a stimulus, and e contra relaxants,"—"the alvine discharge,"—"menorrhagea,"—"asthenic diseases,"—"nephritic complaints,"—"desquamations on the skin,"—"Idiosyncracy,"

"Idiosyncrasy of the constitution,"—*cum multis aliis ejusdem generis.* All this is, to say the least of it, abominable affectation;—a miserable display of learning (such as it is) woefully misplaced. But when a man affects to be learned, he ought to take special care to be correct; and not, like Mr. Peake, commit *grammatical* blunders, and even *orthographical* errors. For instance;—"valetudinare (i) an,"—p. 2.—"exhile (a) rate,"—p. 3.—"revigorate,"—p. 3.—"a size (i) ness,"—p. 9.—"loose" for lose, p. 13.—"occur (r) ing," p. 28. So much for his orthographical accuracy—now, for an instance or too of his grammatical correctness.—"A feeble enervated habit *who* (which) sought relief," p. 18.—"Epilepsy is of this genus, and if occurring before puberty be cured like most of this class if combined with tonic remedies, as well as that convulsive complaint called St. Vitus's dance," p. 28. This is a complete and distinct paragraph; for an explanation of the meaning of which we shall feel much indebted to any of our *learned* correspondents.

More Miseries: addressed to the Morbid, the Melancholy, and the Unstable. By Sir Fretful Murmur, Knt. 12mo. Pp. 176. Symonds, Matthews, and Leigh. 1806.

SUCH is the nature of mankind, that those who, from the blessings of fortune and constitution, are exempted from the real evils of life, will conjure up imaginary forms of evil to make themselves miserable: from this cause it is that we are warranted in saying, the cup of good and evil is more equally mixed than is generally imagined. A man who has suffered the greatest possible loss, that of fortune and friends, with a mind firm enough to struggle through the difficulties of life, and humble enough to submit without repining to the decrees of an all-wise Providence, may be happier than one who, possessing every worldly advantage, is troubled with that morbid sensibility, which converts the most trifling inconveniencies into serious evils.

This is the continuation of a little volume that was lately published, but to which we think it much superior. We lay these specimens of minor evils before our readers.

"Reading an interesting book by a small wax taper, which is in want of constant elevation."

"Being conducted by an enthusiastic agriculturist round an extensive farm, having no taste whatever for the breeding of sheep, fattening pigs, new-invented draining and thrashing machines, &c."

"Calling upon a couple of *dear domestic friends*, and never finding them at home."

We apprehend this is oftener thought a blessing: for the following being true we can vouch from experience.

"Snuffing the candle for a lady, who is in the middle of a difficult sonata of Viotti, out; only one candle."

The following we think rather beyond a minor evil;

"Being nervous, and cross-examined by Mr. Garrow."

MISCELLANEOUS.

THE REVEREND DR. GLEIG, AND MR. MALCOLM LAING.

HAVING lately cast our eyes over some numbers of the *Monthly Magazine* we observed, in one of them, a Letter from Mr. Malcolm Laing of Edinburgh, to the Editor, in which that gentleman complains of "the Shameful Prostitution of our Literary Journals to the purposes of private animosity and personal abuse;" and mentions particularly, as one of this description, the ANTI-JACOBIN REVIEW. But before we comment on his assertions, we shall lay his Letter before our readers.

TO THE EDITOR OF THE MONTHLY MAGAZINE.

"Sir, I request the insertion of the following observations in your Monthly Magazine, as the most effectual mode of appeal to the public, upon a subject not uninteresting to men of letters, who may have suffered from the SHAMEFUL PROSTITUTION of our literary journals to the purposes of PRIVATE ANIMOSITY and PERSONAL ABUSE.

"In consequence of my frequent absence from Edinburgh last summer, I had not occasion, till very lately, to examine the Review of the second edition of my History of Scotland in the British Critic for March, April, May, and June, 1805. In this appeal, I can have no inclination to enter into a literary dispute with the anonymous author of that article, whose knowledge of the controversy respecting Mary Queen of Scots, is confined to the writings of Tytler and Whitaker, who quotes Goodall through the medium of Whitaker, and who asserts as a fact, that 'the Queen's letters and sonnets to Bothwell have *long been abandoned as palpable forgeries* by *her enemies*, as well as by her friends.' But the following passages, among many others, in which I am directly charged with the fabrication of facts, with misquotation and falsehood, are too serious in their consequences to that journal, as well as to myself, to be overlooked or treated with silent contempt.

"'We are there told that, on the same day on which her husband was buried, Mary conferred on Durham, the servant who had deserted or betrayed

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* I have since obtained a document that brings the controversy to a short and decisive issue. The argument against the authenticity of the letters is, that the French edition being a translation, the letters were originally forged in Scotch, and both editions were published in London under Cecil's inspection. The argument for the authenticity of the letters is, that the French edition is professedly a translation printed by the Huguenots at Rochelle, but that the Scotch is evidently a translation from a French original now lost, and of which a few initial lines prefixed to each letter are alone preserved. In consequence of the late change in administration, I have obtained a transcript from the State-paper office, of a copy of one of Mary's letters to Bothwell in the original French, essentially different from the French translation printed at Rochelle, and evidently the original from which the Scotch is translated."

trayed him, a place about the person of her son; and on the Earl of Bothwell the reversion of the feudal superiority of Leith.' But Robertson, the only author referred to for these facts, says not one word of Durham's treachery and reward; from which circumstance *some judgment may be formed of Mr. Laing's accuracy in making quotations.* The story of Durham we believe to be a *falsehood*, without even the *shadow of foundation;* for were it a *fact*, the author would surely have known where he found it. This is really *pushing the advocate too far.*'—*British Critic*, vol. xxix. p. 491.

"Again, 'That Lethington's wife was so ready a writer, that in one night she could copy all the letters, is in the highest degree incredible;' and Mr. L.'s *confused appeal to Murdin and the State Trials*, for the *truth* of this extraordinary fact, will not have *much weight* with those who have *carefully attended to his mode of quotation.*'—*Id.* 633.

"And again, 'This is a very *extraordinary assertion.* We have *carefully consulted Lesly*, and find in him nothing that even the most *perverse ingenuity* can construe into a tacit acknowledgment of the authenticity of the letters.'—*Ibid.*

"These charges are the more serious, as an historian, in matters of fact at least, ought to consider himself as a witness in a court of justice; and an historian, destitute of veracity, is justly exposed to something worse than contempt. In the first instance that is given, I had observed that 'on the same day that her husband was buried, she conferred on Durham, the servant who *had deserted* or *betrayed* him, a place about the person of her son, together with a pension; and on Bothwell, the reversion of the feudal superiority of Leith;' for which last fact alone the authority was quoted.—*Dissert.* I. 49. An impartial or inattentive reader might suppose that the authority for the first fact had been omitted by accident. A more attentive reader would have recurred to the instance that *had been already given*, of Durham's treachery in deserting or betraying his master, for an explanation of the reward; or would have searched the index at least, for a reference to the fact. But when I purposely forbore to overload the page with superfluous quotations so recently introduced, I certainly did not imagine that a British Critic would overlook or choose to forget a passage, which he must have read a few pages before, (p. 33), when, after a minute explanation of Durham's treachery to his master, and his reward from Mary, I observe particularly, in a note of some length, 'And on Saturday the 15th, when the king was buried, this porter of Darnley was appointed, by the Queen's signature, master of the wardrobe to the young Prince for life, with a yearly salary of an hundred pounds Scots.'—*Privy Seal Record Book*, 86, f. 15.—'*From which circumstance some judgment may be formed of Mr. Laing's accuracy in making quotations.*'

"In the second instance, viz. 'Mr. L.'s confused appeal to Murdin and the State Trials,' I had bestowed six sentences on a series of facts contained in Bishop Lesly's confession in Murdin, and concluding with the substance of a letter from Lethington to Mary, in which he informs her, among other things, that he had sent her a copy of her letters transcribed by his wife. For these facts, and for the quotation which I have given of Lethington's letter, *Murdin*, p. 52, is distinctly referred to at the end of the sixth sentence; and is the only authority appealed to in the note.—*Dissert.* I. 145. In the sixteenth sentence I pro-

cord to a quotation upon the same subject from Bacon, the Queen's (Elizabeth's) Sergeant's speech, upon Norfolk's trial, and in order not to interrupt the argument, the remainder of the passage is inserted in a separate note, with a distinct reference to *State Trials*, I. 97, for the whole quotation. Whether Lethington's wife had copied the whole, or a part only of the letters, is not the question, but whether these two references are sufficiently distinct. But this anonymous writer did not consult, and had never seen, either Murdin or the State Trials, when, in order to maintain the impossibility of Lethington's wife copying eight letters, (amounting altogether to 570 lines, or about twenty pages) in one night, he chose to affirm, that *Mr. L.'s confused appeal to Murdin and the State Trials, for the truth of this extraordinary fact, will not have much weight with those who have carefully attended to his mode of quotation.*

"In the third instance I had observed, that the Duke of Norfolk having informed Lesly that he had seen the letters, 'whereby there would be such matter proved against his mistress as would dishonour her for ever,' &c. 'Instead of attempting to disabuse the Duke, or to persuade him that the letters were entirely a forgery, Lesly tacitly acknowledges their authenticity; and proposed a device of Lethington's, that the Queen should ratify her former resignation of the crown,' &c. p. 154. At the end of the sentence, *Murdin*, 53, containing Lesly's confession, which I had repeatedly quoted, and to which Hume (vol. v. note, L. 13), and Robertson, *Dissert. on K. Henry's Murder*, have both appealed for the same fact, is again distinctly referred to, as the sole authority for every quotation, incident, or inference comprehended in the preceding part of the paragraph. But instead of consulting the authority to which I did appeal, this anonymous reviewer, who had never seen either Murdin or the State Trials, which contain the same confession, consults an authority to which I did not appeal; in order to affirm, that *for this very extraordinary assertion he can find in* LESLY (whose defence of Mary he has carefully consulted!) *nothing that the most* PERVERSE INGENUITY *can construe into a tacit acknowledgment of the authenticity of the letters.*

"These are but slight and inconsiderable specimens of the review itself, so different from the general tenor even of the British Critic, and prolonged for upwards of fifty pages, filled throughout with the most calumnious insinuations against my character and credit as an historian, and with the most indecent and scurrilous allusions to my profession as an advocate. Since the author however in those instances in which he has charged me with the fabrication of facts, with misquotation and falshood, has chosen to stake his veracity in opposition to mine, and since he has signified in his correspondence with Mr. Nares upon the subject, that 'he declines at present to be made known,' I shall proceed to detect and state his former malignity in other journals, but without announcing his name to the world.

"The first time that I ever heard of him was in May, 1800, when a RETRACTION *and* APOLOGY *concerning the* MACGREGORS appeared in the Monthly Magazine. The author, *a copious writer in the Anti-Jacobin Magazine and Review*, had very artfully transmitted to the Monthly Magazine for August, 1799, a libel against the Macgregors and the Clan Alpin regiment, under the fictitious signature of *Gregor Macnab*. At first he denied all knowledge of the libel with such bold and solemn protestation

testations of his own innocence, and of his inviolable respect for the clan and name of Macgregor, as could not well be disbelieved; especially as the only motive that could ever be discovered for this unprovoked aggression was, his secret animosity towards an officer who had refused to dismiss a recruit at his request. When the manuscript, however, was procured, and produced against him in a court of justice, his hand-writing appeared to be so indisputable, that as he was prosecuted at the same time for another libel in the Edinburgh Magazine of the same month, (August, 1799) he chose to submit to the apology attested and inserted by an English clergyman, a friend of his own, in the Monthly Magazine for May, 1800, and referred to in this letter as an ample confirmation of the present statement, and as a proof that HE IS UTTERLY DISQUALIFIED FOR THE OFFICE OF A REVIEWER.

"The first edition of my History of Scotland was published in June or July thereafter, and *in the Anti-Jacobin Magazine of the following year it was reviewed in a strain of such gross abuse as exceeded even the customary style for which that review is so peculiarly distinguished.* The work contained certain historical and uncontrovertible facts concerning the Macgregors, written so early as the beginning of the year 1793, before I had heard of any recent attempt to revive the clan, or of any individual of note who had resumed the name. The publication of these historical facts, when compared to the recent humiliating recantation of a libel, and the general tenor of the history itself, were considered it seems as sufficient provocations; and a long parade of authorities taken from the Encyclopædia Britannica, marked the writer as distinctly as if his name had been annexed to the article.

"In my subsequent Dissertation respecting Mary Queen of Scots, I was content with intimating in a note, and in a manner intelligible only to the reviewer himself, that I understood sufficiently both his name and character; being satisfied that his animosity would soon betray him into some new indiscretion. Accordingly, on perusing the article in question in the British Critic, I immediately recognized, though with some surprize, my old and almost-forgotten acquaintance Gregor Macnab. *On his quarrel with the Anti-Jacobin*, his pen has been entirely devoted to the British Critic. The coarseness of his invectives was somewhat corrected; but his malevolence was the same as formerly. His allusions to my history were also the same; and an allusion in particular to Lord Banff's bribe in the Scottish parliament, repeated in the British Critic (p. 491), almost *verbatim* from the Anti-Jacobin (X. 145), renders the identity of the author indisputable. But the following passage respecting a manuscript which I had deposited in the Advocate's Library, affords a convincing detection of the author, whose name the editors of the British Critic 'would be proud to avow,' but which he himself is so unwilling to reveal.

"'We have indeed been *informed* by a very *competent judge*, by whom at our request it (the manuscript) was *examined with some care*, that it is a thing of very little value, appearing to be a collection of the reports of the day, with as little discrimination as is usually to be found in a Newspaper.'—*British Critic*, p. 396.

"This manuscript, the original of Crawford's spurious Memoirs, was published at Whitaker's desire, within a few weeks after my history,

under the title of the Historie and Life of King James the Sext: and a very different account of its merits will be found in the oldest and most respectable of our literary journals, the Monthly Review for December last. But the manuscript has never been communicated to any, except to two gentlemen, either before or since it was published; and in this fact there can be no mistake. Unless when communicated to them, it remained in my own possession till published: the librarians assure me that it never was lent or shewn to any but to these gentlemen; and no correspondent in Edinburgh, much less a *competent judge*, employed to examine it at the reviewer's *request*, could have been ignorant, or have failed to inform him, that it was already published, and that the book was to be procured in every bookseller's shop. But of those gentlemen to whom alone it had been communicated, the one, whose opinion of the manuscript is the very reverse of the preceding, gave no information whatsoever of its contents. The other, one of our *judges*, to whom I had lent the manuscript for Mr. Whitaker's information, and by whom it was certainly examined with some care, very frankly acknowledged to me, that in the interval between the publication of my history, and of the manuscript, of which this reviewer was ignorant, he had *either mentioned* or transmitted by letter, *he recollects not which*, the precise *opinion** quoted above from the British Critic, to an episcopal clergyman at some distance from Edinburgh, formerly a nonjuring or jacobite clergyman, and better known as the author of a libel against the Macgregors, under the fictitious signature of Gregor Macnab.

"As the preceding statement has never once been contradicted by Mr. N. in our correspondence upon the subject, and as I know for certain that this author has been admitted for some years past as a writer in that journal, it remains for the editors to determine whether he is entitled to act as a reviewer, and to continue as such in the British Critic or not. If in their opinion he ought not to continue, I am perfectly satisfied; and as for the insult offered to my character, and to my credit as an historian, I ask no reparation or apology whatsoever. If on the contrary it is the opinion of the editors that he ought to continue as their co-adjutor and correspondent in the British Critic, it is proper that the public should also be informed, that their review is to be rendered subservient, as formerly, to his lurking malignity, and a vehicle for his private, political, or literary animosities, and for the most personal abuse. A Review is a secret, self-created tribunal, to which authors of every description are made amenable; and in proportion to the confidence reposed in it by an indulgent public, a faithful and conscientious discharge of the trust is requisite. But the public will be at no loss to determine, whether an author, capable and convicted by his own confession, of uttering libels

* "The words in Italics are his Lordship's corrections; but the information was undoubtedly transmitted by letter. Having communicated *by letter* as he fairly acknowledged, his opinion of my Dissertation, viz. That it contained little or nothing but what Hume or Robertson had produced upon the subject, he would necessarily add in the same letter his opinion of the manuscript as the only addition to what was contained in Hume and Robertson."

under

under a fictitious signature, ought to sit in judgment upon men of letters; or what degree of credit is due to a journal in which he is suffered to vent his malignity against their productions, under the form and disguise of a just, impartial, and candid review. The public will also perceive, that my motive is not to enter into an idle controversy with an unknown reviewer, but to exempt myself and others from the repetition of similar insults and abuse: and the editors have themselves only to blame if, from their connexion with this writer, the British Critic should suffer in the public estimation. Knowing the advantage that I possessed, I have acted openly and fairly, and I trust not vindictively towards them, when the full extent of the outrage is considered; and as the statement contained in this letter has remained in your hands uncontradicted, since the 31st of March, it is not incumbent upon me to reply to the British Critic, much less to the author of the RETRACTION *and* APOLOGY *concerning the* MACGREGORS. I am, Sir, &c.

Edinburgh, April 25, 1806. MALCOLM LAING."

How Mr. Laing has discovered that Dr. Gleig was "a copious writer in the Anti-Jacobin," we know not; certainly, we had never any communication with him on that, or on any other subject; and we would advise him, for his own sake, to investigate closely, and to reflect seriously, before he decides so authoritatively. We are not about to satisfy his curiosity in that respect;—but when he asserts that our Review is peculiarly distinguished for its gross abuse, we must take leave to tell him, that he says the thing which is not; our sentiments respecting his notable production were expressed with that force and with that freedom which the occasion seemed not merely to justify, but to prescribe; and nothing which he has urged in his own defence has produced the smallest alteration in them.—He may rest assured, however, that we are as little disposed to *abuse* the living as to calumniate the dead; and while we have the happiness to enjoy the good opinion of some of the ablest and of the best men in this country, we care but little what Mr. Malcolm Laing may *think* of us;—though we will not suffer him to *print* untruths respecting us, without giving him a formal contradiction. As to our *quarrel* with Dr. Gleig, it must have been a quarrel of a most singular nature, since we never heard of its existence till apprized of it by this communicative gentleman. In short, it is a fabrication of his own. It is somewhat strange, that he should have hazarded such an assertion, at a time when he professed to take up the pen to vindicate himself against some imputations which had been cast on his veracity. If he be in the habit of writing thus loosely, we shall cease to be surprized at many of the passages in his History of Scotland. As to Dr. Gleig, he is a gentleman alike estimable for the variety and extent of his knowledge, for the solidity, and, much more, for the *application* of his talents, for the soundness of his religious, moral, and political principles, and for the excellence of his private character. Such of his publications as have fallen under our cognizance are highly honourable to his feelings and to his understanding; his constant and zealous efforts in support of religious and social order, entitle him to the warmest support of the true friends of the country; and, in our estimation, give him the strongest claim for notice and reward on the government.—Entertaining these sentiments of Dr. Gleig, which, when thus stimulated,

stimulated, we feel it a duty to proclaim, our readers will easily believe, that we have not had any quarrel with him, nor are we likely to have any. The *British Critic* may justly be proud of such an associate, whose abilities could not fail to do honour to any literary journal in which they might be employed.—On the immediate subject of discussion between the historian and his critic, we shall leave the latter to speak for himself.

TO THE EDITOR OF THE MONTHLY MAGAZINE.

"Sir, through the medium of your Magazine for the last month, Mr. Laing, of Edinburgh, has appealed to the public from the judgment of the British Critic, on the second edition of his 'History of Scotland;' and in that appeal has taken it for granted that I am the critic, by whom he supposes himself to have been injured. As he has thought proper to make a wanton, and, as I shall prove by and bye, a most unprovoked attack on my moral character, a regard for justice will, of course, induce you to give a place, in the Magazine for this month, to my counter-appeal to the same tribunal. I might indeed disdain to make any reply to a letter in which my name is not once mentioned, but Mr. Laing has clandestinely traduced my character to my friends both in London and in Edinburgh, and so described me in what he calls his *appeal*, that *they* at least cannot mistake the person whom he wishes to render infamous and odious.

"That I am responsible for the arguments urged in the "British Critic" against the conclusions which Mr. Laing labours to establish concerning the murder of Darnley, I readily acknowledge; and I should without hesitation, or dread acknowledge *every review* that I have written for *that* or *any other journal*, did not my wretched hand-writing, and my distance from the press, render it impossible for me to prevent such typographical errors, as sometimes alter the meaning, and not unfrequently deprive of all meaning, the sentences in which they occur.

"Let not this be understood as an *apology* for any thing offensive to Mr. Laing in the review of his Dissertation. That review, though not entirely free from such errors as I have mentioned, is on the whole correctly printed (as indeed the "British Critic" generally is), and I hope to convince your readers that nothing to be found in it stands in need of any apology. Mr. Laing objects but to three passages of the review, though he says, and says truly, that there are many others *equally* objectionable; and therefore if I vindicate these three, I trust that the public will give me credit for being equally able to vindicate those others, whenever he may choose to call them in question.

"The first passage to which he objects is quoted in page 517, and replied to in page 518, of your Magazine; and as it is quoted with tolerable fairness, I shall not here quote it again; but only request the reader to observe, that the *fact* in question is *not*, "whether, on the day on which the King was buried, the Queen conferred on Durham *a place* about the person of her son, together with *a pension*." About this fact, as it is a matter of no importance, I am not aware that there has ever been a controversy. The questions at issue between Mr. Laing and me are, "Whether Durham was *particularly accused* of having *betrayed his master*, and the Queen *believed* to have conferred on him the place and pension as *a reward for his treachery?*" To render it, as I thought, impossible

sible to mistake the facts which I called in question, I directed the words *deserted or betrayed*, as well as the words *treachery* and *reward*, to be printed in Italic characters; and in these characters they were accordingly printed in the 'British Critic,' though not in your Magazine. But neither the privy-seal record quoted by Mr. Laing, in the thirty-third page of his Dissertation, nor Dr. Robertson, referred to for the same facts in the forty-ninth page, says one word of Durham's *treachery* or *reward*; whilst Herbert, or French Paris, in his second declaration, represents the Queen as, some time before the King's murder, having *no confidence whatever in Durham*; and Mr. Laing himself in page 276, vol. ii. expressly acquits Durham of that very treachery, by which he had erroneously said, Note, page 33, vol. i. 'he had earned his reward' of a place and pension.

"This story, therefore, of Durham's treachery and reward I still believe to be a falshood, without even the shadow of foundation; but I do not believe it to have been deliberately *fabricated* by the author. It is such a falshood, as, I am sorry to say, occurs too frequently in the writings of men who enter with great warmth into any important controversy, whether theological, political, or philosophical. Ruminating on the facts, and the inferences which they draw from them, till they become heated with their subject; and viewing every thing through the medium of party prejudice, they come at last to confound their inferences with the facts from which they are supposed to flow; and deceive themselves, before they attempt to deceive others. Of this frailty incident to human nature, there are numberless instances in Mr. Laing's History and Dissertation, in which, in my review, I have taken no notice.

"In page 633, vol. 25, of the 'British Critic,' I have said, 'that it is in the highest degree *incredible* that Lethington's wife was so ready a writer, that she *could copy all* the letters in one night; and that Mr. Laing's confused appeal to *Murdin* and the *State Trials*, for the truth of this extraordinary fact, will not have much weight with those who have attended to his mode of quotation;' and these assertions I now repeat. 'But this anonymous writer (says Mr. Laing) *did not consult*, and *had never seen*, either *Murdin* or the State Trials.'

"Is Mr. Laing quite certain of these FACTS? The State Trials indeed I had not consulted; and finding no mention, in *Murdin*, of the *time* in which Lethington's wife is said to have copied the letters, I thought it not impossible that Mr. Laing, through inadvertency or too great eagerness in the cause of his clients, might have introduced that circumstance, which renders *the tale utterly incredible*. I did not, however, advance my *conjecture* to the dignity of *fact*; and as a believer in the innocence of the unfortunate Queen, I am now glad to find, on consulting the State Trials, that my conjecture was ill-founded. Barram, the Queen of England's Serjeant, does say *, 'that Ledington accompanied the Earl of Moray only to understand his secrets, and to betray him; and that Ledington stole away the letters, and kept them ONE NIGHT, and caused his wife to write them out. Howbeit the same were

* "State Trials, vol. i. 94."

but

but copies translated out of French into Scotch, which, when Ledington's wife had written out, he caused them to be sent to the Scottish Queen.'

"Whether Mr. Laing's appeal to this story be confused or not, the reader will judge for himself; but I am under no apprehension of being contradicted by any reader of impartiality, when I repeat what I said before, that the story itself serves to strengthen the evidence produced by Whitaker, that, in 1571, neither the Queen of Scots nor the Bishop of Ross had seen even *copies* of the letters. The testimony of Queen Elizabeth's Sergeant cannot give credibility to what, from the nature of things, is in the highest degree incredible; and when it states such things as notorious *facts*, it gives no small support to the plausible conjecture of Whitaker, that the confession of Leslie, as we have it in Murdin and the State Trials, has been 'altered by the interpolating hand of Cecil.'

"The third and last passage of the review to which Mr. Laing objects, he has quoted fairly in the 517th page of your Magazine; but in replying to it in the next page, he has thought fit to interpolate my words. I have no where said that instead of *Murdin* I consulted Leslie's *Defence of Mary's Honour* in order to find that particular assertion, which, in the passage objected to, I have called very extraordinary. I call it extraordinary still; indeed one of the most extraordinary assertions that I have any where met with, except that, of which some notice is taken in the 636th page of the same review; and that I do not speak at random, your readers will be convinced by the following extract from the paper to which Mr. Laing refers:—

"'I talked (says Leslie) with the Duke (of Norfolk) allane in a gallery, whair he utterred to me he bare gud-will to the Quene my mistresse; and that he had talked with Therle of *Murry* and *Lithington* at *Leith*, and had sene the lettres which they had to produce aganes the Quene my mistresse and other defences, wherby there wold such mater be proven aganes her, that wold dishonor her for ever; and yf it wer anes publist the Quene's Majesty of *Ingland* wold get counsell be such as lufled not my mistresse, to publishe the same to the worlde, and to send ambassadoris to all other *Christiane* Princes, to mak the same knowen to them, that they could mak no furder sutte for her delyverye; and perhaps grytar rigour micht enshew to her persoune; therefore he advysed me to confer with *Lithingtoun*, and yet betwix him and me, we might find suth meenes to stay the rigour intendit; and promissed what he could do to yat effect be Lithington's advertisement he would do it. I *replyed** that *Lithingtoun* wold have her to ratifie the dismission made at *York* for a tyme, for he affermed that could hurt her no more now, beinge keped prisoner in *Ingland*, nor that which was done in *Lotlaeevin*, for so shuld she stay the uttering of any meteris againe her, and within six monethis she wold be restored to her cuntrey with honor, and so micht revoke all done be her. To this the Duke answered, what yf that war alone to be *quitte of the present infamie and slander*, and let tyme work the rest.'

"Such is the passage to which Mr. Laing appeals for the truth of his assertion that Leslie 'tacitly *acknowledged* the authenticity of the letters,

* "Not *proposed*, as Mr. Laing affirms in his Dissertation."

and

and proposed a device of Lethington's, that the Queen should ratify her former resignation of her crown!' But I say now, as I said before, that it 'contains nothing which the most perverse ingenuity can construe into such an *acknowledgment*,' or such a *proposal* by Leslie; whilst the other passage which I *quoted* from that illustrious Prelate, shews the extreme improbability of his having *ever* made such a proposal as that which is here made by Lethington, and approved by the Duke of Norfolk. It is apparent from the whole conversation between the Duke of Norfolk and the Bishop of Ross, as it is reported in the 53d page of Murdin's Collection, that they had then met confidentially for the *first time*; that the conferences at York were *not then regularly opened*; that it was at *Leith* and *not* at *York*, that the Duke had *talked with Murray and Lethington, and seen the letters*; and that as Leslie had neither seen them nor been made acquainted with their contents, he could not, as an honest man, admit their authenticity, nor as a man of common sense attempt to persuade the Duke that 'they were entirely a forgery.' He listened, however, to the proposal of Lethington and Norfolk, *not* because he thought, as Mr. Laing more than insinuates, his beloved mistress guilty, but *because* the proposal was *represented to him* as necessary to prevent her from being *calumniated at foreign Courts*; to *avert the greater rigour intended against her person*; and to *open the way for her restoration to her country with honour*.

"Such are the specimens which Mr. Laing has chosen to give of a review, 'filled (as he says) throughout with the most calumnious insinuations against his character and credit as an historian; such,' as he expressed himself in his private correspondence with Mr. Nares, 'are the insults, public and deliberate insults, which I have offered to his character; and such is the *malignant* and *scurrilous* tenor of the whole review.' This, no doubt, is the more provoking that *he*, good man, far from offering any *insult* to the characters of Whitaker, Stuart and Tytler, or treating any one of them with *malignant scurrility*, expresses his dissent from the opinions with peculiar *modesty*, and *candidly allows to each the merit* which he possessed!!! It is true, that he has accused them *all* of *scurrilously perverting every historical fact*; and has said of Whitaker, that he has written *absurdly, ridiculously*, and with *artifice*; of Stuart, that he was influenced not by the love of truth, but by *personal resentment to Robertson*; and of Tytler, that he *concealed the truth, understood not the controversy*, and wrote as *a lawyer pleads from his brief!* But Mr. Laing has, perhaps, a licence for all this; whilst a writer in the 'British Critic,' who may find himself involved with his friends in the general charge of having scurrilously perverted every historical fact *, cannot retort the charge without being guilty of the most unpardonable offence!

"Mr.

* It appears that Mr. Laing has turned over the volumes of the Encyclopædia Britannica. It is therefore somewhat difficult to conceive, how he could fail to discover, in 1797, that *I wrote the Biographical Sketch of Mary Queen of Scots*, which is published in that work. He assures us, however, that he never heard of me till May 1800, though he lived much in

"Mr. Laing proceeds to detect and state, as he says, my former malignity in other journals, and begins his statement with giving a very garbled and unfair account of a matter which has no concern whatever with the review of his, or any other work; which he has grossly misrepresented in his correspondence with Mr. Nares, and of which, that I may deprive him for ever of this engine of mischief, I beg leave, through the channel of your Magazine, to submit to the public the following authentic detail.

"I am, indeed, the author of the Letter, which, under the signature of 'Gregor Mac Nab,' was published in the Monthly Magazine for July (not August) 1799; and it is likewise true that, without subscribing it, I adopted the apology for that letter which was published in the Magazine for May 1800. It is, however, so far from being true that my motives for writing the first of these papers, were such as Mr. Laing has been pleased to represent them in his correspondence with Mr. Nares, that I shall never cease to think them, what they have been thought by others, motives of humanity. The case was briefly as follows:

"Mr. Plenderleath, 'the recruit, whom,' as Mr. Laing truly observes, 'an officer (the commander) of the Clan-Alpin regiment of Fencibles, had refused to dismiss at my request,' was the son of a gentleman, whom I had the pleasure, while he lived, to call my friend. He had himself been an officer in the line; but, becoming dissipated, had disposed of his commission. Reduced to extremity, and his father having died in embarrassed circumstances, he had, in London, enlisted as a common soldier in the Clan-Alpin regiment then raising, of which the head-quarters were at Stirling. His widowed mother, who had not heard of him for many months, was in an agony of distress on his account; doubtful whether he was alive or dead, till by one of my family, to whom he had been known from his infancy, he was accidentally met in the street of Stirling. In the mean time some friends, whom in his better days he had made for himself, had procured for him a commission in the New Romney Regiment of Fencible Cavalry; and that regiment he was required, while in Stirling, to join by a certain day.

"These circumstances, which can be proved by the most incontrovertible evidence, I stated to the commander of the Clan-Alpin regiment, painting in as striking colours as I could the distress of Mrs. Plenderleath, who had been in Stirling to see her long-lost son; and when I concluded with begging the young man off, I was indeed surprised at the terms in which my petition was rejected. That surprize was aggravated and combined with indignation, when soon afterwards I learned, that Mr. Plenderleath, who had gone to visit his mother, and to equip himself for rejoining his regiment, which, if my memory does not deceive me, was then stationed in Ireland, had been brought back to Stirling as a *deserter*,

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in Edinburgh, where the Encyclopædia was carrying on, and attracted some notices as He has, indeed, been singularly unlucky in hearing nothing of *recent* events. He had heard nothing of the revival of the Clan-Mac-Gregor in 1799 [illegible] and

and threatened as such with punishment *. I had a short time before read the history of the Clan *Mac-Gregor*, published in the first volume of the work entitled, *The Revenge of Scotland*: and the curious information which I had received there operating on the indignation which I now felt, prompted me to write and send to the publisher of the Monthly Magazine, the Letter subscribed 'GREGOR MAC NAB.'

"It is not, however, true, as Mr. Laing alleges, that when challenged as the author, I 'at first denied all knowledge of *the libel*, with solemn protestations of my innocence, and of my inviolable respect for the clan and name of Mac-Gregor.' The circumstances of the denial were as follow:

"The letter subscribed 'Gregor Mac Nab,' was sent from Stirling about the middle of May, 1799, and contained, at the end of it, a short note, to the publisher of the Magazine, requesting him to lay the manuscript before a mutual friend—a man of letters, who would aid him in forming a decision on the propriety of publishing it: and, if it should be approved, give him the writer's name. Becoming soon sensible that the satire was too keen and comprehensive to be sanctioned by the provocation which I had received, and afraid that it might tend to excite mutiny in the regiment, I wrote to that friend himself to get back from the publisher of the Magazine the Letter subscribed '*Gregor Mac Nab.*' That Letter did not appear either in the Magazine for May, or in that for June; and when, after an intervention of more than two months from the time that I had countermanded the publication, I received from Sir John Mac-Gregor Murray a letter, dated August the 20th, asking me whether I was the author of a Letter, replete with *scurrility*, which had appeared in *some* London Magazine, against the Officers of the Clan-Alpin regiment; but which he declared he had not seen, I felt myself authorized to say that I was *not*. The Letter subscribed 'Gregor Mac Nab,'

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* "I must request it to be understood, that I mean not to throw the slightest blame on the actual conduct of the Commander of the regiment. He assured me that he could not, without the authority of the Commander in Chief, dismiss a recruit; though another Officer had assured me, that he could not keep as a common soldier, a man who had the commission of Cornet in another regiment. Taking it for granted that the judgment of the Colonel was most to be depended on, and dreading the consequence to Mr. Plunderleath, should he be compelled, whilst a commissioned officer in one regiment, to undergo an inspection as a common recruit in another not yet embodied, I assisted him in drawing up a memorial on his case to the late Sir Ralph Abercromby, then Commander in Chief of the Forces in Scotland. The memorial was presented to that amiable and gallant Officer on the day before the Clan-Alpin recruits were inspected and embodied in a regiment; the young man was treated by him with great kindness and compassion, and by his direction dismissed from the regiment.—He then joined the regiment of cavalry in which he was an officer; when it was reduced, he went to Bengal, where he obtained a commission in the third regiment of Native Cavalry; and in the late war with Holkar fell in battle, fighting gallantly for his King and Country."

though

though replete with pointed ridicule, contains, I apprehend, no *scurrility*; and I could not, at any rate, entertain a doubt but that the Letter written by *me* had been suppressed in consequence of my positive injunction; whilst I knew that others had threatened to publish something about the Clan-Alpin regiment of a very different purport.

"These facts were proved by the most incontrovertible evidence, to the entire conviction of Sir John Mac-Gregor Murray himself; and to him, as well as to Lord Woodhouselee, Mr. William Erskine, Advocate, and Mr. Macfarquhar, Writer to the Signet, I appeal for the truth of every one of them.

"The offensive Letter, however, having been published, notwithstanding the means which I had taken, as I thought, successfully, to suppress it *, I beg leave to ask any man of candour what line of conduct remained for me to pursue, different from that which I actually pursued? Mr. Laing is mistaken when he supposes, for he cannot have been told, that the manuscript was produced against me in a *Court of Justice*. I received, indeed, a summons; but no action was carried on against me, because I acknowledged my offence, and by my Counsel—now Lord Woodhouselee—offered to make for it any apology that Sir John Mac-Gregor Murray, who conceived himself injured, should dictate. Perhaps Mr. Laing thinks that it would have been more honourable, and more consistent with morality, to persist in attempting to justify a satirical effusion, which, though prompted at first by what I felt as virtuous indignation, I had long been sensible was on many accounts wrong. If so, I thank God that his notions and mine, as well of honour and morality, as of some other things, are very different. I am a man, and subject to the failings of humanity; I am a Christian, and when I err, I wish to repent of my errors and to atone for them; if Mr. Laing imagine that he has never erred, as I have no wish to atone for his errors, I do not envy his self-complacency.

"But the apology, or, as Mr. Laing calls it, the recantation, was humiliating! I admit that it was more humiliating than generosity, perhaps, on the one hand, would have demanded, or than pride, on the other, would willingly have granted; but when the party which conceived itself injured had given a solemn promise, that no man should be made acquainted with the *name* of the apologist, except the friend to

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* "I must here acquit my friend, as well as the publisher of the Magazine, of all blame, which those not acquainted with the particulars of the case may be inclined to put upon them. My friend was absent from London, and did not receive my letter till it was too late to get back the manuscript; and I have been assured, that by a combination of very singular circumstances, which would have misled any man, the publisher was induced to believe, that 'Gregor Mac Nab,' was no fictitious signature. He should, however, have shewn the manuscript, as soon as he received it, to the gentleman to whom he was directed to shew it, by the short note at the bottom of the page; but even for that negligence I am acquainted with his apology, and admit its validity."

whose

whose care the apology was to be transmitted *, would there have been honour, virtue, religion, or common sense, in going to law about the *terms* of my apology, when I was myself sensible that some apology was due? Let me declare too, and I do it solemnly in the presence of him who knows the secrets of all hearts, that, as this is the only instance produced by Mr. Laing of any thing published by me, for which an apology was made, so I believe it to be the only thing that I ever published, for which *candour would say that an apology could reasonably be required* †. What he calls the libel, for which, he says, that I was prosecuted *at the same time*, may be seen, with my name subscribed to it, in the Edinburgh Magazine for August 1799; and I have not the smallest hesitation to stake my character upon the verdict that might be pronounced on it, by any British Jury which should be made acquainted with all the circumstances of the case.

"Such are my errors, venial I trust in the eyes of God and man; such the proofs which Mr. Laing has thought fit to lay before the public, of the malignity of one with whom he never had the slightest personal acquaintance; and such the means by which he hopes to effect the ruin of my character, and expose me to the world as a *self-convicted libeller!* Yet these errors and this malignity affect not the review of his Dissertation, which must stand or fall by its own merit. If the objections to his statements and reasonings be well-founded, they ought to carry conviction to every candid mind, even though they had been drawn up by *the Father of Lies himself*; and if they be frivolous and ill-founded, they could not injure the Dissertation or its author, though they had been urged *by the Apostle St. John*.

"Mr. Laing says, that I have *quarrelled* with the Anti-Jacobin. This is perfectly new to me. Though I have not for some time contributed any thing to that Journal, I have never ceased to respect its Editor as a

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* "Sir John Mac-Gregor Murray gave the promise, and, as he is a man of honour, I have not a doubt but he has religiously observed it. Nay, I am persuaded, by all that I know or have heard of him, that he will be more indignant, as he certainly has cause to be, at Mr. Laing's conduct on the present occasion, than even I am. I feel it therefore a duty which I owe to him, to declare thus publicly, that Mr. Laing, as he informed the Archdeacon of Stafford, derived his information from no man of the name of Mac-Gregor: and that he afterwards confessed that, with respect to some particulars, he had misunderstood his informer."

† "By the manner in which Mr. Laing expresses himself of the Letter subscribed 'Gregor Mac Nab,' the reader may be led to suppose it a libel of the blackest kind against the whole Clan of Mac-Gregor; I acknowledge it to have been exceedingly improper; but I hope that no man will form his opinion of it, either from Mr. Laing's representation, or from the apology that was demanded for it, without carefully reading the Letter itself; for I can assure the public, that it gave not the slightest offence to the family, which is here generally considered to be at the head of the Clan, or interrupted, for one moment, the intimacy which for nineteen years has subsisted between that family and me."

man highly accomplished, and of sound principles; and I have not heard that he has ceased to profess some regard for me. I am not, however, so well known to him as to the Editors of the British Critic; and, if Mr. Laing's desire *to promote the circulation of the Anti-Jacobin* have induced him to transmit to the Editor of it, the same series of calumnies which he sent to those Editors, as proofs that I AM UTTERLY DISQUALIFIED FOR THE OFFICE OF A REVIEWER, he *may* have produced the quarrel which he mentions. I confess, however, that it appears to me probable that he may have failed to accomplish his object in the one case, as completely as in the other. Whether in *attempting* to accomplish such an object by such means, there be not a deeper tincture of malevolence in proportion to the ill intended, and therefore a more immoral act on the part of Mr. Laing, than in any thing which even *he* has laid to my charge, let the impartial public, before which he has brought the question, judge. To its tribunal he has appealed, and of that tribunal I dread not the decision. Meanwhile, to convince Mr. Laing that I bear to him no ill-will, I beg leave, as I know that he delights in the study of what is ancient, to recommend as a fit subject for his meditation the following truth, which is as valuable now as it was two thousand years ago:

Κακουργότερον οὐδὲν διαβολῆς ἐστί πω· λαθρὰ γὰρ ἀπατήσασα τὸν πεπεισμένον, μῖσος ἀναπλάττει πρὸς τὸν οὐδὲν αἴτιον.

I am, Sir, &c.

Stirling, July 10, 1806. GEORGE GLEIG.

We have already observed, that the *quarrel*, so confidently stated by Mr. Laing, existed no where but in the fertile imagination of that gentleman. But it would be an ill return for the protection and encouragement which we have experienced from the Public, were we to conclude this article without declaring, most unequivocally, that this *Review* never has been, and never shall be, prostituted to the base purposes of private animosity and personal abuse. Such false accusations, however, by whomever preferred, shall never deter us from a strict and conscientious discharge of our duty, whether called upon to bestow commendation on talents, knowledge, and integrity, or to chastise ignorance, calumny, and perversion.

PRIVATE TRIBUTES TO PUBLIC CHARACTERS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

SEVERAL letters have appeared in the daily papers, inquiring into the appropriation of the money subscribed, on various late occasions, to erect statues, columns, pillars, or monuments, for perpetuating the memory or achievements of favourite public characters. The expectations of the subscribers, and of the public, having not yet been gratified with the sight of any one of these memorials, the delay has been commented upon in terms of much asperity; and has sometimes illiberally been imputed to interested motives on the part of the Gentlemen into whose hands the

the subscriptions were paid. But far different has been the real cause of the disappointments in question, as I shall endeavour to explain, by giving a short History of each of these projects, which, with the observations arising out of the subject, may, I flatter myself, prove neither uninteresting nor unentertaining to your readers.

The first modern undertaking of this kind was the subscription for a statue to Mr. PITT. A large sum of money was raised, but the statue was not; and, after much discussion, the subscribers resolved, at a general meeting, to place the whole of the contributions in the public funds. This singular decision gave rise to many conjectures. Some construed their thus employing them in buying up part of the national debt, into a delicate compliment to that favourite measure of the Premier—the Sinking Fund. Others imagined that the subscribers deposited their money in the 3 per Cent. Consols, from the persuasion that Mr. Pitt considered that mighty work, raised under his auspices to its present colossal height, as a sufficient memorial to his own fame, and which he might bequeath to an admiring posterity, with the exulting exclamation of Horace:—

"Exegi monumentum ære perennius,
Regalique situ pyramidum altius!"

Others again thought that they were glad to get rid of the money in any manner, in order to put an end to the admirable, but poignant raillery exercised on this projected statue, by the wits of the Opposition. From which of these motives they acted, or whether from any of them, the public will probably never know, unless some Gentleman on the Committee should kindly favour them with the explanation.

The next emotion of gratitude which displayed itself in this line was after our repeated naval victories in the late war. A subscription was then entered into, for the purpose of raising a naval pillar, or column, to record to after ages the memory of the gallant heroes by whom they have been achieved. This proposal was received with enthusiasm; the subscription filled, but we yet look in vain for the naval pillar. Great differences of opinion, it seems, prevailed as to the situation in which it ought to be placed. Some recommended Greenwich Park, where the disabled veterans, in that honourable retirement which the gratitude of their country has provided for them, might view this noble memorial of the triumphs in which they had shared, and retrace the loved image of the commanders under whom they had fought and bled. Others thought it would be more advantageously placed on Portsdown Hill, where the sight of it would animate our gallant tars engaged in active service, to emulate the deeds which it recorded. Others wished it to be placed in St. James's Park, where they would have the best opportunity of viewing it themselves. The plan of the pillar was unfortunately liable to as much controversy as the situation of it. At one period the quadrangular form would have been happily adapted to the commemoration of the four signal victories which had then so recently graced the British naval annals.—Subsequent achievements broke in upon this plan, and whether an hexagon, an octagon, or any other form, be now resolved on, while the war continues the risque will still remain, either of its having too few sides to dedicate to new exploits which may claim a place there, or more than we may gain victories to fill. One gentleman endeavoured to obviate this

difficulty by a very ingenious suggestion. He proposed having niches on each side, up to the very top of the column, in which statues of all our most meritorious commanders might be placed, as we see those of kings, saints, and martyrs, ranged one above another in our ancient Gothic structures. But it presently appeared that the Committee would never agree in the choice of the candidates to fill these niches; and thus this naval pillar has turned out to be nothing more than a bone of contention. When Mr. Alexander Davison, the treasurer, was first immured in the King's Bench prison, considerable apprehensions prevailed amongst the subscribers for the safety of their money; but they soon had the happiness of hearing, that this gentleman was not confined there as a defaulter in any pecuniary engagements, but for some other practices, which, if, in the execution of this plan a niche should ever be reserved to commemorate his public services, he probably will not be ambitious of having recorded in the inscription. They have since had the farther satisfaction of learning, that from this durance vile for a breach of the laws of his country, he has been called into a high confidential situation by the present Administration, who so justly claim, and so happily combine, all the rank, *virtues*, and talents of the empire.

Another subscription was set on foot after the battle of Trafalgar, for raising a monument, or triumphal arch, to the memory of the late illustrious Lord NELSON: but the Committee have very sagaciously baffled all attempts to criticise their proceedings, by taking no one step, that has ever yet been heard of, towards carrying the plan into execution.

Though first in order in point of time, I have reserved till last, the subscription raised by the friends of Mr. Fox, that I might contrast the principle acted upon on that occasion, with the proceedings in the instances I have already mentioned. The manly and comprehensive mind of that gentleman, despised the silly vanity of pompous sculpture and lying inscriptions. He wisely preferred solid pudding to empty praise, and instead of a statue of a monument to be erected to his memory after his decease, he converted the subscription raised by his admirers into a snug annuity for his use while living.

I most heartily coincide in the superior propriety of this appropriation, and rejoice, for the honour of my country, that none of the other plans have ever been carried into effect; but that, on the contrary, the hand of Providence seems to have ordained, that, like their grand prototype the Tower of Babel, as they began in folly they should end in confusion. This stricture will not, I trust, be thought too severe, when the consequences to which these projects lead are properly considered. Every public character has his circle of admirers; and if Mr. Pitt's statue should be set up by his friends, we may expect, from the spirit of competition and party, soon to see it confronted by that of Mr. Fox, as we had formerly seen them in person confronting each other in the House of Commons; and posterity would be as much puzzled to reconcile to truth the inscriptions on their respective pedestals, written by their respective partizans, as we sometimes have been to reconcile to each other their sentiments and speeches on great political questions. The rage for statue-making by private subscription, if the fashion should be once established, may be carried so far, by contemptible vanity, or misplaced adulation, that the grizzled wigs and sapient faces of half our Deputies and Common

mon Councilmen may be cut out in stone at the expence of their admiring brethren, and be set up in Guildhall to stare at the immortal Lord Chatham, or the powers of the sculptor may be employed in commemorating the wisdom and energy of Lord Sidmouth's Administration, and in erecting a trophy to that *chef d'œuvre* of political sagacity, by which his Lordship so *happily* and *permanently* restored *the blessings* of peace to his Country—the Treaty of Amiens.

But to conclude with a more serious reflection. Laudable as the intentions of the subscribers to these undertakings undoubtedly are, the principle of them is erroneous. Statues and monuments to public characters, who have rendered eminent services to their country, should be raised by great public bodies, or by the nation at large; but illustrious men are degraded, and their glories are shorn of half their beams, when the memorials of them become objects of private and partial subscriptions. The true solution of all the delays which have appeared so extraordinary to the public is, that *the impropriety of these projects has defeated every attempt to carry them into execution.* New difficulties present themselves at every step; and I know of no mode by which the subscribers can extricate the Committees who conduct these designs, from the dilemma in which they are involved, but by candidly acknowledging that in a moment of patriotic enthusiasm their feelings gained the ascendancy over their judgment, and by appropriating the whole of these monies to the Patriotic Fund, the Naval Asylum, or some other charitable institution connected with the public service. May these observations contribute to this result; and may the bounty of individuals no longer be misplaced in ostentatious offerings at the shrine of great men, who are raised above its reach, but be confined to the relief of humble woe. Thus directed, it acts within its proper sphere, becomes a source of consolation to suffering humanity, and the blessing of heaven will reward its exercise.

ARCESILAS.

INQUIRY RESPECTING THE UNPUBLISHED WRITINGS OF BISHOP HORNE.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

THE ever-to-be lamented death of the "Catholic" Jones, deprived the true sons of the Church of England of much valuable instruction from his own pen, and also from that of his amiable friend and patron Bishop Horne. As the biographer of that excellent prelate, he announced his intention to the public of publishing "some MSS. Sermons, and other Pieces in Divinity, written by Dr. Horne, on the same size and type with the Sermons. Life, &c.*."—but death prevented the execution of the design.

* See the advertisement postfixed to the 2d edition of Bishop Horne's "Apology," &c.

What these manuscripts are, we are not directly informed. From "Jones's Life of Bishop Horne," we collect, that he had composed, in his younger years, a course of sermons on the Eleventh Chapter of the Hebrews. These he was scrupulous of publishing, because "they wanted to be reviewed with a more critical eye;" and, at the time of his death, he had bestowed upon three alone, what he judged to be a due portion of the "*limæ labor.*"—"I have the copy" (adds his worthy biographer), "and hope it will be published. Whoever looks at them, will wish he had lived to satisfy his mind about all the rest;"—and so truly must every friend to the cause of rational piety, hope and wish likewise. Neither could it prove any reasonable detraction from the established character of their author, that the world should be gratified, even by the *unfinished* compositions of Bishop Horne. *Here* the voice of candour must plead, and criticism be disarmed.

Upon the Letters of Bishop Horne, his biographer thus expresses himself in his Preface to the Life:

"While we speak of those writings which are known to the public, you and I cannot forget his readiness and excellence in writing letters, in which employment he always took delight from his earliest youth, and never failed to entertain or instruct his correspondents. His mind had so much to communicate, and his words were so natural and lively, that I rank some of his letters among the most valuable productions of the kind. I have, therefore, reason to rejoice, that amidst all my interruptions and removals, I have preserved more than an hundred of them; in reviewing of which, I find many observations on subjects of religion, learning, politics, manners, &c. which are equally instructive and entertaining; and would certainly be so esteemed if they were communicated to the world, at least to the better part of it; for there were very few occurrences, or transactions of any importance, either in the church, or the state, or the literary world, that escaped his observation, and in several of them he took an active part. But in familiar letters, not intended for the public eye (as none of his ever were), and suggested by the incidents of the time, some of them trivial and domestic, there will be of course many passages of less dignity than will entitle them to publication; yet, upon the whole, I am satisfied that a very useful selection might be made out of them; and I will not despair of making it myself at some future opportunity."

The few extracts with which we are gratified in the "Life," convinces us of the truth of these remarks; only upon the "passages of less dignity," I would observe, there are many who would peruse with rapture the *most familiar* notices of Bishop Horne, even although they should not be ushered into the world by a preface from the pen of Hayley.

I have been led to trouble you with these remarks, by observing the republication of the "Considerations on the Life and Death of St. John Baptist," upon which there is this only drawback, that it is *not* "on the same size and type with the Bishop's other works;" and surely the fragments of the writings of this most amiable man ought not to be lost. It is to be hoped the schismatical spirit of the times has not so far disunited sound piety and sound taste, as to render the writings of Bishop Horne likely to be neglected. By the real children of our apostolical establishment

ment they will, certainly, never cease to be prized; for (once more to uss the words of the excellent Jones), "they will make good subjects, good Churchmen, and good Christians."

Should these hints meet *their* eye, into whose hands the unpublished MSS. of the late Bishop Horne have fallen, let them at least know that there are those who would receive any production of *his* pen with pleasure and gratitude: and who hope one day to be thus gratified. To forward this is my object, in presuming to request the favour of the appearance of these hints in the Miscellaneous department of the Anti-Jacobin Review; for I know of no better method of giving them publicity amongst the members of the Church of England. By admitting them, therefore, you will greatly oblige, Sir,

Your most obedient servant,

AN ADMIRER OF THE WRITINGS OF BISHOP HORNE.

September 1, 1806.

We heartily concur with our Correspondent, in expressing a fervent wish that the public may speedily be gratified with any Sermons, or Letters, hitherto unpublished, of that most amiable man, and most exemplary Prelate, Bishop Horne; convinced, as we are, that nothing could come from his pen, which would not tend to instruct the minds, and to meliorate the hearts, of his readers. Possibly the MSS. to which the Bishop's most excellent biographer referred in his Life of that Prelate, may be in the hands, either of the son of Mr. Jones, or of his confidential friend, Mr. Stevens. Wherever they may be, we hope they will not remain much longer unpublished. We concur also with our Correspondent, in lamenting the too-prevalent practice of publishing the works of the same author in a different size and type. It destroys the uniformity of a library, and has no one advantage to recommend it. For our part, we wish to see a new, complete, and uniform edition of Bishop Horne's Works, including all his unpublished Manuscripts, with that masterly piece of biography, his Life, by the late Mr. Jones, of Nayland, who was admirably qualified for the task, as his conduct illustrated the piety and the virtues which his pen recorded. Certain we are, that an adequate subscription might speedily be raised for defraying the expence of such an edition.

ON THE DIMINUTION OF THE NUMBER OF CLERICAL STUDENTS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

HAVING with pleasure observed your unwearied and ardent zeal for the preservation of our happy Constitution, both in Church and State, from the commencement of your literary labours to this day, I trust you will not reject the feeble effort of an old man, to draw the attention of those in power towards a circumstance, which, as far as I can recollect,

has not as yet been taken any public notice of, and that, if my information be correct, you will give it your support. The circumstance to which I allude, is the *diminution* of the Clergy of the Church of England.

You, Sir, know full well the many degrading and vexatious oppressions which have within these few years been heaped, with no unsparing hand, on their defenceless heads, and that they have been endured almost without a murmur. But though they, remembering whose servants they are, and under whose banner they have enlisted, may not return evil for evil, but contrariwise blessing, it does not therefore follow that their children should engage in the like arduous duties, or enter into a profession which, with the utmost economy has not, and in very many instances does not, afford a decent competency.—"No!" may a father say to his sons, "though I trust you will never forget those divine lessons, which it has been my duty and my pride to inculcate on your minds, yet are you not bound to enter the same thorny path that your parent has trod, or endure the insults and reviling of your fellow-men, who, it is most probable, will grudge you, as they have me, the very bread which you eat; engage in the service of your country in some other line; or employ the pittance I can give you in trade; *that*, with common industry, will procure you a far better and more comfortable maintenance than there is any likelihood you can obtain from the church *."

And now, Sir, permit me to hope, that you will inquire (for you *can* make the inquiry), whether the reports which have come to my ears are, or are not, founded on fact, viz. "That the number of young men brought up to the Church at our Universities, has been for several years gradually diminishing; that the candidates for holy orders are not nearly so many as they have formerly been; that the country affords very few instances of youths who are intended for the sacred functions, excepting the children of noblemen or gentlemen who have livings in their own gift; and that, in the metropolis itself, it is with the utmost difficulty assistance can be procured for an officiating Clergyman who happens to be indisposed?"

If the result of your inquiries should confirm these statements, I need not point out to you the very serious consequences which must speedily ensue. The axiom, which we have all been taught from our childhood, *that the Church and State must stand or fall together*, has not, I believe,

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* In confirmation of this idea, I remember hearing the Bishop of Peterborough (Hinchcliffe) say, in the House of Lords some years ago (when the great debate was about a different mode of provision for the Clergy), "Though a man may have the purity of an angel, and the eloquence of a Cicero, they will avail him little whilst tithes stand in his way."—The voice and manner in which this was delivered, made a most powerful impression on the whole House; but the reply of the Chancellor (Thurlow) "That the freehold of the Clergy was anterior to that of their Lordships (whose most ancient tenure was derived from the Crown since the Conquest), and consequently was not to be invaded without the utmost peril of their own interests," quashed a plan, to which the generality of the Clergy, at that time, appeared to wish success.

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been ever controverted; and surely, then, it highly concerns our rulers to prevent, if it be possible, by every means in their power, the tremendous overthrow.

I am, Sir, yours, &c.

September 14, 1806. SENEX.

NICHOLSON's SHORT-HAND, AND THE CRITICAL REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

IT is a pleasing reflection, that while the most flagrant injustice is committing by a few, the majority are ever ready to aid the injured. It is in the latter class that I have ranked the Conductor of the Anti-Jacobin Review and Magazine, and request the insertion of the following remarks on some strictures on my method of Short-hand, which appeared in the Critical Review for July last.

The Reviewer sets out with comparing all professors of stenography to quacks, who obtain patents for coffins, water-proof cloth, razors, &c. where each proprietor claims a decided superiority over others, adding, that "Mr. Nicholson, in order to recommend his plan, has puffed himself off at the expence of former claimants;" charging me, moreover, with having by this method of depreciation endeavoured to supersede Dr. Mavor's popular work. In what part of my book such puffing appears, remains yet undiscovered, and I trust always will. It has been often asserted, that there can be no judgment in works of art without comparison. In comparing my plan with Dr. Mavor's, I have done no more than others of my predecessors in the same walk. Any other respectable System would have answered this purpose—Dr. Mavor's was taken on the supposition of being the most popular. The Reviewer says, that the way I have proposed of deciding the merit of Short-hand systems, is not just, "the question is, can the method proposed teach others the art of writing short-hand in less time, or with greater dispatch?" Without declaring that both these objects are answered, which I leave to the decision of the public, who are the ultimate and most impartial arbitrators, I answer, that as the whole of my System is comprised in a single duodecimo page, it cannot be very complex; and, as by a comparison which I have given, it appears that in writing the Lord's Prayer I have occasion to employ twenty-three movements of the pen less than Dr. Mavor, the dullest school-boy could understand that the fewer strokes he has to make for each letter or word, the more expeditiously can he write. The Reviewer next asserts, that I have studied brevity too much. On what ground this charge rests, will appear from the comparison before-mentioned, in which I employ eight more letters: for instance, instead of shortening the word *father* to *fthr*, I have written *fathr*; instead of *nm* for *name*, I have written *nam*, &c. nay, I have professed that "I do not contend for such abbreviations as *hd* for *hallowed*; *km* for *kingdom*, as they form too short a method of writing to be easily read; if I had adopted such a practice my specimens would have had a more lineal appearance, but they would have lost much in legibility."—Stenography, p. 8.

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The Reviewer goes on to say, that "stenography, like common writing, must be taught, first by accurately delineating the characters, then by joining the vowels to the consonants, and the consonants to the vowels. All rules and examples of this nature are, however, utterly disregarded by Mr. Nicholson." That this representation is totally unfounded, will appear from the slightest inspection into the work. No less than nine plates are appropriated to the joining of letters into words, which are formed by attaching vowels to consonants, consonants to vowels, and consonants to consonants. Upwards of a page is occupied by *general rules*, and 22 pages by examples of joinings, interspersed in the letter-press, among remarks and *particular rules* under each letter in the alphabet.

The Reviewer complains at the price of 4s. for fifty-six pages, but he should have taken twelve engravings into the account. He adds, that "Dr. Mavor has, indeed, the conscience to demand a guinea for his performance." In justice to Dr. Mavor, the price of his work is no more than 7s. 6d. in boards. The Reviewer recommends Prosser's Shorthand, which sells at 4s. as being cheaper than either. When the Editor of a Critical Review employs a person who betrays the grossest ignorance, not only of the art of which the book he censures treats of, but even of the books which have been written on the subject, submitting to the most bare-faced misrepresentations, what dependence can be placed on such a literary journal? It surely behoves the Conductor of that Review to be more cautious in admitting contributions.

Paughill, near Ludlow, GEORGE NICHOLSON.
Sept. 20, 1806.

POETRY.

ODE TO THE ARMY.

INTREPID warriors, round whose brows
Conquest her wreath entwines,
Torn from th' embattled lines
Of armies venturing to oppose,
To you the gathered triumphs flow
Of all the victories of the foe.

Where'er ye press your deathless deeds,
Extend, secure Britannia's sway;
Wave her broad ensigns o'er the meads
Of rising or of setting day.

Ye here, in martial order set,
With kindred aids begirt,
Your native rights assert,
Contemptuous of the furious threat;

Eager

Eager the boastful palm-crown'd foe
A check to conquest's pride should know.
But far from your opposing strand,
The fury-guided warriors see,
Rush where attending armies stand,
Where Europe struggles to be free.

O! may a Briton's ardour warm
These champions of their right,
His soul their acts excite,
His calmness 'mid the battle's storm!
Victory her banners wave on high,
The baffled foe bewilder'd fly!
As late on MAIDA's glorious field,
Where Britons press'd in strict array,
With fatal power the weapon wield,
And fix the fortune of the day.

As o'er the plains of Ind' your course
Is urg'd 'mid tropic heat,
Where myriads vainly meet,
And bend to your resistless force;
Let Afric's sands your honours shape,
From Alexandria to the Cape:
From Naples hear victorious cries,
And answering shouts from Plata's strand.
O! rush to other triumphs! rise
To new Trafalgars of the land!

GRAY's ELEGY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

I WAS perusing last night in your valuable and interesting Review for April, a translation of Gray's Elegy into Latin verse, which seemed to possess considerable merit, when we consider the age of the translators. As the "Epitaph" was not given, permit me to send it to you in a Roman dress; and believe that I cannot flatter myself that it has any other claim to be admitted into the Miscellaneous Part of the Anti-Jacobin, than that the author is also, Sir,

Your admirer and constant reader,

Sept. 22. ADOLESCENS.

EPITAPHIUM.

Cespite sub vereda, placidâ nunc morte quiescens,
Ignotus juvenis hec sua membra jacet.
Annuit haud mæsto divina scientia partu,
Compellat juvenem, sed dolor ipse suum.

Largus

Largus et ingenuus, divos non multa poposcit,
Blandes at precibus nulla repulsa fuit.
Cum miseris fletu ingemuit (nihil amplius illi),
Messus et ex cœlo dulcis amicus adest.

Virtutes fugias, quæso, tentare latentes,
Nec peccata notes singula quæque sua.
Sedibus horrendis (ubi spe tremefacta quieseunt),
Numinis in gremio condita namque jacent.

SUMMARY OF POLITICS.

NEVER, surely, did modern times present to the contemplative mind such a chaos, as the political world, both foreign and domestic, now exhibits to the inquisitive politician! Whether we cast our eyes upon the public stage, abroad or at home, we find such matter for concern and astonishment, as almost to preclude the use of our discriminating faculties, and as to make us turn, with disgust, from the objects which press upon our notice on every side. Abroad, we see nothing but doubt usurping the place of decision; want of foresight, absence of judgment, treachery, cowardice, and neglect of those common precautions, which the paramount principle of self-preservation so imperatively prescribes. At home, self-interest usurping the seat of patriotism, dereliction of principle, flagrant inconsistency, bare-faced corruption in those who are the loudest advocates of primitive purity; liberty in profession, and tyranny in practice; reproaches of apostacy, from men who are themselves the only apostates; shameless attempts to amalgamate, in the state-crucible, heterogeneous particles; unprincipled efforts to crush independence, by the very advocates of freedom; activity, where passiveness would be laudable; and sloth, where energy is a duty; in short, such a scene opens on our view, as the true friend of his country—not of the *name*, but of the *thing*—must revolt from with mingled emotions of indignation and horror.

It was utterly impossible for the human imagination to conceive, that the King of Prussia, who had staked his all—his throne—his political existence, upon the present contest, should not have looked upon a *defeat* as a *possible contingency*, in engaging in a war with such an enemy as he had to encounter; or, that he should have neglected to adopt those precautionary measures to which every able general has recourse, in calculating the chances of war, and which are essential to prevent the possibility of rendering *defeat* and *destruction* one and the same thing. Yet such omission, and such neglect, have the Prussian Councils manifested to astonished Europe. That the battle of Auerstadt was nobly contested by the Prussians—that the Sovereign and most of his Generals displayed the most determined courage, far be it from us to deny; but that the necessary measures for securing a safe retreat, and for establishing a rallying point,

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in case of a defeat, were not adopted, is, unhappily, but too evident. —It is perfectly clear, from a careful attention to all the accounts which have been received, that the loss of the French, on that dreadful day, was immense; and it is equally manifest, that had the Prussian troops emulated the zeal and spirit of their commanders—had they done their duty, in short, the day had been their own, and the Tyrant of Europe had experienced an effectual check to his destructive career.—But the accursed spirit of French intrigue had corrupted too many of the troops, who, belying the high character which their nation had acquired for military prowess, basely deserted their standards, and consigned their chiefs an easy prey to their enemies. It is by such arts—by fraud, perfidy, and corruption, and not by talents, conduct, or courage, that the low-born Upstart, who now insolently lords it o'er the lawful Sovereigns of Europe, has succeeded in the accomplishment of all his nefarious plans of ambition, subversion, ruin, and death. Where such treachery prevails, successful resistance is impracticable. The dispersion of the Prussian army, after the battle, the separation of its different divisions from each other, the neglect to repair to any given point, all combine to prove, at once, the nature and extent of the defeat, and the absence of all wisdom and foresight in the formation of the plan of the campaign. Gross impolicy and imprudence, indeed, were displayed *before* the battle. The King of Prussia had it in his power to bring the French to action before their whole force was concentrated, or even assembled. Having suffered this opportunity to escape, it was natural to suppose that he intended to wait the arrival of the Russians, before he would risk an action; but, by an unaccountable resolution, which nothing but success could justify, he pursued neither of these courses, and fought *too late*, or *too soon*. The consequences of this misconduct are deplorable; are they beyond the hope of a remedy? This is a question on which it would be presumption to speak with any thing like decision. So often has the soundest reasoning been baffled; so often have arguments, founded on experience and on the known motives and rules of human conduct, been confuted by events; so often has the strongest and the most acute political foresight been deceived in its predictions, during the progress of the French Revolution, that we are little disposed to argue from the past to the future, or to indulge in any conjectures on the probable termination of the present alarming state of public affairs.

As there is nothing which so forcibly impresses any moral or political lesson on the human mind, as personal experience of those dangers, and of those evils which it teaches to appreciate and to avert, we may conclude that the late disasters which the King of Prussia has sustained, and the humiliating condition to which he is reduced, have been productive of their proper effect, in convincing him that they are solely to be ascribed to the folly and imprudence of his own conduct during the French Revolution. Had he but acted last year, as he has acted this year, France had been humbled, and he had been hailed as the Political Saviour of Europe. A worse fate than Austria then experienced, chiefly through his pusillanimity, is now his lot—with the additional mortification of knowing that his fate is considered, by all reflecting minds, as a memorable example of retributive justice, while it excites no pity, nor, were it not for its consequences

sequences to the general cause, would it create a wish for revenge. Such is our feeling on the subject, that we long ago declared that we would illuminate our Office on the entrance of the French into Berlin; and, had we not been apprehensive that the *cause* of our joy would have been subject to misconception, and that it might be supposed to proceed from the triumph of France, and not from the humiliation of Prussia, her oldest and most useful ally, we certainly should have fulfilled our intentions.

In the absence of all intelligence from the Continent of Europe, it would be folly to speculate on the relative state, or situation of the Contending Powers; and equally so to infer what they *will do*, from what they *have done*. It may not, however, be improper to remind the public, that there still remains ample means for punishing the barbarous invader, and for destroying his murderous hordes. The Russians, though we know nothing of their movements, must certainly, ere this, have effected a junction with that part of the Prussian army, which directed its flight towards Poland; and, though they may not yet be in sufficient force to oppose the concentrated body of French, now posted on the Prussian territory, still they will suffice to maintain their ground, till sufficiently reinforced for that purpose. From the active engagement of the Russians in the war, another inestimable advantage will accrue; no single battle can now decide its fate; the means of retreat are secure; and every retrograde movement would only bring them nearer to fresh armies, on their march to join them, by whose junction they would be enabled again to advance, with increased strength, to renew the contest. It is a farther consolation to know, that the Russian army is, perhaps, the only army on the Continent, which the Murderer of Jaffa, and the ministering demons which surround him, cannot *corrupt*. Still then, gloomy as the prospect is, Europe *may be* saved—no thanks, however, are due, for this *possibility*, to the Prussian Monarch, who, as we predicted, dispatched his lacquey, Lucchesini, to sue for peace, which, fortunately for Europe, the Tyrant haughtily refused. PEACE, at such a crisis, would be the death warrant of European independence; while war continues there will be ground for hope; but PEACE WILL BE THE HERALD OF DESPAIR! It must not be forgotten, too, in appreciating the present state of affairs, that the forces of Austria, and of Sweden, still remain unbroken; while Great Britain is *able* to afford a powerful co-operation. But, alas! woeful experience has taught us, that it is not the *existence*, but the *use* and *application* of a military force, in other words, the *will* to employ, and the *wisdom* to direct it, that can rescue the civilized world from barbarism and oppression. Buonaparte is certainly in a more dangerous situation than his temerity has yet placed him in, since his cowardly flight from the sandy plains of Egypt. He is no longer on the Banks of the Rhine, where reinforcements could easily, and without interruption, march to his assistance. He is at a great distance from his land of slaves; the country behind him is filled with Princes and with people smarting under his lash—with the exception of a few mushroom *Princelings* of his own creation, who are at once detested and despised by their miserable subjects; the gallant bands of Austria hang on his rear, and the Swedes on his flank, while the Russians and Prussians press upon him in front. Any union of action among these Powers would infallibly crush the Tyrant.

But

But, though the most potent motives combine to prescribe such an union, we are not rash enough to assert even the probability of its formation.—Where self-interest and self-preservation have so repeatedly failed to produce their *natural* effects, who can venture to hope for the adoption of a line of conduct more consistent with sound policy, and more favourable to the general safety?

At home, the bustle of *electioneering* seems not only to have engrossed the attention, but absolutely to have absorbed the faculties, of the people; the spirit of patriotism has, through it, been subdued by the spirit of party; in promoting the interests of a favourite candidate, the interests of the country have been neglected; and in deciding the fate of a county or a borough, the fate of Europe has been forgot. Ministers, themselves, appear to have joined in the general oblivion of care and of business, during the prevalence of the septennial saturnalia; the President of the Board of Controul consigned the concerns of India to subordinate hands, while he attended in person to the concerns of Southwark; the Secretary for the War Department left his favourite commander (the able panegyrist of Mack!) to inhale the sea breezes at Falmouth, and the military expeditions, and all the business of the war department to shift for themselves, while he was *patriotically* employed in marshalling the friends of government in Norfolk; and others of his associates condescended, with equal zeal, to abandon for a while the affairs of their respective departments, in order to secure the *independence* of Hampshire.—More illustrious characters have joined in the national festivity; and political tours have been made, for the same laudable purpose, of confirming the rights of electors *to dispose* of their votes at their pleasure, and of ensuring, by that means, the inestimable blessing of a *free representation*, and the inappreciable advantage of a *pure*, *unbiassed*, and *upright* Parliament. To be serious—the events of this election require a distinct, particular, and comprehensive discussion.—They involve questions of great constitutional importance; and, if we mistake not, some of them will become the subjects of Parliamentary interference. This discussion, therefore, must be reserved for a future day.

We promised, on the appointment of the present Administration, to judge them by their *measures*; but, on these (we mean such of them as relate to grand objects of foreign policy), though nine months have elapsed, we have not yet had any opportunity for the exercise of our judgment. Ministers, however, though tardily, have acted wisely, in sending Lord Hutchinson to the head-quarters of the Combined Armies; though, if his Lordship and Colonel Crawford had changed situations, the arrangement would have appeared more wise and more consistent, in the opinion of the nation at large. Lord Morpeth, indeed, had been previously sent as Minister Plenipotentiary to the Court of Berlin; but this young Nobleman seems to have been struck with the same panic which affected the flying Prussians, and to have secured his retreat with the velocity of an extraordinary courier. It is of the first consequence, that Ministers should secure a safe and ready channel for the conveyance of information from the Continent; as their co-operation with the Belligerent Powers must be influenced by circumstances, it is absolutely necessary that they should be early apprised of the movements, and relative situation of the contending armies.

That

That a favourable diversion *may be* made, is our fervent wish; that it *might be* made, on more points than one, is most certain; that it *will be* made is, we fear, *doubtful*.

November 21.

P. S.—Since the above Summary was written, accounts have been received of the destruction of the Prussian army, and of the annihilation of the Prussian Monarchy!!! That work of subjugation, which ancient Rome, in its zenith, took years to accomplish, modern France completes in a month! It is impossible to account for *such* events, without the *interposition of Providence*.

November 25.

This Work having fallen into new hands, will henceforth be conducted with more spirit than it has lately displayed; but still, on the same principles, religious and political; a consistent adherence to which, amidst the tergiversation and apostacy of the present times, must entitle it to public respect, and to public protection. A greater number of publications will be reviewed, and a greater variety of matter introduced. To the Appendix to the *Twenty-fifth* Volume, which will appear on the 1st of February, 1807, an Historical Sketch of Europe, including a View of the Politics of the different Powers, during the four preceding months, together with observations on the proceedings of the last Parliament, will be prefixed. And, henceforth, a similar sketch will be given with each volume. These brief HISTORIES OF THE TIMES will be written with perspicuity, spirit, and impartiality. The writers will be attached to no party; and will distribute their praises and their censures, according to the merits or demerits of those on whom they will be bestowed, and not according to the party to which they may belong. They boldly assert their independence, and mean, by their conduct, to prove the justice of their claim.

The Booksellers, as well as our Readers and Correspondents, are informed, that the ANTI-JACOBIN OFFICE *will be immediately* REMOVED to No. 20, *Wych-street, Drury-lane*, to which place all *Letters, Advertisements*, and *Communications to the Editor*, must, henceforth, be addressed.

CORRESPONDENCE.

Valerius Publicola to the Right Hon. John Sullivan, is received and shall appear in our next.

Observator is informed, that the facts mentioned in his Letter, on the Murder of the Rev. Mr. Parker, are of too serious a nature to be inserted on *anonymous* authority. If he will send his name (privately) to the Editor, and authenticate the facts, his Letter shall certainly appear.

Printed by B. M'Millan,
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THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For DECEMBER, 1806.

Αἰσχρὸν κρίνειν τὰ καλὰ τῷ πολλῷ ψόφῳ.

ARISTOPH.

ORIGINAL CRITICISM.

The Climate of Great Britain; or Remarks on the Change it has undergone, particularly within the last Fifty Years. Accounting for the increasing Humidity, and consequent Cloudiness and Coldness, of our Springs and Summers; with the Effects such ungenial Seasons, have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change, &c. By John Williams, Esq. 8vo. Pp. 358. Baldwins. 1806.

THERE is an anecdote circulated of King Charles II. that soon after the institution of the Royal Society, he was present at one of the meetings where the cause was investigated, why, on immersing a carp in a tub brimful of water, none of the water would overflow. The monarch wished to see the experiment tried; a carp was procured, and put gently into a vessel quite full of water, a proportional quantity of which, as might naturally be expected, flowed down the sides of the tub. Something like this strikes us with regard to the work before us, which investigates the cause of an effect, which it is our decided opinion, from much experience and investigation, does not exist. Of the truth of this opinion, the writer of this article is a tolerably competent judge for 45 of the 50 years particularly mentioned in the title-page; but for the last 31 or 36 years (viz. from 1770 or 1775) to which the author, in the body of the work, chiefly confines his remarks on the change, he thinks himself fully competent to judge of this fact; not from electric experiments, or investigations

of the barometer and thermometer in his study, or catching the drops of rain in his cistern, but from accurately and attentively observing the weather, which was of consequence to him, from travelling much on horseback in the southern parts of England; from carefully watching the progress of vegetation in the spring, and of the maturity of fruit and grain in the summer and autumn, and remarking the effects of genial rains on the former, and drowning rains on the latter; and, however strange the circumstance may appear to Mr. Williams (of which a word more will be said as we proceed), in one who assumes the office of a critic, from being as a sportsman much interested in the event of a hard, or a mild winter.

We will first see what the author says on the subject of his inquiry, in the introductory Chapter on *Climate*.

"England, from its insular situation, in common with all other islands, must ever experience to a certain degree, a variable atmosphere: the changes of temperature with respect to heat and cold, dryness and moisture, being more frequent and sudden than in countries on the Continent. The climate of this country is universally allowed, by those who have had opportunities of making comparisons, to be the most uncertain of any on the globe. This, perhaps, may be accounted for from its peculiar situation; its distance from the equatorial and polar parts of the earth; its having the great European Continent to the east, and an extensive ocean to the west. Notwithstanding this variableness, however, it possesses many advantages over countries situated between the same parallels of latitude on the Continent; the inhabitants not being subject to the extremes of heat and drought in summer, nor of cold and frost in winter. The greatest defects in the English climate appear to be, the dry cold easterly winds generally prevalent in the spring, and the frequent rain and cloudy skies experienced in our summer months. It has been an opinion universally adopted of late years, that the generality of our summers are more wet, and consequently colder, and our winters less frosty and more mild than they formerly were. This remark has been made not only by speculative, but practical men; by those most observant, because most affected by ungenial weather. Persons ignorant of the strong and uniform connection between cause and effect, are utterly at a loss to account for it, while they acknowledge the fact; and the generality of such persons, being addicted to superstition, do not fail on such occasions to cut the knot they cannot untie, and solve every difficulty by having recourse to supernatural means—the malice of our grand enemy, or the judgments of the Almighty. Hence while this change has been observed, the greater part of the observers have attributed it to that outrageously impious Act of our Legislature, in the year 1752—*for to change the style, with them, is to alter the seasons.* To this has been attributed the cloudy and ungenial weather we have more or less experienced ever since, and the years of scarcity we have so frequently felt. This change, it has been peculiarly remarked, has been taking place since about the years 1770 or 1775. And if we apply for information on this subject to people occupied in rural affairs, whose time has been employed in agricultural or horticultural pursuits, whether or not the generality of our summers have

been

been of late years more unfavourable for the production of corn and fruit? the answer is in the affirmative; for the seasons have been invariably more wet and cold than formerly they were. But the inquiring mind on such occasions is naturally roused to investigation, and endeavours to account for the causes of this extraordinary and unfortunate change. We find from astronomical observation, that our geographical position on the globe has not varied materially; for though it has been ascertained that the angle formed by the equator and the ecliptic has been gradually lessening, called the nutation of the earth's axis; and the retrograde motion observed in the apparent situation of some remarkable fixed stars, called the procession of the equinoxes, proves that some alteration annually takes place; yet the ratio is so small, that the aggregate of centuries will not amount to sufficient aberration to justify us in considering this as the *sole* or *principal* cause in the mutability of our seasons. For we do not hear the same complaint of wet cold seasons from our neighbours, who inhabit the same parallels of latitude on the Continent: we may therefore with propriety suppose this increasing disposition to humidity in summer and mildness in winter, is owing to *some change effected on the surface of our Island.*"

"I attribute the humidity, and consequently coldness of our modern summers, to the increased evaporating surface, caused by the enclosing of the open fields and wastes; the multifarious intersections of them by fences, especially with hawthorn; to the increased luxuriance of our crops, by a general system of improvement in the agriculture of the country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water in the numerous canals that have been cut within the assigned period."

That the climate of England has been *varium et mutabile semper*, we are ready to allow, as well as that it has been the general custom, long before the period assigned by Mr. Williams, to abuse it, and look back to some happier æra, when we had brighter skies and more fruitful seasons. Near a century ago Swift tells us, that during a shower—

"Loitering in coffee-house is Dulman seen,
Who damns the climate and complains of spleen."

And Dr. Armstrong, in his poem on Health, first published in the year 1744, complains thus of the climate in his time:

"Scarce in a cloudless day the heavens indulge
Our melting clime, except the baleful east
Withers the tender spring, and sourly checks
The fancy of the year. Our fathers talk
Of summer, balmy airs, and skies serene.
Indulgent Nature, O dissolve this gloom,
Bind in eternal adamant the winds

That drown or wither; give the genial west *,
To breathe, and in its turn the sprightly north;
And may once more the circling seasons rule,
The year, nor mix in every monstrous day."

Colonel Mitford, in the first edition of his excellent Essay on the Harmony of Language, printed in 1774, makes a remark on this propensity of his countrymen. "We are, I know, in these northern climates, accused, and even apt to accuse ourselves, of a dulness of sense little capable of being affected by the powers of harmony.—Nay, so inclined are we to this self-abuse, that the writings of some may induce posterity, admiring the mild and pleasant climate of the south of England, to wonder how it happened that in the 18th century the sun never shone there."

This general abuse of the climate we remember in our earliest days, and when we had a warm summer it used to be called one of Queen Anne's summers; and for several years after the fatal earthquake at Lisbon, if there was an ungenial year, many people, who ought to have known better, would say the earth had certainly got a jog.—We have been, however, so unfortunate as never to fall in with any of that great majority who imputed the change of climate to the change of the style, and yet, paradoxical as it may seem, we are bold enough to assert, that much of the complaint of the change of climate has arisen from that cause. Much specious argument for a change of climate, though long antecedent to the period mentioned by Mr. Williams, has been drawn from old books of horticulture, where seeds, &c. are directed to be planted at seasons in which they would now perish; and fruits said to ripen at seasons we know they now are never ripe. But it should be recollected, that before the change of style, more than a third part of what is now called June, belonged to May, and so on; and therefore when we are told by Evelyn and Miller, that May-Duke cherries and strawberries are ripe in May, we should do well to remember, that May then extended in the middle of the second week in June.

We shall now advert to our own observations on the weather, and the progress of vegetables, when it will appear there has been no gradual, or progressive alteration of climate, but a most striking difference between one year and another. We shall begin before the period prescribed by our author.

1766.—The weather in the beginning of March as hot as Midsummer, followed by a very cold and backward spring. The hawthorns covered with blossom the first week in June, gave, from the tempe-

* From the Meteorological Diary in the Philosophical Transactions of some year within the last ten (we cannot exactly now state which), out of the 365 days, for upwards of 300 the wind was to the west of the north or the south, but mostly the former.—Rev.

rature

rature of the air, the idea of snow; very hot July and August, and fine autumn and open winter.

1767—Spring and summer cold and wet; from the first of August to the middle of October very fine, warm and dry. Very hard winter.

1768—Mild spring summer and autumn. Open winter.

1769—Remarkably fine spring, wet summer, mild autumn, and open winter.

1770—Snow in April, warm summer, mild autumn, open winter.

This brings us to the first æra from which Mr. Williams supposes the change of climate to commence. We will now take the same number of successive years, subsequent to the last period, viz. 1775.

1779—A very high wind, N. E. the first of January, followed by severe frost for a fortnight, succeeded by mild genial weather; the forwardest spring we ever remember, without any check. Some rain in the middle of June, followed by a very hot dry summer and autumn; a plentiful harvest, and a profusion of fruit of all kinds. Hard winter.

1780—Frost continued to the end of February; very cold, wet, and backward spring; snow and severe frost in April. Vegetation not so forward in May as in April the preceding year. Cold summer and autumn, mild winter.

1781—Spring mild and forward; remarkably fine summer; the harvest wonderfully forward, and got entirely in by the middle of August; a very uncommon circumstance. Mild winter.

1782—Coldest and most backward spring we ever remember; hardly three dry days together the whole summer and autumn, except the first fortnight in September, during which most of the wheat was got in; frost set in early in November. This year there was hardly any fruit.

1783—Spring very forward, the early part of it wet; but from the 17th of March to the first week in May, dry, warm, and latterly even hot; but on the 17th of May there was a frost, accompanied with a very heavy snow. Dry summer, followed by the hardest winter ever known since 1740; all the tender evergreens, and even the furze much hurt by it.

We do not think, from this statement, it will appear that our summers have been wetter and colder, and our winters less frosty and more mild since 1775, than they were before 1770. Since the period which we here noticed, there have been several very hard winters, and very hot summers, and many much the reverse. If it were possible to give any thing like an average of the weather in this uncertain climate, as well from recollection of our own times, as the meteorological adages of our ancestors, we should say, that mild winters were more frequent than hard ones, by the proportion of something more than two to one; that cold and wet summers were more frequent than hot and dry ones; that dry easterly winds generally blew early in the spring, and were reckoned inimical to animals, and friendly to subse-

quent vegetation, and that much rain frequently fell towards the middle of July. This appears to have been the general opinion of the weather in the time of our ancestors, and seems perfectly warranted by modern experience; and whoever will turn to the Rules of the Shepherd of Banbury, will find them equally applicable to the weather of the present time. That our winters are often mild, and our summers cold, is the case now, and was, undoubtedly, the case centuries ago. At nine in the morning on the 21st of December, 1805, Fahrenheit's thermometer was at 51 in the open air. The 21st of June, in the same year, was remarkably cold; and though we had no opportunity of making the experiment then, we have no doubt that the thermometer, in less than an hour after sun-rise, was much lower. That the same thing sometimes happened in the time of Elizabeth, though then, as now, reckoned very extraordinary, will, we think, appear from a passage in the Midsummer Night's Dream, where Shakspeare, who gives English manners to Athenian clowns, and English weather to Athenian skies, says:

> "——————— Hoary-headed frosts
> Fall in the fresh lap of the crimson rose,
> And on old Hyem's chin and icy crown
> An odorous chaplet of sweet summer buds
> Are as in mockery set."

We will now examine what Mr. Williams points out as the cause of this imaginary change of climate. That a great increase or decrease of the woods of any country must have a considerable influence on the climate, must be obvious to every person who has at all investigated the subject; but that this cause must have operated differently from what is asserted, must be obvious to every man of common observation. It is true, many wastes and common fields are enclosed, but it is a fundamental canon of modern enclosers to have the fields, like the farms, large, the hedges kept short, and *no trees* in them. The destruction of timber of all kinds in our woods and forests, is a national evil that has awakened legislative interference; and instead of the ancient mansion, "bosom'd high in tufted trees," every large tree is removed from the vicinity of the dwelling, and instead of the venerable avenue, and the shady rookery, a few solitary trees and occasional clumps are scattered over an extent of dreary lawn, with a view to give it the envied epithet of park-like; and the house is surrounded by a belt of flowering shrubs and evergreens, which are destroyed as soon as they get above the height of a furze-brake, and new ones substituted for them; and, as the new enclosures exhibit the appearance of that harlequin patchwork which, in the opinion of our author, see p. 287, conveys the idea of health and fertility, who ever that runs may read through the whole country, the rapid steps with which the old enclosures are advancing to the same enviable state. Wherever the mania of agricultural improvement has extended its influence, and it is now almost universal, small enclosures are thrown into large ones, all trees

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are removed from the fences, and the fences themselves are kept short by continual cutting; and instead of "the Vale of Worcester from Malvern, and the Vale of Gloucester from the hill at Towcester, appearing like a forest," they will soon exhibit that motley appearance, which Charles the Second used to say, put him in mind of a beggar's petticoat.

There have been writers of discrimination and ability who have formed very different opinions of the consequence of the increase and decrease of wood on the temperature and salubrity of the climate, and among these is a gentleman of the same name with the author. From Volney's Picture of the Climate and Soil of America*, we made the following extract in a former Review:

"Mr. Volney makes some very curious remarks on the change of climate produced in North America by the clearing the forests, and the cultivation of the soil"—(clearly not turning arable into pasture, which Mr. Williams deprecates through his whole work);—"and, contrary to the generally received opinion, he conceives it to be for the worse. He says, the consequence has been from demonstration, that the winters are shorter, the summers longer, and the autumns more backward, without any diminution of the intenseness of the cold; and he confirms the idea of the deterioration of climate by the experiments of a Mr. Williams *(Ouilliams)*, and a Dr. Rush *(Rosche)*, the result of which is, that bilious fevers always follow the destruction of the woods, the clearing of the lands, and the draining of swamps; and it requires many years of cultivation to make them disappear entirely, or take a milder form; and that pleurisies, and other diseases purely inflammatory, which were formerly almost the only ones known, are at present much less common, which proves an evident alteration in the purity of the air, then more impregnated with oxygen. This opinion Mr. Volney corroborates by his observations in his own country. 'If (he says), within ten years, we have experienced in France a new alteration in the temperature of the seasons, and the nature of the winds that produce it, I will venture to say, that it is because the immense fall and devastation of the forests, caused by the anarchy of the Revolution, have disturbed the equilibrium of the air, and the direction of its currents.'"

Do not let us be misunderstood as applying this to England. At the same time that we again declare it our decided opinion, that the climate of England has experienced no change, we also are convinced, that the alteration in the quantity of wood, either on Mr. Williams's supposition or our own, has not been sufficient to have any such effect; for our old woods certainly have not suffered that devastation which they have in France and America; nor can the modern plantations, if they contain double the quantity of trees destroyed, have yet gained a sufficient size to be either very noxious or very salubrious. In this, however, Mr. Williams will not agree with us; as one of

* See Anti-Jacobin Review, vol. xix. p. 468.

the chief causes of the humidity of our springs, and the early part of our summers, he imputes to the earth being loaded with grass early in the year, on account of the decrease of arable land. We must confess we do not think the cause adequate to the supposed effect; but if it were, it could not have that effect; for grass never acquires thickness enough to shade the ground essentially, before a field of wheat will be clothed with a much greater profusion of vegetable substance.

Another of Mr. Williams's causes of the increasing humidity of the atmosphere we must totally reject, viz. the canals; for surely these ditches filled with water, considering the distance they are from each other, when compared with the whole surface of the country, must be considered as nothing; but not such their effects in another view; and we agree with the author in all that he says in the following passage, except the beginning of the first sentence.

"Independently of the unfavourable influence which canals have on the climate of this country, there are other considerations of high political importance, which imperiously call on the Legislature to withhold their sanction, in some particular cases, from the further extension of the *canal system*. The particular cases here alluded to are, when these artificial rivers are intended to convey produce *from one sea-port to another*: thus, if canals were made to communicate from the counties that raise a surplus of grain on the eastern side of the island, to those which consume this commodity on the western side, as, for instance, from Norfolk to Lancashire, such an internal navigable communication might, perhaps, add wealth to individuals, or facilitate the conveyance of grain, without risking the article to damage or loss by sea; but, in a national point of view, it it would be impolitic in the extreme, as such communications through the interior of the island would lessen the coasting trade. A sailor may be as perfectly initiated in the art of navigation, and its tactics, by sailing from Lynn to Liverpool, and from Liverpool to Lynn, as by a voyage to the West Indies, and, in seamanship, tenfold more: but the dragging of a canal boat can give a man no more the idea of ploughing the trackless ocean, than the driver of a waggon could, by such occupation, learn the art of surveying."

Having, in a great measure, mentioned all the causes to which Mr. Williams attributes the supposed deterioration of the climate, we will now advert to the remedy which he proposes, in addition to the destruction of every thing beautiful in the island. Mr. Williams shall speak for himself.

"Suppose a building erected, and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders, or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated upright bar, terminating without the roof of the building, in a large lamp, or a series of lamps and points, for again diffusing the electrical matter in the circumambient air: I find, by calculation, that a force adequate

adequate to work a common pair of millstones, would give motion to twelve hundred such electrical cylinders, or plates of glass. If, therefore, one cylinder, in two seconds of time, will electrize so many cubic feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high, it might be easy to calculate what quantity of vapour for any given space and height, expanse being also attended to, in any given time; the number and power of such apparatus being previously ascertained. A calculation might thus be formed, to decide what number of machines would be adequate to electrize the whole atmosphere of Great Britain one mile in height; for it does not appear that dense vapours ascend much higher than this in our climate; and the dry state of the transparent air would preserve the insulation: so that the electricity thus given to the atmosphere, would not diffuse its influence far above the *vaporous regions*. Might not one or two buildings, of the nature I have described, furnished with the requisite apparatus in each county, be adequate to effect all we want, so as to render the seasons more propitious to the health of our growing crops? If ever an experiment should be tried, the building ought to be erected on a heath, or at least in a situation devoid both of trees and buildings, as these would re-absorb the electric matter: elevated land, but not mountainous, would be the most eligible. Such powerful machines as I have described, might perhaps occasion local accumulation of electric matter, and thus excite frequent thunder storms; if so, a greater number of smaller exciting instruments might be applied in different parts of the country."

We confess this scheme reminds us of the two plans of Martinus Scriblerus; the first to penetrate the outward nucleus of the earth, for the purpose of finding the parallax of the fixed stars; and the other, to build two poles at the equator, with immense light-houses at the top, to supply the defect of Nature, and to make the longitude as easily calculated as the latitude. We would recommend to Mr. Williams a cursory perusal of a late publication entitled *Flim Flams*.

Mr. Williams, like all the agricultural sciolists of the present day, expatiates on the supposed grievance of tithes; though he does the clergy the justice to own, they are less burthensome in their hands than in those of the lay impropriator.

Mr. Williams steps a little out of his way to level a sarcasm against the manly diversion of hunting, in page 214; but when he talks of the 'Squire *Westerns* of the hunt—a character which no longer exists—he shews he has drawn his opinion of manners, as of climate, more from closet study than from actual observation.

What observations the author has made, seem almost entirely confined to Worcestershire. He says:

"It has long been the practice in Worcestershire, to lop off all the lateral branches of elm-trees in hedge-rows, once in six or seven years; this, I grant, entirely defaces their beauty; but is of great advantage to the country, by lessening the exhaling surface, and diminishing the shade. If the branches are cut off smooth and close to the trunk, the timber is not much injured, for the cicatrice is soon covered by the contiguous bark, and layer of new wood, which prevents a caries from forming."

Now

Now it is very certain this practice is not peculiar to Worcestershire; for we do not believe there are ten maiden elms in the hedges within ten miles of the turnpike-road between Hyde-park Corner and Gloucester; which is certainly as pernicious to the timber, as it is destructive of the beauty of the country. We find, also, this instance of the local knowledge of Worcestershire husbandry. Mr. Williams, speaking of the effect of mildew on wheat in the year 1805, says, "the *variety* called Lammas, suffered most; the cone wheat having a larger surface, and growing higher, and from the ear possessing a beard, was enabled to escape the inconvenience suffered by the other." Who would not suppose here that the cone, or bearded wheat, was the general growth of the country, and the Lammas a *variety* occasionally introduced? whereas the contrary is the fact; and till the general dissemination of agricultural knowledge which has taken place within a few years, cone wheat was almost confined to the vales of Whitehorse and Evesham, and little known in other parts of the kingdom.

There are some peculiarities in the style. In page 2, we find *chided* for *chidden*. In page 186, "The genus pine, *with* (and) many other trees, *succeed* well in Scotland." The following designation of so common a plant as the holly, which he recommends for fences, is surely no small degree of affectation. "None, perhaps, holds out so many advantages for forming a secure and truly valuable fence as *Ilex* aquifolium—common holly." But, however, he is as pompous in his definition of that beautiful ornament of the spring, which, like every thing beautiful in rural scenery, he devotes to destruction, the common whitethorn, which he calls the hawthorn shrub, or *Crategus* (read *Cratægus*) *oxyacantha*.

We must also blame Mr. Williams for his frequent references to the works of that high priest of absurdity and impiety, Dr. Darwin, who can believe any thing but the existence of a Creator, and who lavishes his sensibility on the sufferings of cabbages and carrots, but had not a tear to bestow on his nearest relatives.

One word more on climate, and we have done. That the weather makes a considerable part of the conversation in England is proverbial, and yet how very few make any real observations on it. Let a week's dry weather succeed months of rain, and every other man you meet will complain of the dust, say the country is burnt up, and there has been no rain to signify during the whole summer, and *vice versa*. During very sultry weather, for such we sometimes still have, degenerate as our climate is, how many people, who have been in hot countries, will say they never felt such oppressive heat in India, when a look at the thermometer would convince them, that the same precautions to avoid the heat that are necessary there, would drive them here to the kitchen fire in ten minutes. As before we have quoted an observation of Charles II. on the appearance of the face of the country in England in his time, we will conclude with what he said of the weather, and which is equally true now; viz. that a person can be out in the air without inconvenience more days in the year, and more hours in the day, in England, than in any other country in the world.

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An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical, &c.

(Continued from page 255.)

OF all our Articles of Faith, there is none which the Calvinists have more confidently claimed as their own than the 10th and the 13th; nor is there another which the faithful servants of the Church have found it so difficult to wrest from their gripe. To him who is not well acquainted with the controversies between the first Reformers and the Church of Rome, the language of these two Articles must be confessed to have, indeed, a singular sound; and they have accordingly been often employed as subjects of ridicule by the profane disciples of Voltaire, and, if our memory does not deceive us, by that arch-sophist himself. The ridicule of the Infidel, however, as well as the claims of the Calvinist, Dr. Laurence has completely proved to be the offspring of ignorance; and he is, perhaps, the first writer that, for two hundred years past, has given of these Articles an explanation, which must be satisfactory to every candid mind. He enters on the subject in his fourth sermon, which is preached from Acts x. 4, a text of Scripture on which the Schoolmen were wont to found their impious doctrine of human merit.

"In allusion to the general question upon this subject, our Church asserts, that man is incapable of turning and preparing himself to true faith and invocation by his own unassisted efforts, of performing acceptable works without preventing and co-operating grace; that such as precede justification are neither pleasing to the Almighty, nor meritorious of his favours, by what the School Divines termed *congruity*; and that not being done as God has willed and commanded them to be done, they are to be considered as participating of the nature of sin. But what these works before justification properly are, what is signified by the expression *congruity*, and even the appellation *sinful*, by which they are characterized, evident as its sense may be supposed to appear, or with what *particular view* the insufficiency of our natural powers is so repeatedly urged, we shall in vain seek to discover by consulting modern controversies. In later times one object alone seems to have been contemplated, when the topic has been discussed respecting the efficacy or inefficacy of mere human ability in the production of good; the application of such a principle to the doctrine of predestination."—(P. 73.)

With this doctrine our author clearly shews that the controversy between the Church of Rome and the first Reformers respecting *merit*, has no connexion, and that it was at its height before the name of Calvin was heard of in the learned world. The controversy was purely scholastical; and the language of the Reformers on the subject is to be interpreted, not so much by what the Schoolmen *taught* respecting merit, as by what their *opponents understood* them to teach.—We make this remark as worthy of attention, because it appears to us,

us, from the extracts given in the notes on this sermon, that Luther frequently mistook the sense of the Schoolmen; and that though the doctrine which he professed to oppose, was indeed absurd and impious, it was not the doctrine of every author to whom he attributes it. Thus the following doctrine of Lombard, though misunderstood and opposed by Luther, and apparently disliked by Dr. Laurence, appears to us, if not wholly unexceptionable, at least harmless, and for the most part in perfect unison with Scripture, as well as with the dictates of unbiassed reason.

"Nunc diligenter investigari oportet, quam gratiam vel potentiam habuerit homo *ante* casum; et utrum per eam potuerit stare, vel non. Sciendum est ergo, quod homini in creatione (sicut de angelis diximus) datum est per gratiam auxilium, et collata est potentia, per quam poterat *stare*, i. e. *non declinare ab eo, quod acceperat*; sed non poterat *proficere in tantum, ut per gratiam creationis sine alia mereri salutem valeret*. Poterat quidem *per illud auxilium gratiæ creationis resistere malo, sed non perficere bonum*. Poterat quidem per illud *bene vivere quodammodo*, quia poterat *vivere sine peccato*, sed non poterat sine *alio* gratiæ adjutorio, *spiritualiter vivere*, quo *vitam mereretur æternam*."—(P. 285.)

As we have not Lombard's work at hand, we cannot, by consulting it, ascertain in what particular sense this extract must be understood in connexion with the context; but, taken by itself, it teaches nothing, which Bishop Bull has not proved to have been the doctrine of the universal Church in her earliest and purest ages. If, indeed, it contain any thing erroneous, it is in the *insinuation*, that by grace man before the fall might have performed works *meritorious* of eternal life, a doctrine which, though taught by some modern Calvinists, is contrary at once to Scripture and to common sense. Eternal life now is, and always has been, the *gift of God*; and human reason re-echoes the words of our Blessed Saviour, when he said, that supposing us to have done all that is or can be required of us, we would even then be unprofitable servants to the High and Holy One who inhabiteth eternity; on whom the whole creation depends every moment for its existence; and who therefore can receive no benefit from our virtues, nor injury from our crimes.

Durandus A. S. Porciano, who wrote Commentaries on Lombard's four books of Sentences, is here quoted, however, as teaching a doctrine very different from that which is taught in the above extract—"Quod homo possit se præparare ad gratiam sine novo dono habituali, sibi divinitus infuso, *omnes concedunt*," says he; and again, "Hoc supposito, dicendum est, quod ad merendum solum de congruo non est necessarium ponere in nobis gratiam vel caritatem habitualem, quod patet, quia, *secundum omnes*, peccato carens gratia, *pœnitendo meretur de congruo gratiam justificantem*."—(P. 286, 287.)

This doctrine, as it seems to be expressed in these two sentences, is, indeed, very absurd, and equally impious; but, as we are unable to reconcile it with the doctrine of Lombard himself, we could wish that

that the questions had been longer, that the precise meaning of the words might have been fixed by the context. For our purpose, however, and for the purpose of Dr. Laurence, it is sufficient that Luther, and even Melancthon, appear to have understood the Schoolmen to talk very extravagantly both of congruous merit and of merit of condignity; and the well-known candour and moderation of the last of these Reformers, leave no room for doubt, but that *the Master of the Sentences* deviated less from Scripture and primitive antiquity than many of his followers.

"According to the Scholastic system, (as it appeared to the two great Reformers), the favour of God in this life, and his beatific presence in the life to come, are both attainable by personal merit; the former by *congruous*, as it was termed, the latter by condign; the one *without*, the other *with* the assistance of grace. . . . . The blessing of eternal felicity is, indeed, beyond our reach, yet is the only requisite, which we want to secure that blessing, within it: although we cannot, they said, merit heaven itself without works of condignity, yet can we merit the means of obtaining it by works of congruity. Considering, therefore, the latter as introductory to the former, they stated, that we may so prepare ourselves for grace, as to become entitled to it congruously, not as to a debt, which, in strict justice, God is bound to pay, but as to a grant, which it is congruous in him to give, and which it would be inconsistent with his attributes to withhold."—(P. 78, 79.)

To talk of *meriting* any thing from God, as a servant merits wages from his earthly master, is, as we have already observed, blasphemous nonsense, and therefore merit of *condignity* must be abandoned to all the opprobrious epithets which have been poured on it by Luther.—With respect to *congruous* merit, the case seems to be somewhat different; for though the word *merit* was very ill chosen, there is a sense, in which great part of what is here said of *congruity* cannot, we think, be controverted. The Creator of the universe was indeed under no obligation whatever to call any being into existence; nor can he be conceived to be under any obligation to *continue* in existence any thing which he has created. The most exalted angel in heaven, as well as the lowest reptile on earth, exist merely by his good pleasure; and every moment of the existence of both is the continuance of a favour, to which neither the one nor the other has any claim as to a *debt* or a *right*. It seems, however, to be *congruous* to the attributes of a benevolent God, so long as he may choose to continue sentient beings in existence, to make that existence a blessing, provided these beings answer the purpose for which they were created. It seems likewise to be *congruous* to the attributes of such a God, to afford to every rational and moral being which he has created, whatever is necessary to enable those beings to perform the duties of their respective stations, and to make those happiest, who most earnestly endeavour to discharge the duties which he has assigned to them. Our Blessed Lord, speaking of the improvement of the talents with which we

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are entrusted, says—"Unto every one that hath, shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Thus far the doctrine of congruity may surely be maintained; but the Schoolmen appear to have carried it much farther. Forgetting the just observation of some of their number, that eternal life in heaven is supernatural to man, and that nothing supernatural can be *merited*, they inferred from the benevolence of God, that it was congruous in him to grant to the good moral man such grace as should enable him to perform works entitled to a higher degree of grace, by which he might be enabled to *merit* as a reward eternal life in heaven; though heaven is obviously supernatural to the children of earth, and though eternal life can belong only by *grace* to the most exalted of created beings. "Congruous merit was therefore esteemed * a pearl above all price, the *intrinsic value* of which attracted the regard, and conciliated the benevolence of the Almighty." As understood by the Reformers, the Scholastic doctrine of merit, both congruous and condign, is thus described in an extract (page 291), from the works of Luther.

"Damnanda est igitur perniciosa et impia opinio Papistarum, qui tribuunt operi operato *meritum gratiæ, et remissionem peccatorum*. Dicunt enim opus bonum ante gratiam valere ad impetrandam gratiam de congruo. Impetrata jam gratia, sequens opus mereri vitam æternam de condigno. Exempli gratia, homo existens in peccato mortali, sine gratia, si bona naturali intentione faciat opus bonum, id est, legat vel audiat Missum, det eleemosynam, &c. is meretur gratiam de congruo. Impetrata hoc modo gratia de congruo, jam facit opus condignum, et meritorium vitæ æternæ. *In primo* quidem Deus *non est debitor*, sed quia est *bonus et justus, decet eum, ut approbet* tale opus, etiam *in peccato mortali factum*, et reddat pro tali officio gratiam. *Post gratiam* autem *jam* factus est *Deus debitor*, et *jure cogitur* dare vitam æternam."

Nay, to such extravagance did the Schoolmen in general carry this absurd and impious doctrine, that Luther as here quoted (page 294), says—"Quisque Monachus hanc habet imaginationem: Ego per observantiam sanctæ regulæ possum mereri gratiam de congruo; operibus autem, quæ post acceptam gratiam facio, tantum meritum accumulare possum, ut non tantum mihi sufficiat pro consequenda vita æterna, sed etiam hoc aliis communicare et vendere possim."

Is it wonderful that our Reformers, treading in the footsteps of Luther and Melancthon, should have said of such works done on such principles, that "they deserve not grace of congruity; but rather for that they are not done as God hath willed and commanded them

* Our author says, that it was *universally* so esteemed; but of this universality we have our doubts. The doctrine of *merit* is palpably absurd, and many of the Schoolmen were profound thinkers.—Rev.

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to be done, they have the nature of sin." They have, indeed, the nature of sin, and sin of the deepest die; for what can be conceived more sinful, or more impious, than the conduct of that poor mortal, who performs works of any kind, however good in themselves, with the view of rendering GOD his DEBTOR?

"Let us not, however, imagine that the Lutherans on that occasion attempted to confuse together vice and virtue without distinction, from any absurd attachment to puerile paradox. Far was it from their intention to break down the sacred barriers of morality, and call evil good, and good evil." The strong language, indeed, in which they reprobated the monstrous doctrine of human merit, has been laughed at by the Infidel; and, as employed by our Reformers in the tenth and thirteenth Articles, understood by the Calvinist in a sense abhorrent from the principles of the Lutherans.

"It has been insinuated, that their doctrine went to prove man's total inability of extricating himself from crime, until the arrival of some uncertain moment, which brings with it, without his own endeavours, a regeneration from on high, the sudden transfusion of a new light and new virtues. But those, who thus conceive of it, are not probably aware that the author of the Augsburgh Confession warmly reprobates this precise idea, which he denominates a Manichæan conceit and a horrible falsehood *. Upon the abstract question of free will, it is indeed true, that Melancthon, no less than Luther, at first held opinions, which he was afterwards happy to retract: but when this is acknowledged, it should be added, that he made ample amends for his indiscretion, by not only expunging the offensive passages from the single work which contained them, but by introducing others of a nature diametrically opposite. And although the more inflexible coadjutor of Melancthon was too proud to correct what he had once made public, and too magnanimous to regard the charge of inconsistency, which his adversaries urged against him; yet what his better judgment approved clearly appears from a preface, written not long before his death; in which, while he expressed an anxiety to have his own chaotic labours, as he styled them, buried in eternal oblivion, he recommended in strong terms, as a work admirably adapted to form the Christian Divine, that very performance of his friend, which was remarkable for something more than a mere recantation of the opinions alluded to."—(P. 88.)

Hitherto our learned Lecturer has confined his inquiries particularly

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*. "Vidi multos non Epicureos, qui, cum essent in aliquo mœrore propter suos lapsus, disputabant, quomodo sperem me recipi, cum *non sentiam* in me transfundi novam lucem et novas virtutes? Præterea si *nihil* agit liberum arbitrium, interea, donec sensero fieri illam regenerationem, de qua dicitis, indulgebo diffidentiæ, et aliis vitiosis affectibus. *Hæc Manichæa imaginatio horribile mendacium est*; et ab hoc errore mentes abducendæ sunt, et docendæ, *agere aliquid liberum arbitrium*.—*Loci Theologici, de libero Arbitrio*, p. 92, 93."

to the sentiments of the Lutherans respecting the scholastic doctrines concerning *free will* and *congruous merit*; but having formerly proved, that our Reformers, on every subject of importance, the nature of the Lord's Supper excepted, adopted Lutheran sentiments, he proceeds, in his Fifth Sermon, which is preached from John, xv. 5, to apply the discoveries which he had made in his Fourth, to the explanation of our Tenth and Thirteenth Articles. His success in this admirable discourse has been so complete, that nothing but the experience which we have unfortunately had of the pertinacity of *True Churchmen*, could prevent us from assuring ourselves, that not one of them will have the confidence again to attempt to press these two Articles into their Calvinistic cause.

Having shewn that the first part of the Tenth Article was adopted almost *verbatim* from the Wirtemburgh Confession, and the latter taken from a passage in the writings of St. Austin, altered so as to receive a particular and appropriate application to the scholastic doctrine of congruous merit, Dr. Laurence observes, that,

"Contemplating the subject of free will only as it is allied to the tenet of congruous merit, the Article states, 'the condition of man after the fall of Adam to be such, that he cannot turn and prepare himself by his natural strength, and good works, to faith and calling upon God.' That the object of this paragraph is that to which I allude, the very expressions, *'to turn and prepare himself by his natural strength and good works,'* distinctly prove; expressions borrowed from the phraseology of the Schoolmen, and appropriated to the controversy under our consideration. By them it was argued, as on a former occasion I remarked, that although we cannot live spiritually without the infusion of a certain supernatural principle, to form our virtues (not to improve their nature, but merely adorn them, and give them a celestial adaptation), we can, nevertheless, by our own energies, so dispose our minds for the infusion of such a principle, as to deserve it congruously; the previous disposition of the subject matter for the reception of the form (which never fails of its intended effect) being producible by our own individual exertions. In contradistinction to this idea, which subverts the foundation of our surest hopes, and renders revelation nugatory, our Church maintains, that *through man's first transgression*, we are become incapable of thus disposing ourselves to the true spiritual life, to the faith and invocation of God, 'ad fidem et invocationem Dei*,' and consequently, of regaining that state of accep-

* "According to the doctrine of the Papists"—(Surely not all the Papists!),—"prayer, without any real devotion of heart, was deemed in itself meritorious, *ex opere operato*, of God's favours. Hence the Lutherans, on the other hand, always united faith and invocation, considering the latter as ineffectual without the former. 'Jam qui scit, se per Christum habere propitium patrem, is vere novit Deum, scit se ei curæ esse, *invocare Deum*. Denique non est sine Deo, sicut Gentes. . . . *Sine fide* nullo modo potest humana natura *primi aut secundi præcepti opera facere*. *Sine fide non invocat Deum*.'—Augsburgh Confession, ed. 1530.

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tance, by our own dignity, without the mediation of Christ, of which the lapse of Adam has deprived us. For, in the conception of our Reformers, to assert, that so much integrity remains in our natural powers, with the certainty of leading to so beneficial a result, was to assert a position which supersedes Christianity.

"The scope of the concluding clause seems precisely similar to that of the one which I have attempted to illustrate, while on some points, perhaps, it is even more express and particular. It affirms, 'that we cannot do good works pleasant and acceptable to God, without his grace by Christ preventing us and co-operating with us.' If the peculiar tendency of this clause were not otherwise manifest, the scholastical terms, '*works pleasant and acceptable to God*,' would sufficiently point it out; especially when it is considered, that these words are not to be found in the author from whom the principal part of the passage was taken, but were inserted by our Reformers, in order thus to fix its application. With respect to the argument itself, its object is to prove, that by the exertion of our natural powers, we cannot please God *congruously*; but that for this purpose, the assistance of grace is requisite: not of that grace, it is added, still further to carry on the contrast, which we can merit by a previous preparation, but which Christ has merited for us, '*gratia quæ per Christum est* (expressions, we should likewise observe, not used by St. Austin); nor of that which, being acquired by an act of the will, must necessarily be consequent to it, but which prevents, or more properly precedes, such an act, and co-operates with the mind in the production of it. The inference deducible from hence is obvious. It is this; that as human ability, by its own efficiency, cannot claim acceptance with God, but is incompetent to a due renovation of the heart, to that which, as it is expressed in our Homilies, is not '*man's only work without God*,' we must look for other means to appease the anger, and obtain the approbation, of Heaven."—(Pp. 100—102.)

The general principle upon which the author thus interprets the Article of *free will*, he supports by arguments unanswerable; whilst he overturns the objections which have commonly been made by the Calvinists to such an interpretation. On one question, however, of great difficulty, he attributes to the Reformers of our Church language which they have not used in the Article under consideration. Our Church, he says, maintains, that *through* man's first transgression, we are *became* incapable of disposing ourselves to the true spiritual life; but the language of the Article is, that the condition of man *after* the fall of Adam *is* such, that he cannot turn and prepare himself, &c.; and these two modes of expression, though nearly allied, are yet essentially different. The language of the Article, without determining any thing, either directly or by inference, concerning the natural powers of man before the fall, only declares what his condition is now; but had it been said, that *through* man's first transgression, we are *become* incapable, &c, the doctrine of the Church would have been, that *before* Adam's fall, *man was capable* of disposing himself to the true spiritual life, &c. by his *own natural strength*. But this is evidently not true. Whether the natural strength of Adam, before

his fall, was greater than the natural strength of any of his posterity, is a question of very little importance, to which, we will venture to say that, an unexceptionable answer will never be given; but it is most obvious from the history of Adam, concise as that history is, that by his own natural strength he was not able to conduct himself in the true spiritual life, to which he had been disposed even by God.

It was justly observed by one of our brother Journalists, on what occasion we do not recollect, that as soon as Adam had formed the resolution to eat of the forbidden fruit, he was morally guilty, and had therefore deviated from the true spiritual life. At that moment, and previous to it, either he was left to his own natural strength, or he was in a state of grace, as the primitive Church universally believed: there is no other alternative. On the former supposition it is undeniable, that his own natural strength, since it was not able to *keep* him in the true spiritual life, was such as could not have *regained* that state, had he deviated from it by any immorality of a different kind, which would not have involved him under the dominion of death, in the absolute and original sense of that word. On the latter supposition we must conclude, that, hurried headlong by his own evil propensities (for it does not appear that Adam was tempted immediately by the devil), he did despite to the Spirit of Grace, as too many Christians daily do. The natural strength of man has at all times been sufficient to render him without excuse when he deviates from the duties of civil society; but it was at no time sufficient to dispose him to the true spiritual life necessary to fit him for Heaven and immortality. Man is a creature apparently capable of endless progression, but he cannot advance one step without a guide. The healthy child of a peasant may be trained by his father to discharge all the duties of the station in which Providence has placed him; but a very different training would be necessary to enable him to fulfil the duties of a judge or a statesman.

Dr. Laurence proceeds from the Article upon *free will* to that upon *works before justification*, which he explains on the same principles, and with equal success. Having proved that it gives no countenance to the dreams of enthusiasts, and was intended merely to oppose the doctrine of congruous merit, he adds:

"But while our Reformers supported with the Lutherans the negative side of a proposition, which their adversaries had for ages maintained affirmatively, the existence of a middle state between merit and demerit, which, exempt from the defects of the latter, entitled to the advantages, and even assumed the name, of the former, they never intended by the appellation '*sinful*,' to erase a moral action from the catalogue of virtues, or to consider it as neither commendable nor good; but merely to oppose its exaltation above its appropriate character, and its investiture with the high office of conciliation between man and his offended Creator."—(P. 112.)

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In the Sixth Sermon, which is from Rom. iii. 24, 25, Dr. Laurence treats of *justification by faith*, and with his usual ability proves, that the doctrine of our Church on that subject is Lutheran, and not Calvinistical. Having shewn that justification was supposed, as well by the German reformers as by their Scholastic opponents, to consist entirely in the remission of sins, he inquires to what meritorious cause the Schoolmen attributed the justification of a sinner; and having, by large quotations from their most approved writers, fully ascertained their doctrine, he sums it up in the following words:

"Upon the whole, the Scholastics maintained, that justification is unattainable without repentance, at least without some degree of attrition on our part; but in the common apprehension of the doctrine even this seems to have been forgotten, and merit of congruity considered in a general point of view as alone efficacious. Thus good works of every species preceding grace were said to deserve it; and, by deserving grace, to deserve the justifying principle. And always were they careful to impute the *cause* of forgiveness, *not to the mercy of God in Christ*, but to the sole change in the individual, to his transmutation from a state of unrighteousness to one of righteousness, '*transmutationem a statu injustitiæ ad statum justitiæ*,' to his possession of a quality, which renders him a worthy object of divine approbation. For in every instance *personal merit* was conceived to be the *solid basis* upon which rests the complete remission of sin. To this they constantly looked as to that sun of righteousness, which, illuminating the heart of man, attracts the eye of Heaven to the brightness of its rising; forgetful of the prophetical annunciation to the Church of Christ, '*the Lord shall be unto thee an everlasting light, and thy God thy Glory.*'"—(P. 126.)

As this was one of the most pernicious errors of the Church of Rome, Luther and Melancthon set themselves strenuously to oppose it, by teaching, that the penitent sinner is justified through the mercy of God, and the intercession of his Redeemer, and by no means for the merit of any works of penance. Justification by faith, therefore, was their favourite doctrine; but how little their doctrine resembled the doctrine of Calvinists and *True Churchmen*, is apparent from the following extract, made by our author (p. 362) from the Articles drawn up by Melancthon for the Visitation of the Saxon Churches:

"Pastores debent exemplum Christi sequi, qui, quoniam pœnitentiam et remissionem peccatorum docet, debent eadem et ipsi tradere ecclesiis. *Nunc vulgare est vociferare de fide, et tamen intelligi, quid sit fides non potest, nisi prædicata pœnitentia.* Plane vinum novum in utres veteres infundunt, *qui fidem sine pœnitentia, sine doctrina timoris Dei, sine doctrina legis prædicant, et ad carnalem quandam securitatem assuefaciunt vulgus.* Et securitas est deterior, quam plerique errores antea sub papatu fuerunt.....Hi, qui docent in ecclesiis, tradant doctrinam legis, alioqui, ubi doctrina fidei sine lege traditur, *infinita scandala oriuntur, vulgus fit securum*, et somniant se habere justitiam fidei, quia nesciunt fidem in his tantum esse posse, *qui habent contrita per legem corda.*"

"It was nevertheless necessary," says our author, "to add, that they (the Lutherans) sometimes used the word *(fides)* in a more extended sense, as embracing the whole of Christianity. 'Sacrilegum itaque est *ordines* religiosorum *sanctos* appellare. Una religio sancta et sanctificans est, *Christianismus, seu fides.*'—(Opera Lutheri, vol. i. p. 376.)—'Duæ'—(Q. tres?)—'sunt partes *fidei, sive religionis Christianæ*; pœnitentia nempe, sive contritio ob peccata, deinde fiducia de remissione peccatorum. Tertia est vitæ Christianæ, sive bonorum operum exercitium.'—*Ant. Visit. Saxon. apud Seckendorf.* lib. ii. sect. 13, § 36."

"After having thus endeavoured," continues Dr. Laurence, "to remove from the doctrine of the Lutherans those dark spots, which in the eye of some, who contemplate it through an indistinct medium, appear to obscure its lustre, there will be little occasion of dwelling upon that, which our own Church maintains in the same sense, and on a similar principle. Both in their object and tendency perfectly accord; but the latter is, if possible, more guarded than the former against the obliquities of enthusiasm. Our Church asserts, 'that we are accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deserving;' and then adds, that 'justification by faith alone is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the Homily upon that subject.' By referring to the Homily alluded to, we find the obvious meaning of the Article to be, that we are esteemed righteous in the sight of God solely for the sake of Christ, and not rendered perfectly so in point of fact, as the Papists held, by our own virtues, which we are told, '*are far too weak, insufficient, and imperfect, to deserve the remission of our sins*;' and that we are thus reputed righteous, not on account of the act but the object of faith, on account of him in whom alone we are to trust, yet in whom we are not entitled to trust, except upon a previous condition, except '*we truly repent, and turn to God unfeignedly.*' For when we are said, as the same Homily remarks, to be justified by faith only, it is not meant '*that this our own act to believe in Christ.....doth justify us,.....for that were to count ourselves to be justified by some act or virtue that is within ourselves,.....nor that the said justifying faith is alone in man without true repentance, hope, charity, the dread and fear of God at any time and season*;' but the purport of such expressions '*is to take away clearly all merit of our works, as being unable to deserve our justification at God's hands,.....Christ himself only being the cause meritorious thereof.*'"—(P. 131.)

In a note (Pp. 372—376), our author proves, by large and connected extracts from the Homily, that such is the sense in which our Church holds the doctrine of justification by faith; after which he adds:

"In this Homily, then, by way of contradistinction to the Church of Rome, which taught, that the '*justificatio impii*' of the Schools, or, as it was more usually termed, the justification of him, who lapses after baptism, depends upon human merit, as upon an efficient principle, our own Church maintains, that thus it is wholly and solely imputable to the merit of the Redeemer, and that it is received (for how, consistently with common sense, can it be otherwise received?) by faith, but not received uncondi-

unconditionally, requiring a total conversion of the sinner, one accompanied by true repentance, and followed by actual amendment; not that ideal conversion of a more modern date, which proceeds, we know not whence, and tends, we care not whither."

A Sporting Tour through various Parts of France, in the Year 1802: including a concise Description of the Sporting Establishments, Mode of Hunting, and other Field Amusements, as practised in that Country: with general Observations on the Arts, Sciences, Agriculture, Husbandry, and Commerce; Strictures on the Customs and Manners of the French People, with a View of the comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed, An Account of French Wolf-Hunting. By Colonel Thornton, of Thornville Royal, Yorkshire. *Illustrated with upwards of Eighty correct and picturesque Delineations, from original Drawings from Nature, by Mr. Bryant, and other eminent Artists.* 2 vols. 4to. Pp. 494. 3l. 13s. 6d. extra boards; fine edition 5l. 5s. Longman and Co. 1806.

SOME readers, perhaps, will be of opinion that, after the various descriptions which we have had of modern France, from the pens of Kotzebue, Carr, Holcroft, and a numerous host of minor writers, all farther accounts of that ill-fated and polluted country—that grand focus of infamy, of every crime that can disgrace our nature, or render man detestable—were unnecessary. Indeed, each successive volume which we have perused upon the subject, whether written by a Jacobin, or an Anti-Jacobin, by an Atheist, a Deist, or a Christian, has tended only to increase our disgust at the present order of things, in the country over which the Corsican Usurper waves his unhallowed sceptre. The most violent partisans of Buonaparte, in their most laboured attempts to gloss over the rank injustice of his government, and the foul enormities of his slaves, prove only that vice has attained to such a degree of boldness in France, as no longer to admit of disguise. She has thrown away the mask, and no longer seeks to allure followers by a resemblance of virtue.

Colonel Thornton, however, whose splendid publication now lies before us, is one of those travellers whom Sterne neglected to enumerate. We can say very little for his *sentimentality*; and, as a politician, although he studied at college with Mr. Windham, his observations are not of the most *profound* nature.—This may not be an improper place to remark, that the public have no right to expect that which had never been promised, and appears never to have been intended. Colonel Thornton seems to be one of those easy, merry fellows, who meddle not with state affairs. He talks but very little about politics, and that little merely *en passant*.

But, though not formed for captivating the hearts of the ladies, by the *pathetic sentimentality* of his compositions, or for astonishing the public by the *depth* of his political researches, a theatre presented itself, in which our author had an opportunity of appearing with every possible advantage. His celebrity, as a sportsman, entitled him to the notice of his sporting brethren. His life might almost be said to have been spent in the pleasures of the field; and, as no Englishman had ever made a *sporting* tour in France, with the view of publishing his "hair-breadth 'scapes" to his countrymen, on his return, he seized the delightful moment of "PEACE" (the *Peace* of Amiens, gentle reader!) to accomplish so pleasing a design.

Accordingly, on the 10th of June, 1802, we find him safely landed in Dieppe; his party, consisting of himself, *Mrs.* T———, (Alicia, we presume, of horse-racing notoriety), a Mr. Bryant, as secretary and draftsman, two valets, a game-keeper, and a huntsman.

It would be difficult, in all probability, to find a person better qualified for the task which he had undertaken, than our author; as, we learn from his biographer, that—

"With respect to the corporal pains incidental to human nature, Col. Thornton, to all appearance, is perfectly unacquainted with them; he has experienced the most trying accidents, but the hand of *fate* seems always to have been extended to preserve him: rest is generally esteemed the balm of human life, yet the Colonel has copiously drank [drunk] of the juice of the grape, and remained with his friends till the return of dawn; he still is awake at the usual hour, and, while the world is buried in sleep, he frequently occupies an hour or two free from the head-ache, with a mind calm and collected *."

We are not informed, whether the Colonel be in possession of the late Mr. Fox's secret for taking off the fumes of inebriety.

In his first letter the Colonel says—"Among the crowd assembled to see us disembark, were some artificers from Ripon in Yorkshire, which is not far from Thornville Royal. These men immediately recognized me, and hastened to inform their French companions of my family, and the unprecedented respect I had received from the soldiers under my command, whilst I was Lieutenant-Colonel of the York Militia." At this passage, the editor of the work observes, in a note, that he "cannot omit this opportunity of recording the very honourable circumstance of Colonel Thornton's father having been the *first* PROJECTOR of the English Militia." This, certainly, is not quite correct. It is stated with more accuracy by our author's biographer, before noticed, that, after the termination of the Scotch rebellion, when Colonel William Thornton was elected Member of Parliament for York, that gentleman "signalized himself as a statesman, *by revising the old code of the militia laws*, as instituted in the reign of Charles

* Vide the Modern Plutarch, vol. ii.

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the Second; and [by] bringing in a bill, framed by himself, which consisted in [of] a *total re-organization* of the militia laws." A *reviser* is certainly very different from a *projector*.

We are *told*, that the women of Dieppe commonly give sixty or a hundred Louis for the caps called *cauchoises* *, which they wear.—We perfectly agree with the Colonel, that "this must certainly be considered an enormous price for people who do not appear to have sixpence in their pockets!"

Our author, with much justice, reprobates, as an "abominable evil," the weekly market for horses, which is holden every *Sunday* morning at the Boulevards at Rouen. In a nation of Infidels, however, such an insult to decency and religion can excite no surprize.

Buonaparte, not unaptly, since he became an *Emperor*, has removed all the *trees of liberty*; but, at Rouen, when our author was there, that exotic was "well protected, *being planted opposite the barracks!*" Admirably emblematic, certainly, of that species of *liberty*, which was, and *is*, enjoyed in France, under the reign of Monsieur Buonaparte. The Colonel expresses his surprize, that the Lombardy poplar should generally have been selected for the tree of liberty †; and thinks that our "sturdy oak, which continues to flourish amid the war of elements, and the ravages of time, might have answered the purpose much better." On this point we beg leave to differ from him; *French* LIBERTY, *properly*, LICENTIOUSNESS, could not, by any means, have been represented, either by the *slow* growth, or by the *stability* of the oak; for it is only *genuine* liberty that is *permanent*. The French, therefore, were right in selecting the poplar, the rapidity of its growth, and the shortness of its duration, being far more characteristic of *their* liberty.

From the circumstance of one of Colonel Thornton's friends being concerned in the Rouen newspaper, his arrival at that place was "announced in the most *dashing* style, and a regular journal of" his "sporting career laid before the public." We shall not attempt to follow him in detail; but shall merely notice those passages of his work which appear to have the strongest claim upon our attention.

On arriving at the estate of Bissy, formerly the property of the

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* The women, who wear these caps, are called *Cauchoises*, because they inhabit the *Pays de Caux*, between Rouen and Havre. Their caps are certainly expensive, from the quantity of lace which is, literally, crammed into them; but, in his estimate of them, the Colonel has certainly exercised the privilege of a *traveller*.

† It was, probably, on account of its name that the poplar was selected by the first regicides as the *Tree of Liberty*. *Le Peuplier* approached so very near to *Le Peuple*—the then *Sovereign* of France—that the French, ever led away by sound more than by sense, could not resist the temptation; and to this circumstance alone, we suspect, was that tree indebted for the honour which it so long enjoyed, of being the signal of death and desolation wherever it was planted.—REV.

Duc de Penthievre, we learn that the *chateau* "had been purchased by some merchants, who quarrelled among themselves, and pulled the greatest part of it down, but one wing which escaped their fury was afterwards bought by a merchant of Elbœuf." On this occasion the Colonel observes:—

"Thus, in a Revolution like that of France, does the property of the nobility pass into the hands of plebeians. This may, *at first sight*, appear an evil much to be lamented, but *if* by the Revolution the condition of twenty-two millions of people is [be] ameliorated, and the industrious husbandman is [be] enabled to enjoy the fruits of his honest labour, the memory of revolutionary enormities *will be forgotten* in the *substantial* BENEFITS accruing to the community *at large!*"

Is it only "*at first sight*," that the evil alluded to is to be lamented? *Has* "the condition of twenty-two millions of people," been ameliorated by the French Revolution? *Is* "the industrious husbandman enabled to enjoy the fruits of his honest labour?" Have *any substantial benefits*" accrued "to the community at large," from the "revolutionary enormities" here so lightly spoken of? Is it possible that the murder of the Royal Family of France, the bloody massacres of thousands of her citizens, the subjugation of nearly one quarter of the globe, and all the innumerable horrors which have arisen from the French Revolution, can be "*forgotten?*" No! the day of retribution will most assuredly arrive; and, dreadful will that day be to many!

At Eremonville Colonel Thornton visited the tomb of Rousseau, on the Island of Poplars, a very beautiful view of which is given.—In addition to the various accounts of the death of that morbid enthusiast, Rousseau, which have already appeared, we are here presented with another, said to have been "written by an eye-witness." This, however, was not quite the case; for, as it will appear, towards the close of the extract, which we are about to make, the writer did not arrive at the scene of Rousseau's dissolution, until death had completed his work.

"In the afternoon of Wednesday, July 1st, 1778, he (*Rousseau*) took his usual walk with his *little governor* (the son of the Marquis de Girardin), as he called him; the weather was very warm, and he several times stopped and desired his little companion to rest himself (a circumstance not usual with him), and complained, as the child afterwards related, of an attack of the cholic, which, however, was entirely removed when he returned to supper, so that even his wife had no suspicion of his being out of order. The next day he arose at his usual hour, went to contemplate the rising sun in his morning walk, and returned to breakfast with his wife.

"Some time after, at the hour she generally went out about her family business, he desired her to call and pay a smith who had done some work for him, and charged her particularly to make no deduction from his bill, as he appeared to be an honest man. His wife had been out but a few minutes, when returning she found him sitting in a straw-chair, and leaning

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ing with his elbow on a nest of drawers. 'What is the matter with you, my dear,' says she, 'do you find yourself ill?'—'I feel,' replies he, 'a strange uneasiness and oppression, besides a severe attack of the cholic.' Madame Rousseau upon this, in order to have assistance without alarming him, begged the porter's wife to go to the *château*, and tell that her husband was taken ill. Madame de Girardin being the first whom the news reached, hurried there instantly, and as that was with her a very unusual hour of visiting Rousseau, she, as a pretext for her coming, asked him and his wife, 'Whether they had not been disturbed in the night by the noise made in the village?'—'Ah! Madame,' answered Rousseau, in a tone of voice which disclosed the feeling he had of her condescension, 'I am perfectly sensible of your goodness; but you see I am in pain, and to have you a witness of my sufferings, is an addition to them; and both your own delicate state of health, and the natural tenderness of your heart, unfit you for the sight of other people's sufferings. You will do me a kindness, and yourself too, Madame, by retiring and leaving me alone with my wife for some time.' She returned, therefore, to the *château*, to leave him at liberty to receive, without interruption, such assistance as his cholic required, the only assistance in appearance, which he stood in need of.

"As soon as he was alone with his wife, he desired her to sit down beside him. 'Here I am, my dear; how do you find yourself?' 'The cholic tortures me severely, but I intreat you to open the window; let me once more see the verdure that covers the face of Nature; how beautiful it is!'—'My dear husband, what do you mean by saying so?'—'It has always been my prayer to God,' replied he, with the most perfect tranquillity, 'to die without doctor or disease, and that you might close my eyes; my prayers are on the point of being heard. If I have ever been the cause of any affliction to you: if by being united to me you have met with any misfortune, that you would have otherwise avoided, I intreat your pardon for it.'—'Ah! it is my duty,' cried she, all in tears, 'it is my duty, not yours, to ask forgiveness for all the trouble and uneasiness I have occasioned to you! But what can you mean by talking in this manner?'—'Listen to me, my dear wife, *I feel that I am dying, but I die in perfect tranquillity. I never meant ill to any one, and I have a* RIGHT *to reckon upon the mercy of God!*'

"'My friends have promised me never to dispose, without your consent, of the paper I have put into their hands; the Marquis de Girardin will have the humanity to claim the performance of their promise. Thank the Marquis and his Lady on my part; I leave you in their hands, and I have a sufficient reliance on their friendship, to carry along with me the satisfactory certainty, that they will be a father and mother to you. Tell them I request their permission to be buried in their garden, and that I have no choice as to a particular spot. Give my *souvenir* to my little governor, and my botany to Mademoiselle Girardin. Give the poor of the village something to pray for me; and let the honest couple, whose marriage I had settled, have the present I intended to make them. I charge you, besides, particularly to have my body opened after my death, by proper persons, and that an exact account of the appearances and dissection be committed to writing.'

"In the mean time the pain he felt increased; he complained of shooting

shooting pains in the breast and head. His wife being no longer able to conceal her affliction, he forgot his own sufferings to console her. 'What,' said he, 'have I lost all your affection already; and do you lament my happiness—happiness never to have an end, and which it will not be in the power of men to alter or interrupt? See how clear the Heavens look (pointing to the sky, in a kind of transport that seemed to collect all the energy of his soul), there is not a single cloud; don't you see that the gate of the mansions is open, and that God himself waits my approach?' At these words he fell forward, dragging his wife down along with him. Attempting to raise him, she finds him speechless and without motion; her cries bring all within hearing to her assistance; the body is taken up and laid upon a bed. At the moment I entered, and, taking his hand, I found it still a little warm, and even imagined his pulse beat: the shortness of time in which the fatal event had taken place, the whole having passed in less than a quarter of an hour, left me a ray of hope. I sent for the neighbouring surgeon, and dispatched a person to Paris for a physician, a friend of Rousseau's, charging him to come without a moment's delay. I called for some *alkali volatile fluor*, and made him smell to, and swallow it repeatedly, all to no effect. The consummation so delightful to him, and so fatal to us, was already completed; and, if his example taught me how to die, it could not teach me to bear his loss without regret *."

At the mansion of M. D'Etallier, at Pont Chartrain, Colonel Thornton met with General Moreau and his Lady.

"This Lady" (says he) "is young, of a middle stature, with a remarkable symmetrical form, and a fair and rosy complexion, to which the sweetness of her manners adds a charming fascination. I believe it is generally imagined (though such was not the case in the present instance), that the French females are thin and sallow, two great defects in my opinion, as a woman cannot justly be accounted handsome, unless she have a good complexion, and a certain degree of *en bon point*. The Prince of Wales, *who is an excellent judge of the fair sex*, is, I believe, of the same opinion."

* It is almost needless to observe to a *Christian* reader, that Rousseau died like a *Pagan*; without an act, or a word, which could give the smallest reason to suppose that he believed in the doctrines of Christ.—We should have imagined, that there could have been no man, professing such doctrines, who could have considered Rousseau's example as a fit one to adopt in the hour of dissolution, when the soul, standing on the brink of eternity, can derive no real consolation but from the promises of a crucified Redeemer. But, alas! such is the pride which a vain philosophy engenders, that the mind, by which it is infected, arrogates to itself, in the plenitude of presumption, an all-sufficiency, which insolently and impiously rejects, as the ground of salvation, all merits but its own. To this contaminating cause may fairly be ascribed those instances of self-confidence, which men of great intellectual powers, in *this* country, as well as in others, have of late displayed in their last moments.—Rev.

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To have the honour of coinciding with a Prince on so *important* a point, is certainly very fortunate. *En passant*, we should be happy to be informed, what that "*certain* degree of *en bon point*" is, which the Prince of Wales and Colonel Thornton so much admire? and whether Mrs. F—— is to be considered as the standard of female bulk? It is a still greater omission, in this connoisseur, not to have fixed the *age* of beauty.

But the gallant Colonel introduces us to another *beauty*, at whose shrine we must pay our devoirs. At Frescati, he unconsciously fell into conversation with Madame Tallien. "She is, indeed," says he, "a most fascinating woman, full of that lively *esprit* by which the French ladies are particularly distinguished; and to this she adds *all* the advantages of a *good understanding*, cultivated by the *most refined* education." Of the *character* of this lady, who, by-the-bye, is not a French woman, enough is known to render all comment from us unnecessary. In another part of the work before us, we are informed, that Madame Tallien was the first who appeared in public in a transparent robe, with sandals on her feet, without stockings, and with a diamond ring on each toe! Well may the moralist exclaim, "O shame, where is thy blush!"

Mr. Merry, the English Minister, appears to have occasioned much chagrin to the Colonel, by endeavouring to prevent his introduction to Buonaparte. The Colonel, however, had previously paved his way, by causing a brace of pistols to be presented to the *illustrious* General; and, at length, had the *good fortune* to triumph over Mr. Merry, and even to be *honoured* by a conversation with the base-born Corsican. *Enviable* distinction!

The moment of introduction is too important to be passed over unnoticed:

"After waiting some time," says the Colonel, "the doors were thrown open, and it was announced that the First Consul was ready to receive us. We accordingly made our *entrée*, forming part of a well-dressed croud of all nations. Buonaparte first entered into conversation with the Portuguese Ambassador, and then proceeded round the circle, *conducting himself with great affability* towards each individual who was introduced to him. When he came to the English, most of whom were in military or naval uniforms, he addressed himself in particular to those who had been in Egypt. When it came to my turn to be presented, he noticed my medallion, and inquired into the meaning of it. I told him, the legend was the *triumph of truth*, and that the medallion had been presented to me by the soldiers of the West York Militia, when I was Lieutenant-Colonel of that regiment, as a testimony of their esteem for myself and family. Buonaparte immediately replied, with great animation, 'Colonel, I admire such men;' and addressing himself to Mr. Merry, he continued, 'Be pleased, Sir, to inform your countrymen, that I highly esteem their nation.' He then proceeded regularly round the circle, conversing with every one, as I have before stated."

He was a lying varlet who said, that Buonaparte *esteemed* the English

lish nation. Sorry, indeed, should we be, to possess such qualities as are calculated to acquire his *esteem*; though we feel an honest pride in knowing, that he has repeatedly been *compelled* to *admire* us. Putting our naval victories out of the question, the conduct of our brave soldiers in Egypt, and in Calabria, has *commanded*, has *extorted*, his admiration.

Respecting the person of Buonaparte, we obtain little new information from the Colonel's description, farther than that his eyes are "of a greenish hue." Henceforth, then, without a metaphor, he may be denominated the "green-ey'd monster."

Another *great man* to whom our author was to have been introduced, was Citizen *Tom Paine*. For some reason or other, however, the Colonel did not attend the "*pic nic* party" to which he had been invited; and, consequently, he missed the opportunity of *profiting* by the conversation of that *distinguished* politician. But he was informed, by one of his friends who was present, that Paine, on being called upon for a toast, gave the following: "*England for liberty, America for happiness, but Paris alone for pleasure.*"

"While the bottle was circulating," we are told, "Paine allowed, that he had been proscribed by the Americans as well as the French, but that *Robespierre* was not so infamous a character as was generally supposed, from his reigning during a system of anarchy and terror. He said he did not believe there were virtuous individuals enough existing, to render the village of *Richmond*, in Surrey, a pure republic; for that every man, except the First Consul, was to be bribed."

As to the virtue of individuals in France, perhaps Paine was right enough: it is not improbable, however, that, in forming his estimate, he "measured other men's corn by his own bushel."

The nakedness of the French women, and the disgustingly lascivious movements with which they perform that libidinous dance, the waltz, are most becomingly reprobated by the Colonel, whom we cannot for a moment suspect of representing things to be *worse* than they really were.

Paris, according to our author's account, is by no means that *cheap* country, which some of its admirers would have us believe it to be. He, indeed, admits, that it "has the superior advantage of uniting in one focus the various elegancies that are found in all the other capitals of Europe;" but "to enjoy all these," "without suffering the alloy which results from pecuniary deficiency," he imagines "that an annual income of ten thousand pounds would be indispensably necessary." Amongst the numerous impositions of innkeepers which our sportsman and his friends had to encounter in France, was the following, which occurred in the vicinity of Paris: "For our repast, which consisted of six eggs, some bad cheese, a few unripe apricots, and one bottle of *vin du pays*, the *aubergiste* charged *thirty-six Louis*, but was, at length, satisfied with *one!*" Surely here must be a mistake;

take; or the Colonel has *largely*—*very largely*—availed himself of the privilege of travellers!

The following *breakfast*, which was given by the Marquis de Lucays, is probably such a one as but few of our readers ever sat down to:

"Red wine—peaches—apricots—ham—pears—Champaign—strawberries—cream—raspberries—tench, split, and finely broiled—haunch of roe-buck roasted—eels *en papilot*—plumbs"—[plums]—"eggs—apricots—calf's head—white wine—coffee—chocolate—ices—liqueurs."

An account of French wolf-hunting, with the national *technicalities*, is prefixed to the first volume of this performance; and, in the early part of the second, is a very animated description of a wolf hunt, in which Colonel Thornton participated, near the seat of *La Chevatrie*. We shall extract this passage, as possessing the striking merit of novelty to the English sportsman, and as exhibiting a fair specimen of our author's style.

"The intense heat of the following day did not prevent us from throwing into the forest at four o'clock, and we soon roused a wolf, of which we had a view for five or six miles: however, there was no probability of killing but by shooting him; and this was not easily done, as the cover was extremely thick in underwood and heath, the avenues having been entirely neglected since the Revolution. I heard several shot in different parts, and some of them so near together, that I did not suppose them to be at the same animal: however, the cry returned, and I faintly saw something rush near me. The hunters then came up, and informed me, that they had shot at a wolf, and one of the party said, in an exulting tone, he was confident he had mortally wounded him. I had twenty-one balls in my seven-barrelled gun, and trusted, if I could get a shot the least clear of cover, I should wound the game. We then took our respective stations in the *allées*, all agreeing (as is necessary) to shoot forwards. In about half an hour I heard the cry no more, and therefore dashed on at a good rate for two miles, when I heard the hounds, but very faintly. Having placed myself in what I thought a likely pass, I heard a rustling, and soon discovered an animal listening about sixty yards distant. Agitated as I was at this moment, I could not decide whether I should fire. I was certain of hitting with some of my balls; but, as the cry continued to advance, I resolved to wait, and in a little time *my gentleman* passed the avenue. He seemed jaded, and was evidently hit in the hinder part. I then fired, but whether successfully or not, I could not tell. Running up to the boughs where he had appeared, I found them cut; and, on carefully examining the range of balls, I conceived that I had certainly wounded him; in consequence of which I remounted my horse, and tallihoed so as to make the forest ring. In about ten minutes a couple and a half of my hounds appeared nearly together. Canstic and Consul, grandson and grand-daughter of Merkin, of true *sanquerer blood*, seemed the most vermin. They flew counter down the avenue, but I halloed them back; and, at this instant, three couple and a half out of my four came in, and were immediately followed by Vixen, who

who appeared full as vicious. I caped them, and they went off at a rattling pace after the wolf, but still they were almost mute.

"Having galloped on to the next avenue, I was joined by some straggling gentlemen, and, at length, by the huntsman, whom I informed of what had transpired. He was in raptures with my hounds, and exclaimed: '*Par Dieu, Monsieur le Colonel, ce sont des veritable chiens, il sont superbes. Ils tueront non pas seulement tous les loups mais aussi le diable.*' If I halloed like a madman, he certainly was not behind me in blowing, for I really thought he would have *burst* either *himself* or his *horn*. The rest of the sportsmen, being furnished with horns, blew in confidence, and the noise they made has never since been out of my ears!

"Another shot proclaimed that the game was again seen, when he turned shorter, and the hounds got nearer; and, on my representing to the gentlemen that our hounds would soon out-rate him, they politely agreed to fire no more. The wolf was now frequently seen, and at every time, the horns gave notice. He crossed an avenue tolerably clear, when Vixen, who had joined us, saw him, and, although just before jaded, the little devil got the scent, and gave tongue. When she seemed to be near, and teasing him, my hounds came up within two hundred yards of his jack, all in a sheet; and even some of the French hounds, which had given up the chace, now came in; one of them, between a Newfoundland dog and a deep-mouthed Norman hound, worked very hard. The huntsman said: '*Monsieur le Colonel, ce chien Norman*(d) *est un galliard; il aime les loups. Il sera bientôt mort.*' But I replied, 'I fear he will wound my hounds severely, there are so few. If, indeed, the pack were here, I should not fear him.' '*N'ayez pas peur, Mons. le Colonel,*' rejoined the huntsman, '*je serai proche et je lui flangerai un coup de mon torabine.*'

"At this moment the wolf turned to us, when the terrier, having a decided advantage from the thickness of the cover, continued catching at his haunches. I halloed, the huntsman blew away, and the game was now at the point of death, surrounded by his enemies. His tongue hung out, and he was evidently wounded in more places than one, as he could scarcely draw his hind leg after him. After he had been tormented for some time by Vixen, he came to a sort of opening in the ride; but in crossing some deep ruts, he fell in, and could not recover himself. The Norman hound, and three others, rushed in, and threw him on his back. He snatched, but they seized him by the throat and back, whilst Vixen had got hold of his haunch. I thrust the end of my whip* in his mouth, and the huntsman coolly tied his nose, and drew his *couteau de chasse*, which I told him was unnecessary; the hounds being at him, he must soon expire.

"Having blown our horns, and halloed till we were almost dead with drought, we tied our horses to some trees, and sat down whilst the wolf was dying. The huntsman said it was a '*gros loup de quartier anée*;' and

* "This whip had a clasp-saw—a necessary appendage in the English chace; but, as there are neither gates nor paddocks in the sporting domains of France, it was found of very little use in that country."

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I observed he had a famous set of grinders, and good dog-teeth. He had received, from the first fire of M. de Beaumont, a small pistol-ball through the upper part of his back, and one buck-shot had grazed his neck. My balls being rifled very neatly, were easily known; two of them had entered the fleshy part of the thigh, and a third, which crossed the kidneys, seemed to have given the mortal wound, as, without that, the huntsman said, he would have stood much longer. His brush had suffered from some balls, which almost every gentleman present asserted to have been his own.

"Having opened our canteens, and taken some refreshment, I ordered the carcass of the wolf to be thrown to the hounds, and the greatest part of it was soon devoured; but the French hounds would not touch it. On examining the dogs, we found that one of Consul's ears was almost bit off; Caustic was sadly cut on the side of her face, and the rest a little injured. Vixen had escaped with only a bloody nose: that was, indeed, a severe wound for a terrier; but she did not seem to mind it; and, indeed, they all suffered much less than I expected. Thus terminated about ten o'clock, what I had been so anxious to see—a wolf-hunt; and I had now ascertained what might be done with fox-hounds."

On Colonel Thornton's return to Paris, after an excursion in the country, in the month of September, he found that the English whom he had left there were nearly all gone. They were "driven away," he says, "by the excessive heat, and the insupportable extortions of the proprietors of the hotels, some of whom had the impudence to demand, and actually did receive, sixty, and even seventy, guineas per month for a suite of apartments." We really think, that a certain old English proverb is here particularly applicable: after Colonel Thornton's statement of the prices which were paid for apartments in Paris, it will readily be admitted, we conceive, that *fools and their money are soon parted.*

"I first paid," continues our author, "at the rate of fourteen guineas per week; and for this I had only one good dining-room, a dressing-room, and bed-chamber, a small *boudoir*, a room for Mr. Bryant, and beds for two servants. A Russian Prince of the Blood, who was my next neighbour, had an anti-room in common with myself."

The following conversation, and anecdote, respecting one of our *great agriculturists*, will not fail to amuse the reader:

"On our return," says Colonel Thornton *(from a shooting party)*, "the *famous* General Santerre made his appearance; and after some general conversation, he began a dissertation on farming, asking me if I knew A—— Y——, and on my replying in the affirmative, he requested to know what I thought of his work as a farmer.

"I told him frankly, that I believed the work was ingeniously written on purpose to deceive; and, from the notes I had made during a journey of considerable length, with his book before me, I was firmly of opinion, that he knew nothing of practical farming. I stated, that he had taken from Government, some years ago, a small farm beyond Harrowgate, which

which was then worth 4000l. but that, after laying out 4000l. more of Government money upon the property, he had managed the farm in such a manner, that its original value was reduced to one-fourth. With respect to his mode of procedure, I observed, that, on finding the moor (for it was almost entirely moor-land) was springy, he had drained it, with the turf thrown in; that the soil being of a cold sandy nature, and having no clay on the surface, it had washed over, and in the course of a few years had filled up in such a manner, that the natural channel was stopped; of course, the whole was become an incorrigible bog, and it would take double the value of the fee-simple to restore it, as no animal could pass it without being completely bogged. I could not help adding, that Mr. ——'s farm, in Suffolk, was a complete bed of thistles, and other weeds; and that while he was inspecting the management of farms in Spain and Italy, he unfortunately forgot his own that he left in England.

"Monsieur Santerre informed me, that, desirous of profiting from every instruction in the agricultural line, he had, some time before, dispatched a person over to England, who, on his arrival, not finding Mr. Y—— at his farm, applied to his wife for permission to view it. With this request she readily complied, but at the same time assured him, there was nothing worthy of particular observation. He then requested to see Mr. ——'s famous breed of pigs, which had been extolled so highly. 'We have no pigs,' replied the lady. 'What! no pigs?'—'No, Sir,' rejoined she, 'nor ever had any.'—'*Morbleu!*' exclaimed the gentleman, 'does he not, in his Treatise, give an account of those animals, and the mode of treating them?'—'Lord! Sir,' said Mrs. ——, in a fit of laughter, 'I am sorry you should have come from France on such an errand. My husband *amuses* himself with writing and farming, and that is all.' The General then gave me a curious account of his experiments in the breeding of horses, and thus terminated the conversation."

The twenty-eighth and twenty-ninth letters of this performance are chiefly composed of a very interesting account, historical and descriptive, of Chantilly, the seat of the Condé family. Colonel Thornton, who had visited this delightful spot about twenty years before, recurs, on this occasion, to the notes which he had then made; and, from the advantage which he appears to derive from them, we much regret that he has not more frequently applied to the same source. His account of Chantilly is unquestionably the best descriptive part of his book; but it is too long for an extract. A curious sporting document, respecting the quantity, and species of game, killed at Chantilly in each year, from 1740 to 1779 inclusive, appears towards its close.

Colonel Thornton's *coup d'œil* of Paris, though concise, is amusing, and tolerably correct. It must be observed, however, that he regards Frenchmen, in general, with too favourable an eye. He agreed upon terms for the immense and splendid, though delapidated, *château* of Chanteloup, the seat of the late *Duc de Choiseul*, with a view of settling in France; but in consequence of some difficulties respecting naturalization in that country, and perhaps, also, in consequence of the renewal of hostilities, the purchase, we believe, has never been completed. Chanteloup had been purchased by a Colonel (a *revolutionary*

tionary one, of course), who, being incapable of paying for it, destroyed or sold every thing in his power. Government then disposed of it, by auction, to Chaptal, the chemist, for 800,000 *livres*. It had received so much injury as to require, in Colonel Thornton's opinion, about 7000l. to put it in complete repair.

We shall here just take the liberty of hinting to the editor, that, in a future edition, he may greatly enrich the work with historical annotations, revolutionary anecdotes, &c. materials for which may be collected in abundance. The vast number of elegant *châteaux*, which are *(or were)* to be disposed of in France, exhibits a melancholy picture of the internal state of that country; the history of their past and present possessors would form a contrast highly interesting to the moralist, and to the statesman.

Colonel Thornton's remarks upon French agriculture and gardening, are but slight; and, indeed, it would be difficult to advance much on those subjects that could be at all satisfactory to an English reader. The French are as much behind us in agriculture and gardening, as they affect to consider every other nation behind them in the polite arts, and, indeed, in every thing else—for their vanity has no bounds.

The Appendix, exhibiting a comparison between the state of sporting in France and in England, will be found to contain some useful information for the young sportsman.

We cannot dismiss these volumes, from which we have derived some portion of both information and amusement, without observing, that they may with propriety be termed a *picturesque*, as well as a *sporting* tour. The views, which are extremely numerous, and several of them very large, are executed in aquatinta, so as to resemble Indian ink drawings. Much of the scenery, and many of the objects which they represent, will be found quite new in this country. Even the *vignettes*, and the tail-pieces—the former in the stroke style, the latter, most of them, in wood—are illustrations of the work, which, independently of its literary claims, is worthy of a place in the cabinets of the curious. Colonel Thornton is entitled to the praise of the public, for the pains and expence which he has been at in promoting the fine arts; and, as the result of his labours is now published, for the benefit of one of his school-fellows, "who, by the fortuitous occurrences of life, has become much reduced in his circumstances," it would be ungenerous not to hope that the work may experience that success which it deserves.

A Letter to the Right Honourable the Earl of Moira, on the Accusations brought against His Royal Highness the Prince of Wales, by Mr. Paull. With Notes Critical and Admonitory, in which the Character and Principles of Mr. Paull and Sir Francis Burdett are examined, and their Origin and Tendency briefly elucidated. 8vo. Pp. 102. 3s. 6d. Jordan and Maxwell. 1806.

THIS pamphlet is evidently the production of a man of sense, knowledge, reading, study and reflection. It contains many pertinent

and judicious reflections, on various subjects of importance, though on some of the points here discussed we do not perfectly agree with the intelligent author. He characterizes, with sufficient precision, the productions of Mr. Nathaniel Jefferys, which he ascribes to "penury of intellect," an expression more forcible, perhaps, than correct. He observes, however, that this conduct—

"Seems to have been taken as a precedent for a practice, which, if continued in the present age, must unquestionably extinguish every sentiment of honour, eradicate every emotion of genuine friendship, obliterate all sense of moral obligation, and loosen the bonds of civil society. I allude, my Lord, to that species of treason which stimulates dependants to seek the first opportunity of *betraying* the private confidence of their superiors."

No doubt the act of betraying private confidence, by whomever that confidence is reposed, is most atrocious, and leads to all the bad consequences which are here so strongly depicted. It adds meanness to treachery, displays a little, low, and degraded mind, and a baseness and depravity of heart; while it has a direct tendency to destroy all social intercourse, and to poison all the sweets of private life. But we do not perceive that its consequences are at all aggravated by the mere circumstance of the confidence having been reposed by a *superior*.

"The Letter of Mr. James Paull, addressed to Lord Viscount Folkestone, and published in Cobbett's Political Register, is a lamentable specimen of this growing and dangerous abuse. It is evidently conceived and written under the impulse of two powerful and ignoble passions—*fear* and *revenge*. The fear of losing his seat in Parliament, and, to a trading speculator, the privileges attending it, has given a somewhat plaintive tone to his vindictive malice, which aims its poisoned arrows at every good and great man in the country."

We are by no means prepared to regard Mr. Paull's conduct, in this instance, in the same light with our author. On the contrary, if Mr. Paull has stated, in the Letter here adverted to, nothing but *facts*, justice compels us to say, that not only is the breach of confidence, if it can be so called, which is not clear to us, is not only not criminal, but that it is perfectly justifiable. It is manifest from his statement, that the Prince of Wales condescended to make a tool of him; that he stimulated him to the prosecution of Lord Wellesley—that he advised him to *buy* a seat in Parliament for the purpose of carrying it on—that he approved the whole of his conduct during its progress—and that he finally urged him to desist, not from any conviction of the injustice of the charge, but for the avowed purpose of preventing any schism in the New Ministry, which His Royal Highness feared would be the case if the prosecution were pursued, in contradiction to the declared wishes of Lord Grenville. Now, had Mr. Paull desisted on such a requisition, he would have been the meanest and

and the basest of human beings. ! Differing as we do from Mr. Paull, on the merits of that prosecution, thinking, as we do, most highly of the object of it, we cannot but think that his conduct, on that occasion, was perfectly consistent and proper. We lament, indeed, to see the Heir Apparent of the Throne sinking himself into the leader of a party, and mingling in such transactions; nor is it easy to discover his motives, for it is impossible to suppose, that the attachment which subsisted between the Noble Marquis and the late Mr. Pitt, could have led His Royal Highness to sanction this prosecution. We have declared this opinion, on the supposition that the statements in Mr. Paull's Letter are correct; but the author tells us, that the facts "are grossly and ignorantly misrepresented;" the two instances which he notices, however, are not calculated to support his assertion; and, admitting the truth of the facts, we differ, *toto cælo*, from his conclusion, that they "are rather to be admired than condemned." He assures us, that the papers which had been published in vindication of Lord Wellesley had produced a change in the Prince's sentiments respecting him; but this does not appear from Mr. Paull's statement; if His Royal Highness assigned that reason to Mr. Paull for his request to discontinue the prosecution, Mr. Paull has grossly deceived the public; but we have no right to assume this to be the case, without some evidence in support of the assertion. The defence, however, is said to have—

"Developed the hero, philosopher, and statesman, born to found and consolidate empires, and [to] insure the *permanent* connexion of India with this Country. The profound genius and sound policy of the Marquis Wellesley, indeed, have extorted from the enemy, who is never prone to praise the talents of Englishmen, the epithets of *sage, profond, et grand politique*; and experience has demonstrated that he was the first Governor General in India, who ever perfectly comprehended the true genius and spirit of the people, and who took the most effectual means of rendering the name of England sacred in the estimation of the Hindoos, and other inhabitants of India."

This character of the Noble Marquis perfectly corresponds with the opinion which we had long since formed of him; and which we have fully expressed whenever we have had occasion to consider his conduct in India. Indeed we think him, beyond comparison, the first statesman of the present day; and we heartily wish to see him placed in a situation in which his superior talents may have full scope for exertion. We will honestly confess, that we have been accustomed to consider the prosecution against him, as intended (like that of Lord Melville), to answer a political purpose, and to keep him out of power. We are, nevertheless, desirous that the charges preferred against his Lordship should not be evaded, but fairly met; convinced as we are, that he will be fully able to confute them. At all events justice should be done. Notwithstanding his great qualities, if he has (which, we are persuaded, is not the case), been guilty of any viola-

tion of his duty, let him be censured for it; but, if he has been true to his trust (as we firmly believe), let him be cleared in the face of his country.

In discussing more fully Mr. Paull's conduct in respect of the Charges against Lord Wellesley, the author reasons well.

"It was frequently observed in the House, during the Session of 1805, that this 'Honourable Member often moved for papers which either had no existence, or of the titles and contents of which he was *wholly ignorant*; and even requested that papers, composing several volumes, should be laid before the House in the short space of a day or two.' The repeated occurrence of such circumstances drew from Mr. Rose this remark —'That the motions of the Honourable Member had already cost the Country 9000l.; and, if he continued, it was impossible to form any idea of what might ultimately be the expence *.' Such is the economy of a man who incessantly exclaims against corruption, and the misapplication of the public money.

"But, my Lord, such conduct not only involves the dignity of Parliament —a thing in itself of an importance at the present moment far beyond vulgar apprehension, but also the character of the whole nation, At first many things appear trifling, which lead to important consequences †. Such are all charges brought against persons high in the confidence of their Sovereign, and in the trust of their Country. In this respect the following detail, I shall not call it Philippic, as it is an humble imitation of Buonaparte's *Exposés* and *Bulletins*, merits attention. Speaking of the Marquis Wellesley, whom the letter-writer's courtesy denominates simply Lord, and of his administration in India, and 'the effects of his over-running and *plundering* ‡- the states of that immense peninsula,' it is asserted:

"'That the acts of *aggression* of Lord Wellesley have *far surpassed* those of that enemy, against whose *violations* of public law we are endeavouring to excite the indignation and hostility of the world; when you reflect, that these aggressions have rendered the *British* name *hateful* in

* "See Parliamentary Reports."

† "Primo aspectu levia ex queis magnarum sæpè rerum motus oriuntur. TAC. A. 4."

‡ "If the Marquis Wellesley really *plundered* the States of the Indian peninsula, he must have applied the booty to the service of the Government there, and in that case it has remained in the country, which, with Mr. Paull's permission, I must be allowed to say, is not quite so bad as Buonaparte's *plunder* of Italy, Germany, Spain, and the North of Europe, which all goes to France. But if the Governor General has plundered India, and has not raised the Government to a consistency and power hitherto unknown in that country, then he must have appropriated the wealth to his own private use, and must have accumulated a fortune almost equal to His Majesty's Civil List. Here, however, I cannot help observing the author's caution, where caution is necessary (as far as relates to himself); and he has very *prudently*, indeed, avoided charging the Marquis with the crime of possessing great riches, or making any observations on the *means* of acquiring fortunes in India. It is a delicate subject—Ὅπῃ τὸ κέρδος, παρὰ φύσιν δουλευτέον."

India;

India; and have *awakened*, in Europe, a *general suspicion* of our professions and our views; when you reflect, that, while we are thus injured abroad by these flagrant violations of national right, we are, from the same cause, *cruelly oppressed* at home, the unjust wars and unnecessary expenditure of Lord Wellesley having already caused *four millions of pounds sterling* to be raised in taxes upon the people of this Country, and in the present temper of the House of Commons, will, in all probability, cause, from *twelve to twenty millions* * more to be raised from the same source, *insomuch* that there will not be a labourer in the whole kingdom, whose hardships will not thereby be sensibly increased; when you thus reflect upon the enormous evils, which this *system* of Indian aggression and extravagance has brought, and is daily bringing in a still greater and greater degree, upon the affairs of this nation, both abroad and at home, I am sure you will agree with me, that a speedy and effectual remedy ought to be adopted.'

"This is one of those sentences †, although, perhaps, not originally conceived in French, all the parts of which have the appearance of truth, yet without any foundation in fact. The whole purport and tendency of the charge is purely fabulous, and designed, *temporibus insidiari*, only to mislead the unwary, calumniate men of talents, and excite attention to the author."

Adverting to the complete subjugation of the Continental Press by the Corsican Usurper, the author deprecates the conduct of those disaffected Britons, who seem to take delight in depreciating their own country in every possible way. On this subject his reflections are peculiarly just and forcible. He then proceeds to comment on the recent declarations of "a factious" Baronet, who has represented the Country as not worth defending; and he relates some anecdotes of him which, to us at least, are new.

"Your Lordship need not be told that men's conduct, while travelling in foreign countries, where they are removed from the observation and advice of their friends, and the criticisms of their enemies, is the most infallible touchstone of their characters ‡. When an English gentleman

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* "Those who wish to have a correct knowledge of the real debt, are referred to the last India Budget, brought forward by Lord Morpeth; or, for more extensive details, to Lord Melville's (then Mr. Dundas) Letter to the Directors of the East India Company."

† "Those who study the philosophy of language, its power and influence in deluding the judgment of men, should attentively examine some of Hume's writings, which are replete with sophistical sentences like the above. Similar sentences might also be usefully compared with the *irony* of Swift. But the French, it is without envy I remark it, are the greatest masters of this art of verbal deception, as all their treaties will satisfactorily prove. Such studies will be found of the highest utility to strengthen the judgment, and enable it to detect falsehood and imposture, and recognise sincerity and truth."

‡ "Who is respectable when thinking himself alone and free from observation, will be so before the eye of all the world.—Lav.

travels on the Continent, it is not solely his own individual character, which perhaps may not then be formed, but that of his Country, which he is called upon to support; and should he on any occasion betray his own weakness, he at the same time betrays his Country, and lowers it in the estimation of admiring, but reflecting foreigners.

"Drunkenness is a vulgar vice in all countries; but the *English Baronet*, who could so far forget the respect due to the character of his country, as to appear *intoxicated* in the streets of Paris, may boast his pseudo-patriotism, but can have no claim to dignity of character, or the rectitude of self-government. In no other country of Europe is intoxication so indelibly disgraceful as in France, and in Paris the most so. Perhaps, indeed, drunkenness is the only known vice which has not been *perfectionné* by the French.

"Our associates also mark our character. 'As a man's friends so himself.' Congeniality of disposition is naturally the sympathetic tie which unites social companions. Yet what virtuous Englishman could have any thing in common with the infamous *Barrere*, the vile *instrument* of, and *traitor* to, *all* parties?—let the *patriot* Baronet answer. I am not Accuser-General, neither shall I imitate him in sounding a general denunciation against a series of conduct, not less reprehensible as a British subject, than disgraceful as a private gentleman. It is my duty, however, to indicate some of those abortive projects; and also those which have been carried into effect, in consequence of this visit to Paris, early in the summer of 1802.

"Respect for decorum obliges me to draw a veil over the scenes of debauch in the London and Philadelphia Coffee-houses of Paris, with Thomas Paine, who can 'drink and tell a smutty tale,' with any other man whatever. Such conduct, indeed, and such company, might suit the worthless T. Dutton*; but I regret to think that it was sanctioned by one who should be a man of character and fortune.

"It may perhaps indeed, be useful to this gentleman, as well as to the English public, to know what was the opinion entertained of him by his French associates and friends, with whom he more particularly fraternized.

"Meeting, my Lord, one of these in Paris, July, 1802, who is no little vain of the part he has played in the revolutionary game, he addressed me, saying—'*M. je viens de voir votre compatriote, M. B——, c'est un homme d'un peu de talent, mais absolument depourvu de jugement!*' Another of them observed, with all that national promptness at characterizing—'*ce n'est pas un homme de grands talens; c'est un homme d'un peu d'esprit; mais il manque la justesse de la pensée.*' Of the justness of these characters it is unnecessary that I should here give an opinion; the one is drawn by a political, and the other by a justly distinguished literary character.

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* "This traitor, who, I understand, was formerly about Covent Garden and Drury-Lane Theatres, and professed himself loyal by occasionally making some feeble rhymes, was one of the first *Editors* of the *Argus*—the establishment of which, in Paris, was a favourite project of the Baronet, and which has too fatally succeeded, to *his* regret I hope."

"I shall

"I shall only farther observe, my Lord, that had not this gentleman again, unasked, obtruded himself on the public; had he not commenced, by indiscriminately accusing men of very superior talents, of ambition, incapacity, and venal apostacy; had he not insulted and vilified His Majesty's Government, and depreciated *every* man of character and talents in the country; but, above all, had he not evinced his implacable *hatred* for our glorious and immortal Constitution; I should have continued to pass over in silent contempt those Parisian scenes, to part of which I was a reluctant witness, and which left such an impression of consummate iniquity upon my mind, that time will not easily erase.

"Political apostacy, nay, even treasonable plots, may vanish from the mind; but he must either be inured to crimes, or insensible of the beauty of virtue, who can, without the liveliest indignation, coolly reflect on such intemperance and lewd *blasphemies*, such gross and disgusting infidelity and impiety! Were there, indeed, no other reason than that of infidelity, of an avowed disbelief in the sacred truths contained in the volume of Divine revelation, and an open aversion from the Author of the Christian religion, it should be sufficient to disqualify such a person, the same as Jews are disqualified for legislating among a Christian people *."

Our author displays much good sense in his remarks on the necessary qualifications of a Legislator; and he contends, that the moral constitution of the English Parliament has of late years experienced a considerable change, by the preponderance of the commercial over the landed interest. This is a subject of too much importance to be discussed incidentally. The depression of the landed interest is, certainly, a very serious evil; nor do we think that it is by any means counterbalanced by the new proprietors of land, who are daily starting up out of the commercial world; for such proprietors are a very different race of beings from the old country gentlemen of this realm, who, with heartfelt grief we say it, have almost disappeared. Such of them as remain, borne down by the weight of taxes, and by the increased price of every article of necessity or of luxury, are unable to support that hospitality which is so natural to them; and, being compelled to change their course of life, gradually lose that respect which they were wont to command, and which is so justly their due. On the other hand, the vast increase of commerce, and the very great portion of the national wealth which is embarked in it, render it necessary that it should acquire a proportionate share in an assembly which is, in fact, a representation of the property of the country.—It is a very difficult matter to draw the line, beyond which it would

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* "Si le jour de la *Foi* n'eclaire la raison,
Notre goût depravé tourne tout en poison;
Toujours de notre *orgueil* la subtile imposture
Au bien qu'il semble aimer, fait changer la nature:
Et dans le propre amour dont l'homme est revêtu,
Il se rend *criminel* même par sa vertu. BRENEUF."

be desirable that neither of the two interests should pass; nor is it, indeed, very easy, in the present state of society, even to mark the distinction between the landed and the commercial interest. These interests are daily blending and harmonizing with each other; but still their union will not supply the place of our *country gentlemen*, properly so called.

"Those men who are born under the uncontaminated influence of the British Constitution, nurtured in its true principles, educated at the purified fountains of Greek and Roman eloquence, possessed of the hereditary principles of English toleration and justice, and who alone are truly qualified to legislate for their Country, to disseminate the genuine principles of good old English liberty, and to transmit our Constitution and our laws unimpaired to posterity; such, unhappily, can now find no place in the Legislature of their Country; while, at a time of extraordinary peril, illiterate, and, I fear, unprincipled upstarts, possess themselves of seats, I lament to say it, only to assist their commercial speculations, or gratify their invidious vengeance against more fortunate, more virtuous, or more enlightened and ingenious men."

This is an evil which cannot, we fear, be cured but by the only species of reform, which our modern reformers never seek to promote—*a reformation of the morals, manners, and minds of the electors.* The author laments, with great reason, the pernicious effects of those speeches, and of those writings, in which the venerable institutions of our Country are vilified, and which tend materially to serve the cause of our foreign enemies. He contends, that but for the aid of such advocates, "not only the success, but the aspiring, and now ungovernable, ambition of Buonaparte, would never have attained their present importance, or ascendancy in Europe. Had not, indeed, the Usurper calculated, and, I fear, not altogether erroneously, on the popular support of his *friends* in this country, he would not have been so forward in violating the agreement at Amiens." He then proceeds to state a variety of facts upon which this conclusion is founded; and, among others, mentions the use which was made, by the Usurper, of the inflammatory harangues, and publications of the disaffected and seditious in this country, in persuading the ignorant and enslaved people on the Continent, of the truth of all the statements which they contained.

"Among the most conspicuous of these garbled speeches, was that bearing the name of the Chevalier *Burdett*, and designed to prove that the more liberal and enlightened people of England eagerly wished for the arrival of the French. 'We declared war,' said the Chevalier, 'for the sake of Malta: but, if you were to ask me what we were at war for, I should be as much at a loss to answer you, as I was at any period during the late war. I have no *hesitation* in *declaring*, that, in the present situation of the country, I *think it* IMPOSSIBLE *for an* HONEST MAN *to come forward, or to be* JUSTIFIED *in* LENDING *an* ASSISTANT ARM *in* DEFENCE *of the Country!*'

"After

"After the salutary observations on government which Sir Francis heard from a gentleman, who for a time resided in Rue Vivienne in Paris, but whose name it would be imprudent to mention, I did not think it possible that he could have uttered such sentiments again, either in France or England. From that gentleman, the remembrance of whom may perhaps excite a blush, he learned some of those truths which Mr. Whitbread has more recently communicated to him."

Upon this last passage justice compels us to remark, that Mr. Whitbread was one of the last persons in the world to reproach Sir Francis Burdett for the violence of his political sentiments; for it is a fact, which cannot be denied, that on former elections, when the language of the Baronet was infinitely more violent and objectionable than it was during the late election, nay, even when he used the very language here so properly reprobated, Mr. Whitbread and the whole herd of his political friends (Mr. Sheridan himself included) not only refrained from opposing him, but actually afforded him all the protection and support in their power. Indeed, we are ready to acknowledge, that in all that lately passed between Sir Francis on the one part, and Mr. Whitbread and Mr. Byng on the other, the Baronet had a decided advantage over his opponents. It would be easy to prove, by a reference to past transactions, that the very men who have recently reproved Sir Francis for his *apostacy*, were themselves the only *apostates*; and that, with all his errors, and all his faults, Sir Francis has not been guilty of inconsistency, or of dereliction of principle.

The author considers the term JACOBINISM "as legitimate as that of Mahometanism;" and yet there are many who would persuade us that it is not a legitimate term, and that there are no persons now existing to whom it can with justice be applied. We heartily wish it were so; but, unhappily, we know that the persons who so think have egregiously deceived themselves. He expatiates on the profligacy of attempting to vilify the *moral* character of the junior branches of the Royal Family. To *vilify* any one is a criminal act, of which no honest man would be guilty; but it is certainly the duty of an honest man to deprecate immoral conduct, whether displayed by Princes or by peasants; but on this subject we have fully explained our sentiments, in our review of the different answers to the pamphlet of Mr. Jefferys.—We concur with our author in the utmost extent of his reasoning on the turpitude of a breach of confidence. "To *betray* the *fiducia quæ sit rebus humanis* must ever be an odious offence against society *, and held up to universal detestation in all countries and in all ages." For such an offence it will be difficult, indeed, to find any

* "There have been of late several gross violations of private confidence, which, from whatever *cause* or *motive*, are sufficient to excite some alarm in the minds of the more faithful and unsuspecting, especially in such times as the present."

person

person so dead to the sentiments of honour, as to make an apology.—"A *tale-bearer*," said Solomon, "*revealeth secrets*, but he that is of a *faithful* spirit *concealeth* the matter." All this is perfectly true; but we cannot so fully agree with him in the *application* of his principle to Mr. Paull's Letter to Lord Folkestone. In the first place, it does not appear to us that the communications between the Prince of Wales and Mr. Paull were of such a confidential nature as to render the publication of them, under *any* circumstances, criminal, or even improper; and, in the next place, the provocation which Mr. Paull received, provided his statement of facts be accurate, was sufficient, we think, to justify their publication. The discussion of this point is the weakest part of the pamphlet. It certainly is not made evident, by any thing that has been published on the subject, that, when the Prince urged Mr. Paull to desist from the prosecution of his charges against Lord Wellesley, he had himself altered his opinion of that Nobleman; but, on the contrary, it appears manifest that His Royal Highness only desired his forbearance in consequence of an interview with Lord Grenville, who seems to have made that a kind of condition of the continuance of harmony between his own party and the Foxites; in a word, political expedience, and not public justice, was the cause of this sudden change of conduct. We shall not be suspected of partiality for Mr. Paull, or for his principles; but we will never suffer our prejudices to render us unjust to any man.

The author asserts, from "a pretty general field of observation and experience on the Continent," what we have frequently asserted ourselves, and what we know to be true, that most, if not all, of Buonaparte's victories "were neither won by his talents, nor his good fortune, but by gold."

"It is a well ascertained fact, that 'Buonaparte, from the time of his acquiring the command of the French army in Italy, till the day he was proclaimed *Consul à vie*, never fought *one* battle without previously having *bought* the influence of some officer of the opposing army.' Many instances of such facts, of the opening of negotiations with the enemy's soldiers, of the sums paid to them, &c. are on record, and well known both in Switzerland, Italy, and the South of Germany. More recent instances of his address at *bribing* are still more generally known.

"These facts, my Lord, may appear somewhat irrelevant; but your Lordship will perhaps perceive their propriety, when applied to the duties of our Ministers delegated to Foreign Courts, and also the prudence and judgment necessary for the selection of persons properly qualified by their talents and virtues, for the now more than ever *arduous* offices of envoys or ambassadors."

It were much to be wished that such prudence and judgment had been displayed in the course of the last summer; but it is a lamentable truth, that at no one period of our history has our Sovereign been so miserably represented at Foreign Courts, as he has been during the last nine months, and as he still continues to be. While men of great diplomatic

diplomatic experience and talents are suffered to remain at home, others who possess neither, and who have, indeed, no one qualification for the office, are employed, at the most important epoch which Europe has witnessed for centuries. The author's farther reflections on this subject are entitled to notice.

"I have ever conceived it an axiom, that it is morally impossible for an Englishman, of such a character, ever to *betray* his King and Country to the enemy. But that Minister, who resides at a Foreign Court, and suffers intrigues and briberies to escape his knowledge, at once evinces a highly culpable neglect of his duty, and a no less reprehensible ignorance of human nature. I speak generally, my Lord, as it is not my design to become a vulgar accuser; but I am not ignorant of instances when greater penetration into human character, and consequently greater prudence, would have been attended with important advantages to the general interests and character of the country.

"It is, doubtless, unnecessary to mention more particulars on this point to your Lordship, who is already so well acquainted with such affairs; but the great consequences attached to it, and to the negotiation of future alliances and treaties, will, I hope, be a sufficient apology for my urging the necessity of negotiators possessing an accurate knowledge of the passions of men, and of their being minute observers of men's actions and principles, as well as being intimately acquainted with the political history and antiquities of those countries, in which they are appointed to execute the momentous office of representing their sovereign, and guarding the interests of their country.

"The general ignorance, too, of English affairs, to which French oppression has succeeded in reducing the people on the Continent, has been another, and very successful means, of deluding and bribing the servants of all those governments in alliance with England. It would appear, indeed a very obvious duty in an English resident, to take every *prudent* measure to gratify the more enlightened part of the community in which he resided, with faithful translations of the histories of those military or naval actions which appear in the London Gazette. It would be equally advantageous, both to insure political fidelity and the interest of our manufactures, to present those soldiers, among our Allies, who have evinced great valour and military skill, with some English swords and pistols, with suitable inscriptions, as honourable testimonies of their talents and bravery.

"Your Lordship is perfectly acquainted with the influence of such presents on the minds of soldiers; but what rendered them almost indispensable to our national interest, was the number and value of Buonaparte's *bribes*, disguised in the manner best adapted to operate on the feelings.—Those, my Lord, who consider these things as trifling, know little of the real state and feelings of the people on the Continent. Whatever possesses external pomp, and addresses itself to their passions, will produce greater effects in an hour, than the most able appeal to their judgments even in a month. It is only in England, indeed, where men consider consequences, and prefer permanent to temporary enjoyments. We have seen that foreigners will sell their honour, their King, and their country, for

for the momentary acquisition of a small sum of money, with which they will purchase some *gilded gewgaw!*

"Such, my Lord, being the real, but degraded state of society in general on the Continent, it becomes our duty to proceed (as we would with unlettered Indians), in a manner calculated to insure our own security, and produce the designed effect. To this end it is unnecessary to observe, that our success must entirely depend on the extent and accuracy of our knowledge of human nature. Such knowledge, indeed, is the grammar of a statesman, as the knowledge of provincial and national character is that of a general."

The author reasons very justly on the vast advantage derived by the French from the general prevalence of their language upon the Continent, and on the infamous use which they make of it.

"A more general diffusion of the English literature and language on the Continent, is unquestionably the most sure and effectual means of preserving our influence on the public mind; and it is with infinite pleasure I remark, that it daily becomes more and more general, and that it only wants the attention and patronage of those invested with authority * to render it, in a year or two, more popular than ever the French has been. To your Lordship, whose taste and knowledge of human nature are so exquisite, this truth will be equally agreeable and interesting.

"Indeed when I reflect, my Lord, on the present universality of our language, on its diffusion over all the North, and now over part of South America, in Africa, the West Indies, and the vast and populous country of Hindostan, I cannot but smile at Buonaparte's question to Chaptal—'*se peut-on l'anéantir?*' That the *language* of *sincerity*, like a government actuated by just principles, will finally prevail over the *language* of *knaves*, and the dominion of tyrants, cannot, I think, be doubted by those acquainted with the history of their species. The triumphs of injustice, however splendid, can never be but transitory: virtue only is permanent. Empires may be erected, and dynasties established, but their durability cannot be determined by any human art; and Buonaparte's empire, like Alexander's, will crumble to pieces under its own weight.—The incompatibility of the new divisions of the different countries, while they facilitated the destruction of the old government, will also operate the downfall of the new, and France again perhaps resume her primitive state of duchies †. Till that period, whether governed by Emperors, Kings, or Republicans, there never will be a permanent and general peace in

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* "Is it not a species of *treason* against our language, to use the French instead of it in our negotiations? A most laudable attempt has recently been made to restore the Latin, a measure pregnant with the most important consequences to the interest of the Country, as the French have uniformly *swindled* us by means of *treacherous* language in their treaties."

† "The inhabitants of Bretagne have always evinced a partiality to the English, as have those of Guyenne; and even at the present day, if you ask a native of Languedoc if he be a Frenchman, his reply will be—'I am a Languedocian—*je suis Languedocien.*'"

Europe.

Europe. It is the national character of the French; as masters or rivals, their vanity is insupportable; as dependants or inferiors, they are attentive and accommodating: they were born to obey, not to command."

His estimate of the French character is perfectly just; but we dare not encourage the hope that the empire of Buonaparte will *speedily* crumble away. To reason, however, from the past to the future, notwithstanding the futility of such a mode of argument as applied to recent events, is certainly fair, and experience fully sanctions the conclusions of our author.

The notes, Greek, Latin, French, Spanish, Italian, and English, display a great extent and variety of reading, without any affectation, or ostentatious parade of learning; and the tract, on the whole, is highly creditable to the author's abilities and principles.

Lectures on Natural Philosophy: the Result of many Years practical Experience of the Facts elucidated. With an Appendix, containing a great Number and Variety of Astronomical and Geographical Problems: also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. Pp. 420. 4to. Kearsley. 1806.

PASSIONS, prejudices, or prepossessions, have hitherto influenced the opinions of men, in whatever relates to the female character. It is therefore extremely difficult, if not impossible, to use language that will impress all readers with a just idea of the intrinsic value of any production of the female mind. If we express an ingenuous approbation of such a production, those who think their own consequence raised by depreciating every thing which originates with the sex, will uncandidly exclaim, *it is very well for a woman!* If, on the contrary, we dwell more on the defects than the merits of the work, the sex has just reason to complain of partiality. Since, then, the generality of readers are more apt to be interested in the superficial question relative to a supposed sexual characteristic of the mind, than to dispassionately appreciate the importance and accuracy of the information contained in the works of a female writer, we shall endeavour, *justitiaque dedit gentes frænare superbas*, to convince our readers, that it is not of authors, but of their works, that we are called upon to give our judgment; and that to *us* it is perfectly indifferent, whether the volume before us was written by a *male* or a *female*—it is the principles alone we shall consider. Nor do we, as critics, know any sex in writers; the genius of our language, its admirable simplicity, rejects all sexual terminology, which is common to almost every other known language; and although custom has reconciled us in some degree to the barbarous terms of *authoress, preceptress*, &c. there is no person who could bear such words as *writress, paintress*, &c.; yet if it were necessary to characterize intellectual agency by any sexual termination, it is equally so in the latter case as in the former. Leaving, however,

however, such discussions for the present, we shall proceed to an analysis of these Lectures on Natural Philosophy.

The volume before us contains Thirteen Lectures on the Properties of Matter, Mechanics, the Properties of the Atmosphere, Pneumatics and Acoustics, Hydrostatics, Hydraulics, Magnetism, Electricity, Optics, the Nature of Light and Vision, and on Astronomy. To these is added a very copious Appendix, consisting of astronomical tables, specific gravities, geometrical definitions, the most remarkable stars and constellations seen in the zenith of London, principles of the globes and armillary sphere, with numerous well-conceived geographical problems and questions, designed to exercise the students of geography and astronomy. It cannot be expected that, in treating of such subjects, which have long been stationary in the annals of science, much novelty should now be attained. It is not, however, that these sciences have been carried to perfection, but that they have arrived at a certain point, to surpass which, it will require the collected experience of another century to be concentrated in some original and aspiring genius, who may be fortunate enough to extend our knowledge of the natural sciences beyond the limits to which they at present appear circumscribed. Nevertheless, although the mathematical principles of mechanics, hydrostatics, and pneumatics, have become stationary, new discoveries in their application to the arts daily occur; and it will appear, that our author has been fortunate in introducing her due portion of new and appropriate illustrations of these well-known principles. In the First Lecture, after treating on fire, and its agency, the following, among many other, observations on evaporation appear:

"The cooling property of vapour is evident by the observation of its effects, and the manner in which they are employed in hot countries. In Aleppo, water kept in jars is always coolest when the weather is hottest: for when the heat is most excessive, and the sun's rays most powerful, the vapour from the outside of the jars is most copious; and the degree of coldness within them is produced by the great quantity of heat discharged through the pores of the earth of which they are made, which is of a very loose texture. The manner of obtaining ice in the East Indies is another evidence of the degree of cold that may be produced by evaporation. The ice-makers dig pits about thirty feet square and two feet deep, in large plains, strewing the bottom of these pits with sugar-canes: they place upon them unglazed pans, made of such porous earth, that the vapour penetrates through its substance. The pans are about a quarter of an inch thick: if they are filled in the evening with water that has been boiled, and left in that situation till morning, more or less ice will be found in them, according to the temperature of the air, there being more formed in dry weather than in cloudy.

As the above conveys the knowledge of an important fact, which seems not to have been yet sufficiently known or practised in many of those warm countries which are under the British dominion, and which frequently suffer from the use of bad water, we think it proper

per to observe, that even hot and muddy water, put into a thin, porous, unglazed earthen vessel, and suspended in an open window, or any place where there is a constant current of air, *shaded from the sun*, will, in the course of six or seven hours, become cool, limpid, and a delicious and wholesome beverage. The same may be effected with large jars exposed to the sun; but in that case it is necessary to keep them close stopped, and constantly moistened with water thrown over them, in order to support a uniform evaporation from their surface. Our author's hypothesis, that in this process of evaporation, heat is disengaged, may suffice, although many, and not without reason, have contended, that the matter of heat was carried off in vapour, and that of cold disengaged in a quantity sufficient to cool, or even freeze, the water within the vessels.

In the Second Lecture, treating of the mechanical powers, the author remarks; "The effects of gunpowder are certainly dreadful; yet as some medium (means) of offence and defence has ever been used, I conceive the art of gunnery is not more cruel than many other destructive devices." How little do we yet know of humanity! In truth, after the discovery of printing, that of gunpowder has been the next useful in civilizing mankind, and in extending the arts and sciences. As to the sentiment of humanity, if there be any truth in the records of society, we have but to compare the history of ancient and modern wars to be convinced, that since the use of gunpowder, scarcely a hundredth part of the former number has fallen in battle. The period of warfare has been also contracted, and the arts of peace cultivated to a degree equally unknown in ancient Rome, Greece, Judea, or Egypt. There is, however, more justice and utility in the following interesting observations on animal strength:

"It appears evident, from what we learn of the direction of power in the limbs of men and quadrupeds, that the former were designed to move upright, and that they can bear a burthen better in that position than in any other. Two men with a burthen between them, will carry a greater weight than double what each can separately; because by using a pole, they can preserve such a position that the whole pillar of their bones supports the weight. If one man be twice as strong as the other, the weight should be moved towards the stronger man in that proportion, namely, to half the distance from the latter that it is from the former; by which means the weaker man will bear only one-third of the burthen. In attaching a pair of horses to a carriage, if one be weaker than the other, the stronger horse should be placed nearer the centre of the beam that is fastened to the carriage, than the weaker, by which means each will draw in proportion to its strength; the motion of the carriage will also be facilitated by this equipoise of power.

"We may infer from the direction of power in horses, that they were designed to draw burthens; and may suppose that a horse will draw a weight in proportion to his strength: yet it is easy to understand, from our observations on action and re-action, that two horses of unequal strength may draw the same weight; or the weaker horse may even draw a weight

a weight the stronger cannot remove, if the weaker be the heavier, or exceed the other more in weight than he is exceeded by him in strength; for a weight re-acts and pulls back a horse in proportion to itself: therefore the heavier horse, though he be the weaker, will, if his weight be greater than the strength of his antagonist, lose less power than the stronger one. A horse has two sources of power in drawing weights: his strength, which gives him velocity; and his weight, which gives him force. Horses must have sufficient force, or weight, to enable them to move a heavy carriage; for if they have not, they cannot secure their feet on the ground, but will slip, and be drawn backwards."

The Lecture on Pneumatics and Acoustics is still more comprehensive and instructive, although the author has declined entering on the enchanting and fashionable subject of pneumatic chemistry, under the false pretext, that the "experiments are too inconvenient and dangerous for female* performance and introspection." She illustrates the importance of the existence of the air to the feathered tribe, whose small heads, sharp breasts, muscular wings, and spreading tails, enable them to support themselves in the atmosphere. But,

"The re-action of the air alone is not sufficient to account for the direction, &c. of the flight of birds: it is by the curious mechanism of their wings that they are able to support themselves, and to vary their flight, as we may readily conceive; for if it were performed and effected by strokes in one plane only, what was gained one moment would be lost the next. But the wise Contriver of all things has supplied the plumy race with a curious and wonderful machinery to effect these purposes. The external part of the wing is convex, and the feathers are so disposed, the muscles and joints of the pinions so arranged and allotted, as to enable birds to shift their position by a semi-rotary movement, and also to strike the air with a broad surface, in order to take all possible advantage of its resistance; and to raise the wing edgeways, that they may have the less opposition to overcome, and to prevent that action of the air on them in rising which would impede their flight: it was probably from observing this circumstance, that the waterman learnt what is called to feather his oar."

After discussing the important uses of air to the respiration † of animals, the lecturer proceeds to consider its wonderful powers in propagating sounds.

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* The very able researches and discoveries of Mrs. Fulham, are a satisfactory refutation of this objection.

† The author again attacks experimental philosophers for *cruelty* to animals, in exposing them to the action of different gases; but she does not reflect that there is not a respectable fishmonger in London, who does not inflict more *cruel* torture on living animals in one day, than all the philosophers, from Galen to Galvani, have ever done in the course of their lives.

"Sound,

"Sound, by being condensed in a tube, is rendered audible at a great distance; therefore, by means of pipes, which confine the sound, the voice may be heard considerably beyond its natural limits. Hence have arisen various deceptions. The condensation of sound has similar effects with the condensation of light, in increasing the natural powers. When a person speaks in a trumpet, the large waves formed at the wide end of it are compressed at the axis by the reflecting surface inside the tube; and, passing to the ear in that state, a greater effect is produced than by the usual mode of conveyance. If two trumpets are fixed in situations opposite to each other, even at the distance of forty feet, the sound of the lowest whisper spoken at the mouth of one of them, will pass to the other, and may be distinctly heard. The similarity between the effects of condensed light and sound is evidently proved by experiment. If we place two concave mirrors, or surfaces, made of glass, or any reflecting substance, at the opposite ends of a large apartment, and a person stand at the focus of one *, and another person at the focus of the other, they may converse in the lowest whisper, which will be to each perfectly audible."

The Fifth and Sixth Lectures are devoted to the illustration of hydrostatics, hydraulics, and the motion of fluids in general, of which the following is a fair specimen of the diverse facts and observations communicated in the author's familiar and desultory manner:

"The effects of capillary attraction, by which moisture is conveyed through the interstices of wood, &c. are employed by mankind in various mechanical operations, particularly in dividing substances with greater ease and safety than by percussion. A very striking use of this property presents itself to my recollection, as employed in dividing mill-stones. The stones used for this purpose are first formed into cylinders of considerable length; to separate these into the proper proportions, indentures are cut at suitable distances on the outer surface of them in a circular form, into which are driven wedges of dry wood. By the application of water to these wedges, the cylinders are divided; for the fluid is drawn to the other extremity of the wood by the capillary attraction, which causes an expansion that splits the stone asunder. Capillary attraction is concerned in most of the operations of nature; for nutriment is conveyed through these fine tubes to all the parts of vegetable substances and animal bodies. Many familiar effects arise from corpuscular attraction; as, oil supplying the wick of a lamp, water dividing sugar or salt: in a word, all the pores and interstices of bodies are capillary tubes, which imbibe fluids, effluvia, &c."

The Lecture on Magnetism is the most intelligible, satisfactory, and perhaps complete, that we have seen on this hitherto undefinable subject. The author has evinced much judgment and good sense in omitting all the visionary speculations relative to magnetism, with

* "The focus of a concave mirror is at one-fourth the diameter of a sphere of which the concavity of the mirror is an arc."

which the public has been so long idly amused, and has confined herself to a clear and complete statement of all the known phenomena. The facts relative to the variations and dip of the magnetic needle are concisely detailed, and Mr. Canton's observations on the slight variations or deviations of the needle in the morning, noon, and night, occasioned by the solar heat, as he supposed, are particularly mentioned. We could have wished, indeed, that Mrs. Bryan had given some account of the attempts made to identify the magnetic with the electric power, as they are much more similar in their characters than water is to oxygen and hydrogen, of which it is entirely composed.

Electricity occupies the Eighth and Ninth Lectures, which the author seems to have treated *con amore*. "Of the two theories of electricity which have obtained the greatest share of approbation with philosophers, one is called Ellis's, being his idea as established by Volta and Mr. Atwood; the other, Franklin's, though Dr. Watson first intimated the opinions which were afterwards digested and established by Dr. Franklin:" the leading principles are given without deciding in favour of either. The fair Lecturer proceeds to relate experiments which in general are applicable to both theories, and which render it very difficult, if not impossible, "to wholly reject either of them." She also proposes several shrewd conjectures of her own, relative to the power of electrics, which she supposes to be only that of having a particular capacity for accumulating or attracting the electric fluid from the atmosphere, and surrounding bodies. The experiments of Mr. Symmer, on black and white silk stockings, are also stated, in which it appears, that a black and white silk stocking, warmed, and drawn on the leg over each other, and taken off without separating them, became electrical, and adhered together with a "force that required sixty (six) times their own weight to part them." Trying two pairs of stockings, one black, and the other white, each repelled its fellow, and attracted the contrary one. Two black stockings did not exhibit electricity. Our author also gives some very good directions for guarding against danger in a thunder-storm. An imperfect sketch of Galvanism is likewise introduced, but the Lecturer forbears to dwell on this subject, for the truly Shandean reason, which is unworthy of her, that "many *cruel* experiments have been tried in this science!" Such sentiments she may consider as honourable proofs of her sensibility, but we cannot hesitate in affirming, that they are the very antipodes to those of genuine humanity. According to such preposterous affectation, it were more humane to suffer a patient to die of a fractured limb, than to save his life by amputation.

The Tenth, Eleventh, and Twelfth Lectures are on optics, and the nature of vision; and notwithstanding the dryness and difficulty of the subject, there are very few readers who will not be amused by the curious experiments and observations here rendered familiar to the meanest capacity. The following observations on light occur before entering on the subject of colours:

"We

"We are now far advanced in the consideration of light, and the science of optics; having, by ocular demonstration of certain results, inferred with certainty many important facts: such as, that the particles of light are inconceivably small, and move in a rectilinear direction with astonishing velocity—that a ray of light, radiating from a centre, diverges in its progress—that the density of light at certain distances depends on its density at the radiating point, and its distance from it, and this difference being also in proportion to the squares of its distance from the luminous point—that the angle made by a ray of light in its reflection, is always equal to its angle of incidence; and hence, when the angle of incidence is found, the angle of reflection is likewise ascertained—that concave mirrors collect parallel rays, and cause them to meet in a focus by reflection; and that the focus of a concave mirror is at the same distance from its surface as the focus of a convex lens—that the heat and light of a luminous body reflected from a concave surface, are as much increased at that focal point, as that point exceeds the surface of the lens; the same as happens in regard to the surface and focus of a convex lens by refraction, which causes the rays of light at the focus of very large concave mirrors, and convex lenses, by being greatly accumulated at their foci, to burn almost all bodies subjected to their influence. We have also contemplated the curious organization of the eye, so far as its optical effects are known; and discovered, that the construction of optical instruments depends on the known properties and capacities of the coats and humours of this useful and ornamental organ of the animal creation."

On the preservation of the sight, the following reflections are original and important:

"To render our knowledge on this subject (the science of vision) in some degree serviceable to mankind, I will state a few particulars worthy of attention. Long-sightedness arises from a depression of the lenses that compose the organ of sight, which is occasioned by a deficiency in the humours of the eye, and a rigidness of the muscles that regulate its movements. In order to retard and counteract as much as possible the inconveniences of this natural decay of sight, it is necessary, as we advance in years, to accustom ourselves to look at objects as near as we conveniently can, and to employ the eyes moderately in viewing attentively a variety of objects at different distances. To avoid the impressions of a very strong light, and the sudden transition from darkness to an opposite extreme, frequently open and shut the upper lid, in order to diffuse a fluid that is intended to lubricate the eye. This act is usually performed instinctively, without our attention; but as some persons, constantly occupied in contemplating very small objects, are apt to get a fixed position of the eye, I deem this caution necessary: I have myself experienced the inconvenience attending negligence in this particular, when painting small objects on ivory; for after sitting many hours, earnestly contemplating the performance, a painful sensation in my eyes has been produced. The muscles of the eye grow stronger by moderate exercise, and are enfeebled by disuse; and the coats of the eye are rendered flexible by use, and become rigid by inactivity."

The facts and illustrations of the nature and influence of colours

are no less curious and interesting, but our extracts have already extended to an unusual length. The Thirteenth and last Lecture embraces astronomy, and will not detract from the fair fame which the author has honestly acquired by her former labours in that sublime science.

Before concluding our observations on this elegant volume, however, we must beg leave to fulfil another, and not the least important, part of our duty to the public, namely, to examine the moral principles here inculcated. The author (mistress of a very respectable boarding school on Blackheath), with great propriety, gives a concluding admonitory Address to her fair pupils on the moral and political economy of their future lives. The primary object of these Lectures, we are told, and the work bears internal evidence of the fact, was to support religion, and superinduce habits of pious adoration to the Supreme Being in contemplating his works. The merit of such a design is unequivocal, and we do not hesitate to say, that its execution is highly praiseworthy and agreeable. In this Address, the leading and essential doctrines of religion, and its offices, are first laid down, with great perspicuity, as the source of all knowledge and virtue: next, the "moral duties in every relation of female life—as children, sisters, friends, wives, mothers, and associates." "Justice, prudence, temperance, and fortitude," we are told, are the basis of all these duties. "As children, be obedient and grateful to your parents; as friends, faithful and reasonable; as sisters, affectionate;" and,

"When wives, consider the solemn oath pledged before God, and strictly obey its mandates. Let cheerful acquiescence evince your affection towards your husband. Be the softener of his cares—the sympathizer in all his anxieties; and should unforeseen misfortunes overtake him, then will be the time to show him the strength of your understanding, the purity of your mind, and the nature of your affection. Excite his fortitude by your example—lessen his anxiety by your vigorous resistance of calamity—and diminish the pressure of misfortune by your active exertions. This will be the season for more particularly displaying the moral graces of justice, prudence, temperance, and fortitude. As mothers, remember you once were young. Let your experience and mature judgment direct and admonish your children; but let your admonitions, restraints, and directions, be softened by maternal affection."

"In society, be unassuming, obliging, charitable; let your benevolence be as conspicuous in judging of conduct, as in bestowing the gifts of abundance. Cultivate a cheerful disposition, and impart its emanations; but let your gaiety be tempered by sedate thought and reflection. Be not anxious about the domestic affairs of others: curiosity is trifling and impertinent, unless excited by the laudable motive of contributing, by our counsel or assistance, to the comfort and happiness of our fellow-creatures. Avoid gossiping or talking of other people's affairs; for this practice bespeaks a weak and vacant mind, and derogates from the modesty, delicacy, and refinement of the female character."

All

All this advice is, no doubt, excellent; but we were no less surprized than grieved to find that, in a moral exhortation to young ladies, *chastity* was not placed first among the virtues; and that *modesty*, although it only relates to external manners, occurs no more than once. We have seen a family, lately emerged from the bondage of Popish superstitions, produce, under the name of one of its female branches, a *modern* system of education, in which religion formed no part; and now, by this unfortunate omission, our author finishes her interesting course of natural philosophy, which every where abounds in the most pious, religious, and moral sentiments, with an animated display of the *female virtues*, in which *chastity* has not a place. From the subsequent and concluding advice, in this otherwise most meritorious and enlightened address, of "making *religious principles* and PRACTICE the *indispensable* qualifications of both a friend and a husband," we are persuaded the author will regret this oversight still more than we. As she has often enlivened these Lectures by some very appropriate quotations from the English poets, let us advise her to cancel the last page of her "Concluding Address," and add to it some of the admirable verses in Milton's Comus—verses, which from their exquisite elegance, taste, and true moral sentiments, are peculiarly adapted to the noble purpose of her splendid and pleasing work.

It will appear, from the copious extracts we have given, that the knowledge and principles displayed in these Lectures, are such as will command respect; and that they are every way worthy of the attention of Her Royal Highness the Princess Charlotte of Wales, to whom, by permission of her guardians, they are respectfully dedicated. We shall only add, that the numerous experiments in the different sciences here discussed, are familiarly elucidated by 36 very well executed plates, many of them from designs by Miss S. M. Bryan, we apprehend a daughter of the author.

Sophia St. Clare. A Novel. In 2 vols. 12mo. PP. 404. Johnson. 1806.

THE productions of imagination are pleasant to the studious mind, as furnishing relief from the severity of science. We are acquainted with literary men, who, at the intervals of labour, seek no other mental refreshment than such as may be found in the walks of literature; and a poem, or a picture, hath often aided, by its enlivening influence, the arduous pursuits of philosophy. Of all others, the critic is, perhaps, most usefully entertained by the sports of a poetic fancy. Furrowed by thought, or frowning over dullness, his brow is relaxed into smiles by an occasional converse with the Muses; and he returns, with new pleasure, to his abstruser speculations.

That novels are to be classed high among works of invention, and

that critics need not be ashamed of recurring to novels for amusement, are points with us long since decided; and it is owing only to the light or trifling performances of this sort, which are scattered every where in profusion, that a composition, where there is room for the full display of ingenuity and taste, hath been treated, of late years, with marked neglect.

How far the merits of Sophia St. Clare may tend to reclaim the honours of her degraded sisterhood, must now be the subject of consideration.

We shall not abridge the *story*, as this would damp the curiosity of the reader; but we scruple not to declare our opinion, that it is extremely well told. Possibly we may trace, in one or two of our celebrated novels, some similarities which, in a few instances, should seem to detract from the credit of originality. The picture of the nunnery and the nuns has little novelty to recommend it. But its character is—nature and truth. In "Sophia St. Clare," however, we have several incidents and situations which are equally new and striking. We were highly pleased with vol. ii. pp. 120—152. These pages are written with a masterly hand, and, of these, we give an extract; premising, that the Countess de Lusignan was the rival of Sophia in the affections of Lusignan.

"Sophia was the prisoner of the jealous Countess in a solitary castle. 'I have met with an adventure,' says Sophia; 'at the other end of the gallery is a small closet furnished with books and paintings—I was reading there in the Lusiad of Camoëns—and I had sunk into a melancholy reverie. A faint sound drew my attention. Looking up I saw a lady, who had just entered, and stood earnestly gazing at me. She saluted me with politeness; but her manner betrayed confusion and embarrassment. I left the closet; but the lady followed me to my apartment, and entered into conversation. I found my situation was known to her; and she acknowledged having sought an opportunity of speaking to me. Observing my guest more attentively, I thought her extremely beautiful. She was pale and rather thin; but her eyes sparkled with uncommon lustre, and seemed by their penetrating glances to read into the soul. An air of melancholy dignity was spread over her whole person; and her voice sweet, yet mournful, touched the heart insensibly.—'There are inhabitants in the castle,' said she, 'you little suspect.' Struck by her manner, I inquired what she meant. 'Promise me, then,' said the lady, 'your friendship and confidence.' You forget," said I, smiling, "that friendship is not voluntary; whether you shall possess mine, depends more upon you than myself." . . . . . "I have again seen the strange lady—the moment she entered, she ran and embraced me. I could not return her embrace. There was a wildness in her looks that shocked me. Her eyes had a lustre in them which it was even painful to support. At last she took my hand—'You must not wonder at the attachment I have conceived for you. You strongly resemble a sister, whom I tenderly loved. —Poor Elinor! she loved a man who was engaged to another lady. That proud woman, secure of her lover's affection, did not feel the less resentment towards one who presumed to be her rival. My poor sister felt

felt its effects but too cruelly—she died by poison.' One idea seemed to occupy her mind that some danger threatened me, from the people who live in the castle. But the Countess," said I, "would not sanction an act of guilt—she cannot, surely, aim at my life." 'The Countess is violent, and hates you,' answered she, in a tone of suppressed emotion. 'Yet are there means of escape. I will conduct you to a convent near the castle, by a private passage which is known only to myself. The abbess is my friend, and will protect us both.' She came at the appointed time, provided with a lantern and a lamp, and was eager to depart. We left the apartment by a private door, and passed along several galleries to a small staircase, which we descended, and went out of the castle through a postern gate. We were now in a wood. The trees formed in one part a kind of recess.—'There lies our way,' she said, and advancing groped with difficulty through the thick foliage. At last we came to an ancient building; a door stood wide open: we passed through, and entered a lofty avenue. She shut the door with violence, and taking a key from her pocket, locked it and drew several bolts. She hurried on, and I was obliged to follow, or be left in darkness. At the end of the avenue she opened a small door, and discovered a chapel that seemed to be no longer used for the purposes of devotion. As I walked slowly along the aisle, I saw every where round me the emblems of death.—I saw, how all things human end; and my past misfortunes appeared to me, at that moment, like the fading images of a dream, soon to be forgotten!—Leaving the chapel, we came to a low passage, and went down a flight of steps to another avenue, dark and lofty like the former. To my repeated inquiries, Whither we were going? she replied—'That we should soon be with the nuns.' The avenue, winding in a circular direction, extended to a great length; vaulted underneath, it returned our footsteps in hollow echoes. Lost in gloomy abstraction, she seemed no longer to hear me when I spoke to her. We descended another flight of steps. Here, her emotion increased—she shook from head to foot, and leaned for support on a pillar. Alarmed, I seized her arm, and inquired whether she was ill? She made no reply. We were now under an arch, leading to a kind of dome; I stopped there, and protested I would go no further.—'You need not,' said she, 'we are arrived.' She then turned and looked at me—Holy angels! can I ever forget that look. 'Easy dupe,' said she, 'and at last my victim! I am the wife of Lusignan!'"

The catastrophe is no other than we had reason to expect. Had the story ended happily, the moral would have been lost.

With respect to the *characters*, their prototypes may be frequently discovered in other novels or romances. The nuns, Theresa and Ursula, and Agatha, and Father Nicholas, are but faint reflections from some of the same name (if we recollect rightly), in Mrs. Radcliffe's Italian; and many of Mrs. Radcliffe's personages are here exhibited with their very attitudes and air. Witness—"A figure gliding past me through the grove;" [i. 30]. "A female figure emerging from the wood;" [31]. "I heard a deep sigh near me—the figure again glided away in silence;" [41]. "The eyes of Father Nicholas flashed fire;" [72]. The character of Lusignan is ably supported;

so is that of our heroine. Nor does her jealous rival act at all inconsistently with herself. But the canvas is not sufficiently extensive for an interesting exhibition of varied and discriminated characters.

We have now to perform the more agreeable part of our task, which is—to bestow almost unqualified praise. For we declare, that not one *sentiment* has occurred to us any way exceptionable; and that the *style* and *language* are infinitely superior, not only to those of common novels, but of many which are read as the first productions of the day. In Letter vi. Sophia says:

"Here, in this solitude, no tyranny disturbs my quiet. I picture to myself serene days, unbroken retirement, an easy solitude. Nor let your gentle heart regret the sacrifice of my youth. The fair blossom of my hopes is already blighted. The chill breath of adversity has withered my prime, and I offer at the altar a poor and joyless heart. I thought of the world, such as it appears to the fortunate—its gay deceptions, its animating pursuits; the pleasures that sweeten, and the arts that adorn it—the kind affections, the amiable sympathies, benevolence, friendship, gratitude; a sensation like envy arose in my bosom; and I hastened to reverse the picture. I contemplated the dark side of human life—the misfortunes that harass the virtuous, and the furies that haunt the guilty. To these I opposed the convent's silent scene. To the world, I shall in effect live no more. But that night of oblivion, that shadow of death, will not extinguish human sensibilities, human passions."—(P. 20, 21, 22).

The following are the sentiments of a highly cultivated mind, expressed with force and elegance.

"Common minds can never taste the extreme of wretchedness: they know not the struggle of the soul—what it is to live, and breathe despair."—(P. 29).

"The pride of philosophy suffers some diminution, when we consider the immense distance between that progress of intellect [which] imagination conceives, and what we are really capable of attaining. The grandeur and sublimity of those laws of the universe, which our reason strives in vain to penetrate, form a striking contrast to human misery and insignificance. Moralists declaim on the vanity of our passions; but, I believe, we seldom commit so many errors as in the pursuit of truth, or the idea which we are disposed to fancy such. We quit the plain path to bewilder ourselves in the mazes of opinion; we sacrifice health and ease in the pursuit, and in what does it all terminate—in vague belief, uncertainty, chimera?"—(P. 164, 165).

The author, we suspect from her frequent allusions to dreams, is a little superstitious on this subject. In the language there are a few trivial errors, or inaccuracies; but, on the whole, we sincerely think the composition before us entitled to great commendation.—After having said so much of the performance, abstractedly from every consideration of the author, we should, in compliment to the "fair unknown," who (we are told) is a young lady, and "just entering upon

upon her noviciate in literature," rise still higher in our strain of applause. We shall only add, however, that in the above specimens (which are neither the best nor the worst passages of the work), our readers will probably perceive, with ourselves, the promise of future excellence.

The Annual Register: or, A View of the History, Politics, and Literature, for the Year 1793. 8vo. Pp. 1046. Rivingtons. 1806.

WE have long lamented the delay which has taken place in the appearance of this valuable production, the fame of which has been long established; that delay has given rise to attempts to substitute others in its place—attempts which have, no doubt, been attended with partial success in this news-loving age, in which novelty is so frequently accepted in the place of excellence, and regularity allowed to compensate for the absence of merit. But, if the Editors persevere in the same plan which they have pursued in the volume before us, if they allot an equal portion of subsequent volumes to historical details, and if they take as much care in the selection of materials, and in the composition of their narratives, as are manifest here; they neither need shrink from comparison, nor dread competition. Upwards of 400 pages are devoted to *The History of Europe*, comprehending a most interesting and important period, from the month of August 1792, to the close of the following campaign. It is written with ease and elegance of style—that essential requisite in historical composition, the *lucidus ordo*, is uniformly preserved; an impartial spirit is displayed throughout, and much pains have been evidently taken, and much skill and judgment exercised, in separating facts from the mass of fiction in which they were involved. It is, in short, by much the best history of that period which has yet appeared. To us, who know what immense labour must have been undergone in the perusal of revolutionary tracts, and in separating the *wheat* from the *chaff*, before materials for a regular and methodical narrative could possibly be collected, the merit of the writer appears of a very superior cast.

"The volume now offered to the public," says the author in his Preface, "brings to a close that important part of the history of the French Revolution, which induced us to depart from the general plan of this work, and enter into details of wider research and more circumstantial narrative, than the civil transactions of a foreign country can, in the ordinary course of events, be permitted to demand in such a publication. The remaining struggles of the Girondists with the Jacobins, from their overthrow of the Monarchy to their own political defeat and destruction, a short but busy interval, are here faithfully traced and illustrated. They make much of the bulk of the present volume. We have already, on a former occasion, fairly submitted to our readers, the motives which persuaded us to impose on ourselves a task of so much increased labour and difficulty; of

of a nature too, which was never likely to compensate in reputation, the pains bestowed to make it useful. But, since the date of our last Preface, the existing Governor of France has given a new interest to this period. He has, in a manner, immediately connected himself and his cause with the short-lived rulers of that day. In revising the decrees against emigration, the line of supposed criminality and innocence has been drawn at the precise epoch of the fall of Brissot and his faction. Up to that moment it is considered, that there was a legitimate and protecting government in the country: from that time all is regarded as a frightful chasm, till the asserted restoration of social order and domestic security under the Consulate. He seems also to have adopted the principle of their foreign policy, as it will be seen stated in the beginning of our sixth chapter, with this single exception, that as he has substituted an imperial despotism for the name of republican liberty and equality, instead of confederate democracies he has surrounded France with dependent Monarchies of his own creation.

"Another question on which we have endeavoured to throw the fullest light, is that of the fact of aggression in the late war declared against this Country by France. For the party which, by appealing first to the decision of arms, is in form the aggressor, is not always such in essence and in reality. Here, however, we trust that we have satisfactorily vindicated the justice of the British Nation. We have, indeed, been anticipated in the mean time by a very able and accurate writer, the Rev. Herbert Marsh, who has published an entire work on this subject. If we have not quoted his authority, it has not been from any affectation of dissembling our very high opinion of his merit; but in truth our readers will perceive, that a very great part of our materials had been already prepared in the Chronicle and State Papers of the last volume, which he has himself used perhaps a little more largely than he has always thought it worth while to particularize; and the collection of the other documents of the same kind, in the present volume, had been not only made, but was in part actually printed, before his Essay appeared. For the rest, it will be found, we believe, that we have added, from our own sources of information (some of which we before incidentally pointed out for other purposes), several very important circumstances and facts which had escaped even his diligence.

"No good account has hitherto been given of the operations of the armies in the early part of the war. Such as could be obtained, have been carefully compared, and are here combined in a succinct, but, it is hoped, a clearer and more systematic view, than has yet been presented of the same events. The gallant, heroic, and for a time, the successful stand made by the loyal gentry and peasantry in various quarters of France, are reserved entire for the following volume, which has been some time in the press.

"On all these main branches of our historical narrative, it is confidently expected, that our readers will now receive, in the more perfect execution of the work, some consolation for the disappointments which they so repeatedly suffered, and so candidly and liberally overlooked in the time of its publication."

We have already declared our opinion, that the public will find ample

ample consolation for such disappointments, in the superior merit of this volume, and in the very interesting matter which it contains.—The struggles between the Brissotines and the Jacobins are traced, *ab ovo*, with a masterly hand; and are presented in such a connected point of view, and in a manner so clear and perspicuous, as is not to be met with in any other publication, French or English. A very ample and interesting detail of the massacre of the Priests at Paris in September 1792 is given; and the horrid description closes with the following just observations.

"The triumph of religion was never more fully manifested, than at the present terrible period. Not all the horrors of a painful death, rendered still more painful by the blasphemies of their assassins, could shake the constancy of these noble victims to their faith and loyalty. They met their fate with that calm courage, that holy resignation, which can alone be derived from the consciousness of rectitude, and a firm reliance upon divine wisdom and justice. Their virtues extorted, in some instances, the admiration even of their persecutors. M. Violet, an officer who presided over the massacre at the Convent of the Carmelites, exclaimed some time after, in a fit of involuntary enthusiasm, 'I am lost! I am overpowered with astonishment! it is beyond my conception; and I am convinced that any man, who had been witness of the scene as I was, would have been equally astonished. The priests met death with as much joy, and as much pleasure, as if they had been going to a bridal feast.'"

Such testimony is not to be shaken!

It is well known that the amiable Demoiselles de Cazotte, and de Sombreuil, succeeded, by a fervent impulse of filial affection, in saving their venerable parents from the savage fangs of these ferocious assassins; Monsieur de Cazotte, however, was saved, but for a time; but M. de Sombreuil, we are told, "completed his escape, and fled from France." Now, we always thought that he afterwards fell a victim to the rage of the regicides; but as we have not our books at hand to refer to, we cannot ascertain the fact. His gallant son perished in the unfortunate expedition to Quiberon; what became of his amiable and heroic daughter, we never knew.

The military operations are detailed with no less clearness and ability than the civil history of revolutionary France. We select the character of the unhappy King, who literally fell a martyr to his *humanity*, as a fair specimen of the author's style and manner.

"Thus fell Lewis the XVIth, in the 39th year of his age, and the 19th of his reign; and with him fell the Monarchy of France, which, under three dynasties, had existed nearly fifteen centuries. So strong, at the time of his accession, was the general sentiment in his favour, that he was greeted with the title of Lewis the Desired. Nor, though afterwards branded with every term of obloquy, did he ever merit the hatred of his subjects. In some measure he resembled our Charles the First, to whose history he paid great attention. A comparison, however, of their conduct, when involved in difficulties, is highly favourable to the English Sovereign.

Sovereign. Charles maintained, with vigour and by arms, a contest of some years duration; and, when at length overcome, still preserving his native dignity, uniformly refused to acknowledge the authority of that usurped jurisdiction by which he was arraigned. He lost his crown and life, but he preserved inviolate the reputation of active courage and unconquerable spirit. Lewis may, perhaps, with more propriety, be compared to the sixth Henry. With greater abilities than Henry, he had, in some parts of his character and situation, a strong similarity to that Monarch. Both were pious; both, diffident of themselves, and therefore easily swayed by others, espoused Princesses of elevated minds; both were driven from their thrones by rebellion, and both perished by an untimely death.

"The understanding of Lewis was much above mediocrity; he had acquired a vast fund of knowledge by reading; his memory was remarkably tenacious; and his judgment, in arranging, combining, and applying, what his memory had retained, was often displayed in a manner that was highly creditable to him. On the relative state and interests of France and the European Powers, his information was by no means inconsiderable. History and geography were two of his favourite studies. To the former he paid much attention; and, such was his proficiency in the latter, that the detailed instructions to the ill-fated navigator Perouse were drawn up by his own hand: he was indeed supposed to be the best geographer in his kingdom. With some of the mechanical arts he was also well acquainted, and even occasionally practised them.

"In his moral conduct he was unimpeachable. Just, beneficent, a good husband, a good father, and a lover of his people; he would, had he lived in an age less turbulent, when the higher talents are not required in a Ruler, have done honour to a Throne. But he did not satisfy himself with mere morality, which, when unsupported by religion, is little to be depended upon. His piety too was exemplary. The faith in which he and his ancestors had been educated, he followed with sincerity and warmth, but without any mixture of ill directed and uncharitable zeal. On the mercy and goodness of the Deity he relied with an unfeigned confidence. That reliance afforded him consolation in the latter stormy period of his reign, and fortitude in the hour of death. It enabled him to triumph over slander, captivity, and the grave.

"But, numerous as his virtues certainly were, there was one master fault which run through and vitiated the whole of his conduct. He wanted that firmness and decision, without which the greatest virtues are sometimes worse than useless. A Monarch should know as well how to make himself feared as loved. In vulgar minds mere affection soon degenerates into something bordering upon contempt. His orders can never be disobeyed or slighted without prejudice to himself. Lewis yielded at those very moments when he should most rigorously have enforced obedience; when he should fully have asserted his authority, or abandoned life and authority together. Passive courage he possessed; but not active.

"Yet even this had its rise in a fault, for it was a fault, of so amiable a nature, that it can hardly be censured without pain. It arose from the extreme horror, which he always felt, of shedding human blood. Looking, however, to the situation in which they are placed, and the high purposes for which they hold that situation, Sovereigns ought to consult, not their feelings, but their duties. Blind and indiscriminate mercy is,

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in its effects, the worst of cruelties. Humanity itself imperiously commands the punishment of those who wantonly and wickedly violate the laws on which social order is founded; and, by giving a loose to the most violent passions of man, reduce him to a state of worse than savage nature, since it has all the bad qualities of savage existence, without any of its virtues. The Monarch is the guardian of the State, and the safety of the State is put to the hazard, when traitors are allowed to conspire with impunity. Nor will the King, who tolerates treason, long remain a King.

"The unfortunate Lewis fell a victim to his ignorance of this truth. In his fall he drew down the greatest evils, not only upon his own country, but also upon a considerable part of Europe. That clemency, which he so injudiciously shewed to rebellious subjects, cost the lives of the bravest, the wisest, and noblest characters of the time in which they lived; covered France with scaffolds and blood; shook, to their foundations, some of the oldest established Governments, and involved others in total destruction. His fate will operate as a lesson to all Sovereigns to extinguish, with a decided hand, the first embers of sedition; and happy will it be for mankind, if the caution thus inspired does not, sooner or later, degenerate into a gloomy and suspicious tyranny, which, under pretence of resisting innovation, may discourage all reform, and strike the safest and most deadly blows at the very existence of freedom itself. History, while it ranks Lewis with those who were worthy of being enrolled among saints and martyrs, must lament that he lived in an age, and among a people, when all the vigorous talents of a Henry the Fourth would not have been more than sufficient to preserve unimpaired the dignity of the Sovereign, and, by that dignity, the peace and welfare of his subjects."

The indirect communications which preceded the death of this virtuous, but unfortunate Sovereign, between the British Ministry, and the agents of the French Government, are narrated with marked impartiality, and the observations which accompany them display much good sense and sound judgment. In the curious Report of Kersaint, from the Diplomatic Committee to the French Convention, on the 1st of January, 1793, on the relative situation of the two Countries, that Revolutionary Orator drew the following picture of a deceased Statesman, in which we recognize a much stronger likeness than those sanguine admirers who, with equal *truth* and *modesty*, have been pleased to hold him up as "the best of Patriots," will be disposed to admit.

"A friend to the rights of man, and a flatterer of the King; a criticiser of the Government, and a superstitious admirer of the British Constitution; a popular Aristocrat and democratic Royalist; *Fox had but one end, that of raising himself upon the ruins of his rival, and of avenging, once for all, his many parliamentary defeats, not less fatal to his interest than they were to his glory.*"

It is here asserted, that the memorable decree of the French Convention, of the 19th November, 1792, holding out a direct invitation to the subjects of all countries to rebel against their Sovereigns, was revoked on the 13th of April, 1793, at the instigation of Danton, who,

who, on that day, obtained a decree " which, while it deprecated all interference of Foreign States in the internal concerns of France, solemnly declared, in the name of the French People, that the National Convention would not meddle in any manner with the Governments of other Powers." But whether this new decree is supposed to have been a virtual revocation of the former decree, or whether that of November 1792 was formally repealed, we are left to conjecture. We have not, at present, an opportunity of referring to the Moniteur for the purpose of ascertaining this fact, but certainly we never understood that the decree, which had given such just grounds of offence and of alarm to the other European Powers, had been repealed. At all events this affected abjuration of a right (which, by the bye, we know was afterwards constantly exercised, wherever the French arms were triumphant) to succour all rebels, was so little relished by the Jacobins, that the very next day, at a dinner given by the Commune of Paris (who, in fact, governed the Convention) to some fugitive traitors from Liege, it was unanimously resolved, that " a new oath should be taken of eternal war against all Kings, and of peace, union, and brotherhood with people of all countries, who, adopting the principles of the French Republic, should desire to connect themselves with it by the ties of fraternity."

A large collection of State Papers accompany the volume, and the miscellaneous parts of it are judiciously compiled. The *Account of Books*, however, appears to us to be a very unnecessary appendage to a publication of this nature, because it must, of necessity, be too brief to be satisfactory. In the present volume, it is confined to a review of *three* publications; a very able review, indeed, it is; but what idea can be formed of the state of literature in a country, from so slender a selection? Upon the whole, we have no hesitation in pronouncing the book before us to be the most able, and the most interesting of any work of the kind which we have yet seen.

We are happy to find that the publishers have begun to carry their new plan, of accelerating the completion of their series of Registers, by publishing two volumes at once; that for 1801 appeared at the same time with the volume for 1793, and we propose to take an early opportunity of giving some account of it to our readers.

POLITICS.

A Letter to Mr. Whitbread, on the Duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 8vo. Pp. 38. Hatchard. 1806.

HAPPY were we to find that this able and spirited monitor had again taken up the pen to teach Mr. Whitbread, and some of his political associates, what they appear to be totally ignorant of—*their public duty.*

duty. Mr. Whitbread has, of late, taken upon himself to become the monitor of others, when there is not a public man in the kingdom who stands in so much need of admonition as himself. If the spirit of party had not subdued all sense of duty, all notions of right and justice, in the *last* House of Commons, that *caput mortuum*, of which we may now speak *truth* without the danger of being prosecuted for a libel, or rather, without the risk of being punished without prosecution, because we supppose it has no *feeling* which can be hurt,—never could have given, in its conduct on the subject in question, that blow to the justice of the country, which every man who loves either justice or his country must deplore to the latest hour of his existence;—that House could never have suffered its dissolution to take place, without affording every reparation in its power to the object of its persecution, and to the insulted laws of the realm. Strong as the language which we have heretofore used to reprobate the monstrous iniquity of proceeding to the condemnation of *any* British subject *without hearing him*, and of inflicting *punishment* without a *trial*, it was totally inadequate to convey a just sense of the indignation which *we* felt on the subject, and which every man who has the sense to appreciate the distribution of impartial justice, *ought to feel*. What then can we say of any body or assemblage of individuals, who, after having so acted, hears their premature and illegal sentence revoked by the highest tribunal in the realm, and yet has not the decency, the honesty, we will say—the persons composing it *were* our representatives, and as free men we have a *right* so to speak to them—to take any one step for repairing the injury which they had done, the injustice which they had committed! As to the individual to whom this Letter is addressed, he is justly considered as a humble and weak instrument in the hands of more potent, but more artful, partisans;—humble, we mean, in his talents, though proud and self-sufficient enough, Heaven knows, in his own estimate of those talents;—weak in proof, though strong in assertion. We confess that we have not such an opinion of him as to believe that he will profit by the excellent advice which is here given him, or that he will take in good part the severe chastisement which is here inflicted on him.

"The bulk of the people thought you were fighting their battles; and the great mass of opinion was, for a time, on your side. When any set of men, forming themselves into a party, profess to march forth in array against corruption—though all the time they are going out only to fight for themselves—they are sure to have the huzza of the croud in their favour. The minds of the multitude are not made for penetration;—they see, generally, just as much as you shew them, and no more. Whoever has art enough—and it requires no great deal"—(it requires more dishonesty than art)—"to separate their passions from their understanding, may easily lead them astray. But truth will, by degrees, win her way through the croud. The thinking few will at length convert the thonghtless many; and the iron neck of prejudice will bend itself to the yoke of reason."

It affords us some consolation, that we have acted as pioneers to truth, by labouring hard to remove the obstructions which prejudice, interest, and persecution, had thrown in her way, as well in the case of Lord Melville as in that of Colonel Picton. Happily, in espousing the cause of men under prosecution, out of place, and loaded with popular

calumny,

calumny, we shall easily obtain credit for being influenced exclusively by principle, and a sacred regard to justice. Let Mr. Whithread attend to the following admonition, and prove to the world that he has profited by the lecture, before he again attempts to lecture Sir Francis Burdett.

"To the British House of Commons the liberties of the people are given in solemn charge. As a member—and a distinguished* member too—of that House, you ought to have been extremely jealous of putting such a precedent on its Journals, as is contained in those Resolutions, worded as they are: they contain—I allude to those which pronounce on the GUILT of Lord Melville (for the greater part of them are perfectly irrelevant, and serve only to lengthen the string)—they contain, I say, a singular specimen of that fallacy in reasoning which, you may remember, is called *petitio principii*, a sophism in which the thing to be proved is assumed in the premises;—you *resolved*, contrary to the fact, and took for granted the very question to be tried. It is an axiom in logic, that from probable premises we can draw only probable conclusions; but, in utter defiance of this axiom, and of every other, you have drawn certain conclusions from premises which have no foundation at all."

We heartily wish that there was nothing worse to blame in Mr. Whitbread than his bad logic on this occasion; unfortunately, though he was a wretched logician, he was a worse juryman, and a worse judge. This spirited writer next asks him what is the duty of an accuser, who has preferred a charge of guilt which a competent tribunal has pronounced to be *false?* There is but one answer which an honest man can give to this question. In common cases, if a man be acquitted, he stands exempt from all punishment. "But we have here the singular case—and I thank God it is a singular case—of an individual punished first, and tried afterwards—his condemnation signed before the charges were investigated, and his sentence executed before they were proved!!!" If any man, three years ago, had asserted the possibility of such a case, he would have been universally stigmatized as a libeller of the laws and justice of his country! Some forcible observations follow on the conduct of the *last* House, in suffering these testimonies of its own shame, the Resolutions in question, to remain on record. "What! shall the Journals of the Commons' House of Parliament become the register of calumny? are his accusers desirous to perpetuate their own injustice? or are they to remain to furnish forth a precedent to future times? This is not wise, to say no worse of it."—In truth, it is most unwise, most impolitic, and most unjust!

"If a voted majority in the House of Commons have the power of passing a verdict of condemnation, in the first instance, and proceeding to procure an immediate sentence of dismission and disgrace, the tribunal of the PEERS sinks into a mere nullity: it becomes no better than the expensive part of a procession in the parade of justice. If they find the accused guilty, their judgment is anticipated, and put in force; if they acquit, the acquittal comes too late—the sentence has already been pronounced

* There are different modes of acquiring *distinction*.—Joseph Surface is as *distinguished* as his brother Charles, or his uncle Oliver.—*Verbum sat.*—REV.

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upon him, and he is executed. Surely this is a monstrous proceeding.—We must be brought to consider the trial by jury as a useless ceremony, and the charters of our freedom as waste paper, before we can contemplate it with any other feelings than those of disgust and indignation.

The author next arraigns the last House of Commons, at the Bar of the Constitution, for having, in this instance, greatly exceeded the legal bounds of their duty.

"With the House of Peers, as a Court of Judicature, our minds are familiar; but of the House of Commons, in that capacity, the Constitution knows nothing. The law of the land is with us administered in the KING'S COURTS, of which that House forms no part, and in which it has no power. I cannot bring myself to conceive, how a majority procured—for so it was in this case—by a single casting vote, should acquire a power to punish, where there was confessedly no authority to try; and combine the opposite characters of judge and accuser *, when they were not even competent judges themselves to form a jury."

He then defines the lawful power of the House in such cases—but, alas! what is the use of a definition of power, where *right* and *power* are synonimous terms?—maintains, that till the sentence of *guilty* be passed, that party accused must be presumed to be innocent; and "no party in the House of Commons can *offer* any legitimate address to his prejudice."—He afterwards comments, with great, but just, severity, on the scandalous addresses presented to the King, by different bodies, pending the prosecution of Lord Melville—addresses marked with the most malignant spirit, and utterly subversive of every principle of justice, inasmuch as their evident object and tendency were to prejudice the judges against the party accused, on whose guilt these addressers had taken upon themselves to pronounce, in imitation of the House of Commons, before the trial! In short, the spirit displayed on this occasion was much more becoming revolutionary France, than a country, in which the boundaries of law and justice are traced by the hand of wisdom, with the pencil of truth. That *venerable* body of *enlightened sages*, the Common Council of London, eager to embrace every opportunity for the display of their *eloquence*, and for the manifestation of their *knowledge*, approach their Sovereign with their *sincere congratulations* on the Naval Report, and tell him, with becoming *modesty*, that he *must have seen with astonishment and indignation*, that Lord Melville HAD BEEN GUILTY of practices, which Messrs. Whitbread and Co. had declared to be breaches of the law. After some other observations, equally profound, these civic Solomons tell the King, that his virtues are a *pledge to the Nation*, that he will *punish the delinquent*, by *removing him from his Councils and presence* FOR EVER—a delinquent, whom they declare *to have trampled upon the law, and to have disgraced the functions with which he had been invested;* and, proceeding in this strain of veracity, and in this tone of decency, they conclude by pronouncing his Lordship guilty of PROVED MALVERSATION!!!—Can ignorance and impudence combined go farther than this? But we will let our author cha-

* These opposite characters are united, when a Judge becomes a Cabinet Minister, because in the latter character he *accuses* the man whom he afterwards *tries* in the former.—REV.

reflecting this monstrous proceeding, which, if it had come from any other body of men, would have excited our surprize.

"By what infatuation was it that any respectable body, with the chief magistrate at its head, should have so forgot itself, and should have had its judgment so over-ruled, and its reason so misled, as to pen a petition of this sort, which goes in its spirit and in its tendency to destroy the most important right attached to society? I do not hesitate to say, that such a proceeding deserves the severe and marked reproach of every honest mind. It goes, in its consequences, to thrust out the subject from the parental guardianship of civil life; to annul, with respect to him, that justice which it is the proud character of our country impartially to dispense, and to pave the way for that principle of punishment without trial, which is the deadliest sting of tyranny, and the worst curse of oppression."

It is really intolerable to see such a sanction given to oppression by any assemblage of persons; but it is, if possible, still more intolerable, to hear a set of men decide so positively on the *laws* of the land, who are utterly unable to keep the police of their own district, which has become a receptacle for the lawless and the dissolute of every description. The exclusive jurisdiction assigned to the magistrates of London, within the precincts of the City, is productive of the most mischievous consequences; the City swarms with thieves; gin shops prohibited by law, and the nurseries of vice, are seen in almost every street; the officers are negligent; and the magistrates, chiefly men brought up to trade, and totally ignorant of the law, are, for the most part, either shamefully inert, or actively wrong *. Until a concurrent jurisdiction shall be given, as in the case of Nottingham, to the county magistrates, these evils will continue to increase, to the great insecurity both of persons and of property. But to return from this involuntary digression, which the curious specimen of civic justice exhibited in the Address against Lord Melville extorted from us,—the King, by the wisdom of his answer, checked the temerity, and reproved the ignorance, of the Citizens. His Majesty assured them that they might rely on his concurrence "in every measure which is calculated to maintain the credit of the country, and to remedy the abuses *which may be found* to exist in the public expenditure." Nothing here of *proved malversation*, of *punished delinquency*. His Majesty looks forward to the trial for the proof of innocence or guilt; and does not, like his iniquitous subjects, pronounce sentence before conviction.—Let the sages of the Common Council attend to the following admonition.

"*Which may be found to exist!!!* After the peremptory and afflicting imputation of 'palpable, conscious, and deliberate guilt,' contained in the petition, which prayed, 'that all necessary measures should be adopted and persevered in towards the conviction and *punishment* of PROVED *malversation*, who could for an instant have supposed that the offence itself had not been found to exist. Surely these petitioners must, at this day,

* Facts are always more convincing than arguments. The late Lord Mayor, who possesses more sense, information, and knowledge, than most of his compeers, sent a man, charged with a capital offence, and under

day, bow down their heads in shame and sorrow. Other petitions there were of the same tenor, and in the same spirit. I trust we have witnessed such conduct in the country for the last time. Those who lend themselves for such purposes to faction or to power, add the grossest stupidity to the greatest treachery—they are traitors at once to their fellow-citizens, and to themselves."

Our limits forbid any farther extension of our remarks on this valuable pamphlet, which we heartily recommend to general attention. Our extracts have sufficiently proved the justice of our opinion of its merits; and we shall now close this article with another short passage, the concluding sentiment of which has our cordial concurrence and approbation, as indeed have all the principles and opinions avowed by this very sensible and intelligent author.

"In whatever I may have written to the public or to yourself, I have written wholly from the impulse of my own feelings—I have no intercourse with Lord Melville, personal or political. I do not step forth the panegyrist of his virtues, or the protector of his fame. They want no eulogy from me. But thus far I must be permitted to say, that England, at this alarming crisis of her affairs, cannot afford to throw away the service of a sound and experienced statesman.—To have been the most confidential friend, and the most active coadjutor of Mr. Pitt, bespeaks qualities of which the loss—the irreparable loss—of that great man, may well teach us the value."

The whole of the Correspondence, and Official Notes, relating to the late Negotiation with France, as they appeared in the Moniteur of the 26th Ult. 8vo. Pp. 86. 3s. Black and Parry.

The State of the Negotiation; with Details of its Progress, and Causes of its Termination, in the Recall of the Earl of Lauderdale. 8vo. Pp. 90. J. Stockdale, Piccadilly. 1806.

WE class these pamphlets together, because one professes to be a comment on the other; though, in fact, that other was not published when it appeared. The latter pamphlet had made so much noise, and its merit was so much vaunted, that we took it up with no small degree of impatient curiosity; but ere we had proceeded through one half of its pages, we found ourselves woefully disappointed. The author affects a great deal of *method* in the discussion of his subject; and he divides it,

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under commitment by a county magistrate, on full proof of the fact, the notes which he had stolen having been found upon him, and sworn to by the prosecutor—*on board the tender!* His successor, who is a person of a very different description, refused to grant a search warrant, on the oath of a man who had been employed to deliver the stolen goods to the publican, whose house it was proposed to search, and who, under the most suspicious circumstances, had bought the article at less than one third of its current value,—under the wise pretext, that upon such evidence it was not proper to *violate the residence of a Citizen of London!*—A hundred such facts might be cited.—Rev.

and subdivides it, like an old sermon; as will appear from his own statement, to be found in a preliminary chapter.

"The First part will illustrate that state of things which induced our Ministry, upon the invitation from the Chief of the Government of France, to attempt a Negotiation.

"The subject of the Second Part will be that state of things, which, on the part of the British Ministry, led to that kind of peace, or fundamental principle of treaty, which they proposed, and could alone have accepted.

"The Third Part will enter into the immediate matter of Negotiation.

"The Conclusion will take a cursory view of our present state, the hopes of Europe, and the proportion of the means to the end; in which it will be proved, that the resources of England for the continuation of the war are only equalled by her spirit; and that, whilst the power of France is personal, and necessarily consuming itself in its efforts—a torch flaring in the wind—a comet, whose extinction is nearer, as its train of glory is longer,—Great Britain is permanently great, and solidly powerful."

The first part of the tract is miserably written; seldom has greater fallacy of reasoning, or more flagrant perversion of fact, been displayed by a party writer; and still more seldom has an ignorance of the most obvious rules of composition, or a contempt of the plainest principles of grammar, been more strongly evinced, by any one who has deemed himself qualified to inform and to instruct the public mind. The last part, however, is much superior to the rest, both in style and matter;—indeed, so much so, that we could scarcely persuade ourselves that it had been written by the same person. The chief arguments adduced by the writer of the "Inquiry into the State of the Nation" are here repeated, though in language more incorrect, and with a confidence more unappalled. Their object, with the one as with the other, is to throw an odium on the late Administration, and to persuade the public, that the present Ministry found every thing in the worst possible situation. But the attempt is as weak, as it is bold; as impotent as it is unprincipled. In short, it is—*telum imbelle sine ictu*. In our Review of the "Inquiry into the State of the Nation," where the same arguments were pressed with much greater force, we exposed them so fully, as to render it perfectly needless to submit to the same disgusting task again. When we are told, in allusion to the Continental Confederacy formed by the all-commanding genius of Mr. Pitt, that "*we* were so little careful to unite their force, that Austria was lost before Russia came into the field, and that England, as to Continental aid, never came into the field at all," we were astonished at the author's effrontery; because every man knows, that Austria alone was to blame for having opened the campaign too soon; that by so doing, she acted in direct contradiction to the Convention which she had concluded; and that Russia actually arrived to her assistance fifteen days sooner than she had bound herself to do: and, consequently, that the failure of the campaign was owing exclusively to Austria; and that if the basis of the Convention had been strictly adhered to by her, it must have terminated very differently indeed. But this party writer, in his zeal to condemn Mr. Pitt, and to flatter his successors, censures that Minister for the appointment

pointment of General Mack!!! If he think that there is one man of common sense, and of common honesty, will join him in such censure, we trust that he will find himself egregiously deceived. We would fain ask this curious historian of that Confederacy, who stigmatizes "the nomination of a court sycophant," meaning General Mack, what he thinks of the nomination of a certain eulogist of the said General in the House of Commons to an important command, to the prejudice of hundreds of senior officers? It is not, however, from a professed partisan that we expect an honest answer to such a question. The further we advanced in these pages, the greater became our astonishment at the author's assurance. In p. 14, after painting every thing in the blackest colours, he adds, "If the *timely aid* of Great Britain has animated the spirit of the brave Calabrians; if, by relieving them of a pressure which, having gradually collected around them, was about to overwhelm them, it has given vent and air to the rising flame of ancient courage and Roman patriotism, this is a new state of things; the friends of the *late Ministry will not claim the merit of it.*" Now the only inference from this bold assertion must be, that the merit of that able diversion in Calabria is due to the *present* Ministry. But what is the *fact?* The troops who so nobly won the battle of Maida were sent out by Mr. Pitt; the gallant officer who commanded them was nominated by him; the present Ministers had not reinforced the former; and one of their first steps was to *recall* the latter! *Ab uno disce omnes;* let our readers, from this one specimen of the author's regard to truth, decide on his claims to public credit. It was perfectly evident from the success which attended the efforts of the small number of British troops in Calabria, that had they received a *timely*, and a considerable, reinforcement, the French might, with facility, have been expelled from Naples. This querulous and doughty champion complains, that the late Ministry "made a war of pitiful expeditions;"—will he condescend to state what kind of expeditions *their successors* have undertaken, what kind of war *they* have carried on, during the *nine months* that they have been in office? Will he venture to deny, that the *parturiunt montes* is not peculiarly applicable to this wonderful combination of rank, weight, and talents? The probable consequences of the state of things in February last, are stated to be most portentous and ruinous.—"If the wisdom of our Cabinet, *and* the high honour of Russia, *has* (have) prevented these consequences, it"—(Query, what?)—"is the merit of that Cabinet, and (of) that Power, and not the natural result of the state of things in February last." We are not disposed to detract an iota from the merit of Russia; still less to contend that the *natural result* of the failure of one Confederacy is the formation of another; but we shall be truly obliged to the author to inform us, what merit can possibly be ascribed to our Cabinet on this account? If he were not, indeed, as ignorant of, as he affects to be conversant with, the real sentiments of the Russian Cabinet, after the death of Mr. Pitt, he would know that, but for the Emperor Alexander's total want of confidence in the Foxites, true, timely, and more efficient means would have been adopted for repressing the turbulent ambition of the Corsican Tyrant. If, then, to have been the means of delaying the adoption of such measures be meritorious, certainly merit is due to the party to whom he imputes it. If we were inclined to adopt his mode of argument, we might retort upon him by observing,—"we were so little

careful to unite their force, that Prussia was lost before Russia came into the field, and that England never came into the field at all;"—but we disdain to imitate the conduct which we reprove. The present Ministry are no more responsible for the rashness, precipitation, and imprudence, which ruined Prussia, than Mr. Pitt was for the misconduct which occasioned the defeat and humiliation of Austria. This dauber completes his picture of misery with the following master-stroke of his pencil:

"The present Ministry had nothing before them but an heap of ruins, which they had to *compose* with as little loss as possible. They had succeeded to a wasted estate, a lavished inheritance, ruined tenants, and the prosecution of a suspected steward; their allies subdued, and neutrals converted into enemies." The prospect is wonderfully improved, it must be confessed, since they came into power. But the object of all this exaggerated statement is to justify the Ministers for proposing peace; or, in the *pretty* language of the author, for deciding that "the dove should be sent forth in search of the olive." When we reviewed the "Inquiry into the State of the Nation," we ventured an opinion, that it was written for the express purpose of preparing the public mind for such a measure; and it is now manifest that our suspicions were founded in justice. But the bubble has burst, like many others, since that time, and the public are no longer to be duped by such flimsy tales.

The author, in the pursuit of his laudable task, makes some notable discoveries worthy of being recorded. For instance; "We could have made no alliance with Turkey without having excited the jealousy of Russia." He had probably forgotten that we had had an alliance with Turkey and with Russia at the same time. Again: "Buonaparte had obtained the *plaudits of the people*." The French will tell him a different story; for most certain it is, that the Usurper was and is *detested by the people*. But it was necessary, for his purpose, to assert that Buonaparte was desirous of peace; though, unhappily, the event has proved the folly of such a supposition. To other *miseries* which we suffered in the *defeat* of our allies, the *conquests* of the Marquis Wellesley in India are added! We confess we were weak enough to throw them into the opposite scale, and to console ourselves with the reflection, that though our allies had been conquered in Europe, in India, where we trusted to ourselves, we had been victorious in every action. But this writer, with all the inveteracy of a Foxite, seeks to revile, or rather to degrade, the noble Marquis, while fearful, at the same time, of offending the Grenvilles, by whom Lord Wellesley is admired and supported, he labours, most clumsily indeed, to soften his censure. He first denies him all merit as a statesman, and a conqueror; and observes, that "the late Ministry at home was as much blinded as the Marquis," who was, therefore, "suffered to pursue his career, and, *with the best intentions in the world*, to ruin India." He then adds immediately, as if afraid of having gone too far,—"Marquis Wellesley, however, is an able man, but somewhat *too vigorous for times and places*." We really were weak enough to suppose, that the *present times* called, most imperiously, for *vigorous* minds, capable of suiting their exertions to the exigencies of the moment! Continuing thus to blow hot and cold in the same breath, he adds, "It was surely contrary, not only to policy, but even to the *grossest prudence*, to fight for empire in India, whilst we were fighting for existence at home;—to augment the colonial drafts

drafts for military supplies, whilst the mother-country could not answer her home demands." So, we find, that the violation of all policy, and of all prudence, is a proof of ability! What the author means by the *grossest prudence*, we must leave it to himself to explain. Serious argument would be thrown away on such a reasoner; but we will just remind him, that in his animadversions on the conduct of Lord Wellesley, he mistakes the *means* for the *end*. His Lordship's object in taking the field was not to extend the British empire; but to obtain security for it; when he found, indeed, that security could only be obtained by an extension of territory, he did extend it. But that extension was only the *means* of security, and not the end of the contest.

A man must be at a great loss for arguments to support his cause, when he can have recourse to one so absurd as the following: "England must have at that period wished for peace, if it were only that she might sharpen her weapon for war." But it were an endless task to notice all the puerile absurdities which abound in the two first parts of this tract. At the beginning of the second part, however, an indisputable truth occurs; but, unhappily for the author, it is a truth which overthrows one of his previous propositions. In p. 25, when employed in justifying the propositions for peace, he asserted, "Buonaparte had acted his part as a conqueror; he now *wished to perform*, with equal distinction, *that of a pacificator*. He had earned the laurel, and wished for the olive." But in p. 38, is the following passage:—

"The form of the French Government,—the principle on which it turns, and the spirit by which it moves, are contrary to all possible relations of amity,—it may require truce, but *never can desire peace*.—Peace is its inaction,—the state under which it must fall to pieces of itself. It lives only in disorder, and coheres only in its several parts, from the simultaneous whirl of domestic terror, and external hostility."

"Under such a ruler, and such a system, there can be no guarantee of peace, the public faith is the faith of an individual chief; and the faith of that chief is the faith of a man who acknowledges no morality but the partial utility of his own state, in the interest of which, as the self-erected protectress of the commonwealth of Europe, he comprehends that of Europe and the civilized world."

These observations are essentially just; but, as our readers will perceive, they are totally contradictory to the previous assertion, that Buonaparte *wished for peace*. In his reasoning on the internal Government of France, and on her views of aggression and hostility, the author is generally incorrect, as he is weak in all his endeavours to justify the conduct of the present Ministers at the expence of their predecessors.

In p. 57, he asserts, after some previous remarks on the state of parties in Russia, in respect of which, notwithstanding his confidence, he is totally mistaken:—

"D'Oubril was accordingly sent to Paris in the beginning of May. There can now be no purpose for disguise. He was invested with full powers to conclude a peace, and, let truth be spoken, under the same terms upon which he actually did conclude it; the *status ante bellum* with regard to Russia. Had the same face of circumstances, as existing at that period, continued to exist till that of the arrival of the treaty at Petersburgh,—the treaty

of D'Oubril would have been ratified, and the conduct of the Emperor have been fully understood,

"The inference from this detail is simply,—that the Emperor Alexander, and the Russian Ministry, were *decidedly resolved* on peace in the months of April and May last; and that, in the anxiety of immediate ease from a state of imminent peril and difficulty, neither Emperor or Ministry thought any thing but of the interests of Russia, and sought nothing in a peace but what that interest narrowly required, the *status ante bellum* with regard to Russia.

"Such was the state of circumstances under which D'Oubril was sent by the Russian Minister, Czartoryski;—*he was sent to negotiate a peace upon the basis of the* status ante bellum *with regard to Russia alone.*"

Upon what authority the author makes this bold assertion, it is not possible for us to divine. The *full powers* of M. D'Oubril, to which he evidently alludes, are given at the end of the tract, and we shall here insert them, that our readers may be able to see how far they justify the conclusions which the author has drawn from them.

"FULL POWERS OF M. D'OUBRIL.

"We, Alexander I, Emperor and Autocrat of all the Russias, &c. &c. &c. (through all the titles of His Majesty)

"Being actuated by a solicitude for the preservation of Europe in a state of calm and tranquillity, and animated by a sincere desire to put an end to misunderstanding, and re-establish peace with France on solid bases, We have considered it proper to commit this task to a person enjoying our confidence. For that purpose We have nominated, appointed, and authorized, our trusty and well-beloved Pierre Oubril, Counsellor of State, and Knight of the Orders of St. Wolodimir, of the third class, of St. Anne, of the second, and of St. John of Jerusalem, whom We do nominate, appoint, and authorize, by these presents, for the purpose and to the intent of entering into conference with the person or persons who shall be properly authorized on the part of the French Government, and of concluding and signing with them an Act, or Convention, upon bases proper for the settlement of the peace which is to be established between Russia and France, and to lay the foundation of peace between the other belligerent powers of Europe.

"We promise on Our Imperial Word, and to take for granted, and to execute faithfully, all that shall be agreed upon and signed by Our said Plenipotentiary, and also to give Our Imperial Ratification within the time which shall be agreed upon.

"In testimony of which, We have signed these Full Powers, and have affixed thereto the Seal of Our Empire.

"Given at St. Petersburg, the 30th of April, 1806, and in the 6th year of our reign.

"ALEXANDER.

"(Countersigned) PRINCE ADAM CZARTORYSKI.

"(Certified to be translated conformably to the original) PIERRE D'OUBRIL."

In addition to the author's conclusions from this instrument, he says, that it proves "the pacific inclination of the Emperor Alexander, *on his return*

return to Petersburg after the battle of Austerlitz." Now we contend, that it neither proves nor justifies any of the assertions which he has been pleased to engraft upon it. It only authorizes M. D'Oubril to conclude a Convention "upon bases proper for the settlement of the peace which is to be established between Russia and France, and to lay the foundation of peace between the other belligerent powers of Europe." Is it to be supposed, for a moment, that, when these powers were confided to the Russian Plenipotentiary, the manner in which he was to exercise them was not prescribed by his Imperial Master; and that it was not previously determined what *bases* were *proper* for the settlement of the peace? Impossible. We are therefore justified in concluding, from the refusal of the Emperor to ratify the Convention signed by M. D'Oubril, that he had departed from his instructions; and in asserting that the author has no valid grounds for inferring, as he does so peremptorily infer, that "he was sent to negotiate a peace upon the basis of the *status quo ante bellum*, with regard to Russia alone*." Nor is he more warranted in inferring, that the Emperor of Russia was disposed to peace after the battle of Austerlitz, because he was *decidedly resolved* on peace in the months of April and May last. After the battle of Austerlitz, all the declarations of the Imperial Alexander displayed an earnest anxiety for the emancipation of Europe from the yoke of Gallic oppression, and his readiness to devote the whole resources of his mighty empire to the accomplishment of that desirable object. But, between the period of his return to St. Petersburg, and the month of April following, two events had occurred, which produced some change in his measures, though none in his principles. *Mr. Pitt had died; and Mr. Fox had succeeded to power.* Hence, and hence alone, that pacific disposition, which our author has so strongly marked.

The author is of opinion, that hopes of peace might reasonably have been entertained from the *personal regard, the something like private friendship*, which Buonaparte was known to entertain for Mr. Fox. We refer him to Cicero for the principle of friendship, implying a congeniality of disposition, and shall leave him to atone to the party for this libel on their leader. It was this *peculiar view of Mr. Fox*, the extent and efficacy of which we pretend not to appreciate, and *the state of things in Russia*, of which he appears to be totally ignorant, for he has most grossly misrepresented it, "that disposed the Government to venture the experiment of Negotiation, at that precise period of time in which the French Government invited it." Never was a reason so insufficient assigned for a measure so serious and important! He contends, however, that the first overtures were made by France, and quotes part of a communication on which he founds the assertion. But in the whole of the Correspondence published in the Moniteur, and the translation of which forms the contents of the second pamphlet before us, we find no such communication; and if any credit is to be given to that Correspondence, the first overtures

* Lord Howick, in his speech on the Address, at the opening of the present Parliament, declared, that the British Ministry had all entertained hopes, "*that D'Oubril's treaty could not be ratified;*" for which hopes there could have been no possible ground, if the statement of the author were correct.—Rev.

certainly

certainly came from Mr. Fox; but we shall not form a decisive opinion on the subject before our Ministers shall have published all the communications between the two Governments.—It is again asserted, that before the Negotiation was opened, it was "known in England that the Emperor Alexander had resolved on peace"—an assertion directly contradicted by our Ministers in both Houses of Parliament.—On another point, the author is more in unison with the Ministers; for he exaggerates the importance of Hanover to *this* country, in a way that outrages common sense, and evidently betrays the motive and origin of such unfounded statements. For our part, we have no hesitation in declaring our opinion, that it would be a happy thing for Great Britain, if her Sovereign was for ever deprived of the Electorate of Hanover, and we heartily wish that an adequate compensation could be made to the Royal Family, for the renunciation of their rights to a country which they have not the means of defending, in the present state of Europe, and which will always encumber any negotiation for peace that may be entered into with France. Our opinion, however, does not tend to alter the state of the question, as it appeared in the late Negotiation, in which our Ministers certainly assumed a high and proper ground respecting that unfortunate country.

Lord Howick has lately reprobated, and very properly, the Cabinet of Berlin, for dismissing one Ambassador, who had given offence to Buonaparte, and appointing another at the express recommendation of that ferocious Usurper. Yet this foolish advocate of the Foxites praises them for precisely a similar act.—"That the pacific disposition, even an ardent anxiety for the success of this affair, on the part of the British Government, may not admit the doubt of a moment, it may here be briefly observed, that one of these gentlemen (the British Plenipotentiary) *had been selected by the French Government itself.*"—We should not have wondered if Mr. Adair had been honoured by a similar recommendation from the *personal friend of his Patron*, and had been indebted to it for his situation at Vienna!

Towards the close of this tract, the author gives some account of the Negotiation which is not contained in the correspondence published by the French. How far it is correct or not, it is impossible for us to say. Part of it we shall extract.

"The complaints against the liberty of the English press were revived, and, in reply to the answer of the British Negotiator, that the English Government could not prevent even strictures upon itself, a singular demand was made, whether an Act of Parliament was not of force to effect every thing?—In another of the conferences the French Negotiator expressed his confidence, and, as it would appear from the language employed, expressed it as the direct organ of his Sovereign, that in the event of the successful termination of the Negotiation, the peace of the two Governments would not be again interrupted by the ostentatious reception, according to their several titles and orders, of the French emigrants in the British Court,—that such acknowledgment would ever be considered as cherishing the direct enemies of the French Government, and must moreover render impossible the domestic intercourse of the two Courts. These kind of topics lengthened every conference, and were distinctly the subject of many. It is as impossible, as it would be useless, to relate them all minutely—Suffice it to say, that, after the exchange of

many

many *projets* and *contre projets*, the following, which was proposed by the Negotiators on the part of England, was the one under discussion so late as the middle of July last.

" 1. France to confirm the Cape of Good Hope in perpetual sovereignty to England.

" 2. France to procure the immediate restoration of Hanover.

" 3. France in the same manner to confirm the Island of Malta in perpetual sovereignty to England. This article to be expressed simply.

" 4. France to evacuate the kingdom of Naples, and become a party in a general guarantee of the integrity of the Turkish Empire.

" 5. That if, in return for a due valuable consideration, the Sublime Porte could be induced to the surrender or exchange of the district of Montenegro to His Russian Majesty, France should not oppose, but should on the other hand faithfully, and strenuously, concur to give effect to such Negotiation.

" 6. That the Republic of Ragusa should be declared independent, but under the protection of Russia.

" 7. England, on her part, in return for the above cessions, and the restoration of the ordinary amicable intercourse between nations at peace, to acknowledge the Imperial and Royal Title, and the state of actual possession on the part of France and her Allies, subject to the above exemptions only.

" 8. The several settlements and islands, conquered on the part of His Britannic Majesty from France or her Allies, in Asia, Africa, and America, with the exception of the Cape of Good Hope, and the settlements of Surinam and Pondicherry, to be restored to the several powers from whom they may have been conquered."

Now if this *projet* were really under discussion in the month of July, the French have not only suppressed many material parts of the correspondence, but must, we think, have falsified others. Indeed there is an hiatus in that correspondence, including the period between the 14th of June and the 6th of August.—But in the first letter of Lord Lauderdale, of the last date, there is not a syllable about the proposed evacuation of the kingdom of Naples; on the contrary, it is evident from that letter, that all which the British Minister required for the ally of his Sovereign, was the secure possession of Sicily, of which he had never been dispossessed; and even this, after the principle on which it was claimed had not only been admitted but proposed by the enemy, Buonaparte refused to grant! Had indeed the terms here specified been obtained by our Ministers, they would certainly have deserved well of their country;—but it does not appear, from the correspondence which has been published, that they ever entertained any such hope, or ever made any such propositions.

There is nothing more in " The State of the Negotiation" worthy of notice. It is evidently written with a view to raise the Foxites in the estimation of the country; and we should not be surprised to learn that the foundation of it, at least, was laid at *Holland-house*, whence issued that notable production, " An Inquiry into the State of the Nation."—The style is quaint and incorrect; and the violations of grammatical accuracy are frequent and gross. Some instances of this defect our readers must have perceived in the quotations which we have made; two or three others will suffice to justify our decision.—" The waters had now began (begun)

to

to subside." P. 17.—"The enemy *would have only to have marched*" (to march). P. 19.—The scene was too distant *to have fallen*" (to fall). P. 28. —"Neither the honour of monarchies, *or* (nor) the political virtue of republics"—In page 9 is the following sentence:—"Their private virtue is at least *as bad* as their public virtue." This is the first time, we apprehend, that the term *bad* has been applied to *virtue*. The author's meaning too is not expressed; for he evidently intended to say, that they were as destitute of private as of public virtue. The *only* merit of the pamphlet must consist in the authenticity of its statements, relative to the Negotiation; and if these statements should prove to be incorrect, its sole claim to public favour must be destroyed.

The Correspondence, and Notes relating to the Negotiation, are, as before stated, translated from the Moniteur. The pamphlet is prefaced by a Manifesto from the Corsican Usurper, who boldly states, "It is false that the French Government had made, before the Negotiation, any of those overtures or offers which the declaration supposes." Thus far, if the Correspondence be fairly given, he is borne out by it in his assertion, for it opens with a letter from Mr. Fox to Mr. Talleyrand, announcing that a man had come to the office of the former with an offer to assassinate Buonaparte. Such an offer seems to have roused the indignation of the Minister much more than all the murders which Buonaparte himself has committed. A short note from Mr. Talleyrand follows, expressive of his Master's thanks to Mr. Fox, the only passage in which, that can by human ingenuity be construed into an indication of a wish for peace, is the following:—"Whether a quarrel so useless to the cause of humanity shall have a conclusion, as the two nations ought to desire?"—This note Mr. Fox answers by a direct overture; his letter begins thus:—"The information which your Excellency has given me of the pacific disposition of your Government, has induced me to fix particularly the attention of the King on that part of your Excellency's letter."—If Mr. Fox could really perceive in Talleyrand's note any marks of a pacific disposition, he must have been much more quick-sighted than we are. Indeed, to us it appears manifest, that Mr. Fox's first letter was only intended to sound the disposition of Buonaparte, and to extort from him something which he might interpret as a manifestation of the disposition which he wished to excite. Certain it is, however, that the first overtures for peace came from Mr. Fox.—So far then we agree, for once, with the Murderer of Jaffa: but when he continues to assert, "It is false that the French Government had adopted the pretended basis (the *uti possidetis*) stated in the declaration, or that his *Britannic Majesty* reserved to himself, before entering into the Negotiation, the principle that he could not treat except in concert with his allies," we must hurl back the lie in his teeth; and tell him, that the Correspondence itself proves the falsehood of his assertion.—In Talleyrand's first answer to Mr. Fox's overtures, he begins with this passage:—"*The Emperor has nothing to desire of what England possesses.*"—If this be not to propose the principle of the *uti possidetis*, or, at least, to allow England herself the benefit of that principle, the words can have no intelligible meaning.—In Mr. Fox's reply, he expressly says, "It appears to me impossible that England *can commence a Negotiation*, except it be of a provisional nature, without the concurrence, or the previous consent at least, of her ally." And Mr. Fox uniformly refused to treat but in conjunction

junction with Russia, till after M. D'Oubril had concluded a separate peace with France. When the Usurper himself did not scruple to advance such flagrant falsehoods, it was natural enough that the hunch-backed apostate, his Minister, and the rest of his slaves, should follow his example. Accordingly a spirit of falsehood, perfidy, equivocation, and fraud, mark the whole of their conduct throughout the Negotiation; while all the communications of Lord Lauderdale displayed a manly, consistent, firm, and dignified spirit, such as became his situation. We hope our Ministers will resolve never to accede to any terms worse than those which are founded on the principle of the *uti possidetis* asserted in its fullest extent. It is not in the power of the enemy to wrest any of our conquests from us, and self-preservation requires that our colonial acquisitions should bear some proportion to his continental extension of territory.

The Impostor Unmasked; or the New Man of the People; with Anecdotes never before published, illustrative of the renowned and immaculate Bardolph. Inscribed, without permission, to that superlatively honest and disinterested Man, R. B. S—R—D—N, Esq. 8vo. Pp. 24. Tipper and Richards. 1806.

WE remember in our boyish days—would they were returned!—to have read *Les Fourberies de Scapin*, and the feats of Jonathan Wild; but since that period we have not seen so apt an accompaniment to either as the little tract before us, which is prefaced by some forcible observations, in which good principles are conveyed in good language. *Ex. Grat.* "The indignation of every honest breast has been aroused to the highest pitch by recent circumstances; the barriers which separated vice and virtue have been broken down by political fanaticism, and all distinction between them seems to have been totally annihilated: men have been praised for their purity who exist but by pollution; the creature of a faction has been extolled for his independence, and the hoary swindler for the integrity of his principles!

"Let it not be imagined that the following pages are written for the purpose of influencing the electors of England in the choice of their representatives, any farther than as their decision may tend to the encouragement of virtue, and the chastisement of vice; but it is most certainly the author's earnest desire to impress them, and all mankind, with the important fact, that political integrity is incompatible with moral depravity."

We have heard that a certain rigid moralist has rejected this doctrine, though on what plea it is impossible for us to conjecture. But the *morality of Methodism* differs not less from *Scriptural morality* than the *religion of the Methodists* does from the *religion of the Scriptures!*—We resume our quotation.

"Man is naturally disposed to right or wrong by the influence of his passions; when those passions are uncontrouled by the doctrines of religion, or the fear of public censure, the mind must preponderate on the side of vice, because the disregard of religious principles and public opinion can only result from a deficiency of virtuous impulse. The same disposition, the same passions, and the same propensities govern the actions of a man, whether he be considered as a member of society at large, or

or solely in the character of a politician; and if he be influenced by them to commit the most flagrant acts of injustice and dishonesty in the former capacity, it is impossible that they should produce a contrary effect in the latter: for it is a self-evident absurdity to suppose, that the same agents acting upon the same subject should produce opposite consequences.

"The popularity of some characters exists but in the absence of reflection, and may be attributed to the brilliancy of their talents, which dazzles the understanding of the multitude. Let it be considered, that this is not the splendour of a sun which shines to cherish and invigorate, but the glare of a comet which blazes to destroy: then shall we no longer hear of the patriotism of a ———, nor the purity of a ———, save from the mouths of men whose tongues are prostituted to the purposes of a faction, or whose faculties are impaired by the mania of party prejudice: indeed the effects of this malady are almost incredible. We have recently beheld men of rank, sense, and some few of virtue, in other respects, who labour under the fatal influence thereof, joining the ignorant and misled rabble in the shameful endeavour to place those in public situations of the utmost responsibility whom they would, on reflection, hesitate to trust with the custody of a single guinea. We are told that it is necessary at this momentous crisis that the concentrated talents of the nation should be called into action; but those short-sighted politicians who tell us this would do well to reflect, that national benefit can only result from those talents which are virtuously applied, and that when they flow from a corrupt source, it may be presumed that they will rather accelerate the destruction than contribute to the salvation of a country. The man whose ingenuity is exercised to cozen a tradesman, will not hesitate to defraud the public whenever he may have the power of doing so without danger of detection, and is therefore an improper person to be trusted with state affairs."

DIVINITY.

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scripture. By Francis Stone, M. A. Rector of Cold Norton, Essex.

WE had intended to expose the fallacy, and to chastise the presumption, of the vain and ignorant author of this Sermon, with appropriate severity; when the receipt of a letter from an able Correspondent spared us the trouble of a task, on all accounts so unpleasant and disgustful. We shall therefore only express our hearty concurrence with all the sentiments of our Correspondent; and at the same time inform him, and our readers, that the Archbishop of Canterbury, and the venerable Bishop of the diocese, have, with that zeal and regard for the interests of religion which mark their conduct upon all occasions, instituted a very serious inquiry into this business, with a view to the adoption of such ulterior measures, as the peculiar nature of the case shall seem to their Lordships to demand.

SIR,

SIR,

Though not resident in the diocese of London, I cannot think that I am acting an unseasonable part, in sending you a few remarks on a very extraordinary Sermon, entitled, *Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scriptures.* By Francis Stone, M. A. Rector of Cold Norton, Essex.

In this discourse, Mr. Stone explicitly denies the divinity of our Saviour, and styles the doctrine of the atonement "*a disgusting impossibility.*" His main argument is, that we have no warrant from Jewish prophecy to esteem our Lord any thing more than a mere man, or to imagine that any satisfaction was made for our sins by his vicarious sufferings. Whence he insists, that all those passages in the New Testament which speak of the divinity of Christ, and the atonement, particularly the two first chapters of St. Matthew, are mere spurious interpolations. Now, even supposing that the Jewish prophets were silent on these doctrines, his argument would be inconclusive; because God might be pleased to reveal in one age, what his infinite wisdom had not thought fit to reveal in another age: but Mr. Stone must have read the ancient prophets in a most cursory manner, to hazard so strange an assertion. The prediction contained in Micah, v. 2, is expressly applied, by the Chaldee paraphrast, to the Messiah, just as the chief priests, in Matt. ii. 6 (which Mr. Stone authoritatively pronounces to be spurious), rightly interpreted it to Herod. "*Et tu Bethlehem Ephrata,—ex te coram me prodibit Christus.*" Now, Mr. Editor, instead of there being *no* passages under the Law wherein the divinity of our blessed Saviour is unequivocally declared, this is only one out of *many* passages. He, whom David styles *God*, whom Isaiah styles *the mighty God, the Father of Eternity*, whom Zechariah dignifies with the incommunicable name of *Jehovah*, representing him, nevertheless, as sent by Jehovah: he it is, whose goings forth are declared by Micah to have been of old, from everlasting, although in his human capacity he should be born at Bethlehem; he it is, whom the writers of the New Testament (unless we are to suppose, with Mr. Stone, that all these passages are spurious) assert to be God manifest in the flesh, God who hath purchased the Church with his own blood, the pre-existent Creator of the universe, equal with God the Father, King of Kings, and Lord of Lords, Alpha and Omega, the Beginning and the End, the First and the Last. Compare Psalm xlv. 6, 7, 11; Isaiah, ix. 6, 7; Zechariah, ii. 8—13; Micah, v. 2; 1 Tim. iii. 16; Acts, xx. 28; Coloss. i. 15, 16, 17; Phil. ii. 6; Rev. xix. 16; xxii. 13, 16.

The doctrine of the atonement is likewise declared by the Jewish prophets no less than that of the divinity of Christ. Of these it will be sufficient to refer Mr. Stone to Isaiah, liii. 4—8, 11, 12; and Dan. ix. 24, 25, 26. I do not here insist upon the Levitical sacrifices, particularly the paschal lamb, because Mr. Stone would probably deny the whole scheme of types and anti-types; yet I would recommend it to him to compare John, i. 36; xix. 36; Rev. v. 6, 8, 9, 12; xix. 7; xxi. xxii. and vii. 14—17, with the account of the institution of the Passover.

So much for the cogency of Mr. Stone's argument to demonstrate, from Jewish prophecy, the spuriousness of certain parts of the New Testament. It is almost superfluous to observe, that not a shadow of *proof* is given

given of the supposed interpolations in St. Matthew, and elsewhere. We hear much, indeed, about the Platonists, and we have Mr. Stone's positive *ipse dixit;* but if we expect any thing like *proof*, we shall be woefully disappointed.

His ignorance of ecclesiastical history is lamentable. He represents the Athanasian Trinity as being a yet further corruption of the Arian Trinity, and the Arian Trinity as originating from what he calls the forged miracle of the Virgin-conception of our Lord. I need scarcely observe to you, Mr. Editor, that Arius and Athanasius were contemporaries; and that the opinions of Arius were opposed, on their *first* promulgation, by those who *already* held the opinions of Athanasius. But perhaps Mr. Stone will require us to believe, that all those passages in the very earliest Fathers, wherein the divinity of Christ is asserted, are mere interpolations by the Platonists. If so, he will certainly out-Procrustes even Procrustes himself.

Mr. Stone has completely mistaken the prophecy in Isaiah, vii. 14, 15, 16. *The child* mentioned in verse 16, is Shear-Jashub, not Emmanuel. As Dr. Kennicott rightly observes, the original ought to be translated *this child*. Isaiah holds his son in his hand, and points to him: "Before *this* child, namely, Shear-Jashub, shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her Kings." Nothing is more common in the Hebrew Scriptures than a *prophetic* sign. Here an event *remotely future* is a sign to Ahaz of *speedily approaching* deliverance. A virgin shall hereafter bear a son, whose nature shall be so mysterious as to justify his being called *God with us*, or as Jeremiah styles him, *Jehovah our righteousness* (this last title the LXX. write Ιωσεδεκ, making it a compound proper name, like *Emmanuel*): an event thus miraculous is a sign given by Jehovah himself that Ahaz should experience deliverance before Shear-Jashub, then a child, should have come to a distinguishing age. Mr. Stone ventures to assert, that עַלְמָה means *any young woman*, whether a virgin or not. The word only occurs six times in the Bible beside the present passage; and in all of them it plainly denotes either *a virgin*, or *a state of virginity*. The Jews, indeed, with the views of Mr. Stone, attempt to get quit of one of the passages wherein the word occurs; but with very little success. In fact, its very derivation shews its import. A virgin was called עלמה, from the concealed retired condition in which young unmarried women were kept in the East. But, even granting the utmost that Mr. Stone could wish, I would request him to inform me, why the son of this young woman was to be called *God with us?* We read not in the Hebrew Scriptures of any person, either born in the days of Ahaz, or at any other period, who was so denominated: nor is it easy to conceive, why the circumstance of a young woman's bearing a child should be so remarkable a sign, that Jehovah himself should give it. In short, unless we violate the whole analogy of Scripture, *the son of the virgin* is plainly *the exclusive seed of the woman*.

Mr. Stone objects to the application of the prophecy, *out of Egypt have I called my Son*, to Christ, and thence infers, that the two first chapters of St. Matthew must be spurious; he similarly objects to the application of the prophecy respecting *Rachel weeping for her children*. That man must be indeed a superficial reader of the New Testament who has not observed,

served, that in many instances besides these which occur in the two first chapters of St. Matthew, the ancient prophets are cited merely by way of allusion and illustration. So that if this portentous argument of Mr. Stone prove any thing, it will prove that we must reject, not merely the beginning of St. Matthew, but all the four Evangelists. Yet the first of these passages may be translated, as it occurs in Hos. xi. 1, in such a manner as directly to refer to Christ. "Though Israel was a child (*i. e.* wayward and troublesome), yet I loved him, and will call my Son out of Egypt" (to be his Saviour). See Dr. Doddridge, *in loc.* Bishop Horsley gives a somewhat different paraphrase, though it amounts to the same purpose.

On the silence of Josephus respecting the murder of the innocents, there is an excellent note by Dr. Doddridge. The whole of Mr. Stone's objection is purely of a negative nature.

Such are the only grounds on which this gentleman calls upon us to clip and pare the New Testament to the standard of Socinian belief. When were these supposed interpolations made? How happens it that ecclesiastical history is silent respecting them? Is it probable that *no* opposition in *no* quarter would have been made to them? Where are Mr. Stone's *proofs?*

But he wishes us to substitute a subscription to *the Scriptures only*, for our present subscription to *the Articles*. What Scriptures? Certainly not the Scriptures as they stand at present; for Mr. Stone rejects all those parts of the New Testament which declare the divinity of Christ and the atonement, as spurious interpolations. It is plain, therefore, that he modestly requires the Church to subscribe, not to *the* Scriptures, but to *his* Scriptures; that is to say, the Scriptures when garbled and mutilated by the mere *conjectural* emendations of the Rector of Cold Norton.

I cannot refrain from adding a few words on the moral integrity of Mr. Stone. God forbid that the Church of England should ever persecute any man for his religious opinions: yet what can we think of the honesty of a Socinian, who subscribes to the Articles, and holds a living in that Church? According to Mr. Stone's principles, every time that he uses the authorized Liturgy, or administers the Sacrament to his parishioners, he is guilty of profane mockery and sacrilegious idolatry. Does Mr. Stone ever officiate in his own Church? If he do, does he use the Liturgy *mutilated*, or *unmutilated?* If he use it *unmutilated*, he *worships* Christ whom he believes to be *a mere man;* and professes in the reading-desk his belief in *that Trinity*, and his reliance on *that atonement*, which in the pulpit he styles "*the most senseless doctrine of human invention*," and "*a disgusting impossibility.*"

I have the honour to be
Your obedient humble servant,

CARRIC. DUNELM.

The English Liturgy, a "Form of Sound Words." A Sermon delivered in the Parish Churches of St. Bene't Gracechurch; St. Mary, Stoke-Newington, and St. Mary, Islington.—By George Gaskin, D. D. Rector of St. Bene't, Gracechurch, and of Stoke-Newington; and Lecturer of Islington. 8vo. Pp. 26. Rivingtons. 1806.

THE truly pious and orthodox author of this discourse, justly considers the English Liturgy, which is founded on the best models of Christian antiquity; which includes every thing requisite to the due and reverent performance of divine worship; and which inculcates the fundamental doctrines of Christ in all their genuine simplicity and purity; as that "form of sound words," which it is the bounden duty of the Christian to "hold fast."

"The Liturgy, thus framed, is well calculated to answer its proper purposes. The several offices for the celebration of the Holy Sacrament, and other ecclesiastical ordinances, are such as to secure *every thing essential* thereto, as well as a *becoming decency* of administration; and it was well observed, by the great *Bishop Bull*, that 'there is no passage, throughout the whole, but admits of a fair and candid interpretation.' In the use of this Liturgy, the wisest may exercise their knowledge and devotion, and the ignorant may pray with understanding. Nothing is here omitted, that is fit to be asked in public, and most things are included, which we have occasion to ask in private. Its doctrines are pure and primitive; its ceremonies are few and innocent; its method is exact and natural; its language significant and perspicuous; and, in the opinion of that impartial and very learned man, Grotius (who was no member of, nor had any obligation to, our Church), 'the English Liturgy comes nearest to the primitive forms, of any Liturgy in the world.'"

The Doctor then proceeds to shew, that the Divine Founder of the Christian Church appointed officers, for the superintendance and management of its concerns; and commissioned these officers to perpetuate their offices unto the end of time. The *Bishops* succeeded the *Apostles*, and they, in virtue of the authority so delegated to them, ordained subordinate officers, with the imposition of hands, *Presbyters* and *Deacons*; all which frame and constitution of the Church, as it may be called, have continued from that time to this. Having proved the excellence of our Liturgy, and the authority of our Clergy, the preacher thus proceeds to a practical illustration of his principle.

"Admitting, as we have reason to do, that the Liturgy of our Church is a blessing to us, let us all, of whatever rank or description we be, shew our sense of it, by *invariably frequenting* its offices. Opinions are best shewn, by the habits which they produce. So that if while we profess to adhere to the Church, we neglect to join in her services either through *indevotion*, or *to wander to other places* of worship, we are not consistent with ourselves, and there is room to suspect the defectiveness of our profession. The absentee, through indevotion, though he may be a member of the body, is a corrupt one, a vessel unfit for the master's use; and the wanderer to other assemblies seems not to be acquainted with the *constitution of his own Church*, nor sufficiently aware of the benefits which accrue from the preservation of *order* in society. It should here too

too be recollected, that even this service, when performed as an act of public worship, by persons not in *episcopal orders*, or whose place of worship, though called a chapel, has not received the license, or sanction of the Bishop, but is opened in defiance of his jurisdiction, then ceases to be the service of the Church of England; and the persons frequenting it actually become schismatics from the Church, and dissenters of I know not what new description."

In a note to this passage, this worthy and zealous preacher informs us, "To these observations, *the Ministers of the Church* have especial reason to call forth the attention of the inhabitants of *Islington;* and God is my witness, I produce them, not to give offence, but to discharge a duty."

Most certainly it is a duty, and a sacred duty, imposed on every Minister of the Church, to warn the followers of Christ of the dangerous consequences resulting from the "*sin of schism*," which, we lament to say, is daily becoming more prevalent. The zeal and activity of the *Methodists*, the most dangerous enemies of the Church, because they frequently affect the language of friendship, in order to facilitate the accomplishment of their hostile purposes, have increased, of late, in a wonderful degree; and we may apply to this case the words which a disappointed faction once misapplied to another, that *the influence of the Methodists has increased, is increasing, and ought to be diminished.* An irregular chapel has, we understand, been lately erected in the centre of the town of Islington, and even many persons who profess to be Members of the Church of England, but who, either ignorant of their duty, or wilfully neglecting to perform it, have, under the influence of some dissatisfaction or other, not only afforded encouragement to this Temple of Schism, but given it the sanction of their presence. We presume it is to this circumstance that Dr. Gaskin alludes in the note which we have extracted above. What means the *Rector* of that parish adopted for the prevention of this disgrace, and what measures he has since pursued for the purpose of bringing back the stray sheep to his fold, we have yet to learn. "When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked man from his way, he shall die in his iniquity; but his blood will I require at thine hand."—The *Lecturer*, however, deserves the greatest praise for *his* efforts on the occasion. The Sermon before us is equally creditable to his principles, his zeal, his knowledge, and his talents.

A Sermon preached at Willsdon, Middlesex, December 5, 1805, being the Day of Public Thanksgiving for the Naval Victory obtained by Vice-Admiral Lord Viscount Nelson. By the Rev. George Mutter. 8vo. Pr. 32. Hatchard. 1806.

THIS is one of the best Thanksgiving Sermons which have fallen under our notice, since the commencement of the late war. It breathes throughout a fervency of devotion, a propriety of discrimination, a strength and simplicity of diction, and an energy of admonition, which could not fail, we should think, to produce the desired effect on the minds of the congregation. Victory is ascribed to its true cause; the only means of obtaining the pardon, and of securing a continuance of the mercy of God, are pointed out, and man's duty to his Creator is ably and

strongly inculcated. Some excellent remarks on the breach of the Sabbath, and on its consequences, are appropriately introduced; and the whole Sermon displays considerable ability, and the soundest principles.

The profit arising from the sale of this discourse, will be given to the *Patriotic Fund.*

The Destruction of the Combined Fleets of France and Spain; a Sermon, preached at Worship-street, Thursday, December 5, 1805. By John Evans, M. A. 8vo. Second Edition. Pp. 32. Symonds. 1805.

MR. Evans is the Pastor of a Dissenting Meeting-house in Worship-street, and is a very loyal and good subject. The present Sermon is a plain discourse, containing many salutary admonitions, and enforcing many good precepts. His text, from the 8th Chapter of Revelation, part of the 9th verse, "And the third part of the ships were destroyed;" gave birth to a supposition, in some of his flock, that it was considered by him as prophetic of the event which he had undertaken to celebrate; but he, properly, disclaims all such intentions; and, indeed, his notions of prophecy are perfectly correct.

A Sermon, preached in the Parish Church of Grantham, in the County of Lincoln, on the 31st of May, 1804, *at the Visitation of the Reverend the Archdeacon.* By the Rev. J. G. Thompson, A. M. Rector of Bolton. 4to. Pp. 20. Hatchard. 1806.

THE subjects discussed in this Sermon are of great, of primary, of *vital* importance. They include original sin, its origin and consequences; the glad tidings of the Gospel, and the duty and responsibility of a Minister of the Gospel. They are, of course, discussed in a cursory manner; but the author's notions of them are impressed with great force, both of language and of sentiment. Having expatiated on the duties of a Minister, he thus addresses his brethren.

"If these things be so, what manner of men ought we to be? Should the cares of the world engross our thoughts? Should its pleasures allure us from our duties? Should its pursuits be anxiously regarded by us? Methinks the limits of our lives are too short to give us an opportunity of doing what we would, and the unavoidable incumbrances in our way, too many already, to give us time to discharge even a portion of our obligations: though it is often observed by the ignorant, that we have the least of all men to engage us.

"We profess ourselves to be called of God. Oh! let us answer that call, and never cease our labours till we cease to breathe! Multitudes of our fellow-creatures are to be saved by our means, and without means, let us remember, God saveth none; should they be lost because these means have not been used, how tremendous must be our reckoning at the last day!"

This is evidently the language of the heart; it is also the language of truth, and cannot be too often repeated, nor too strongly enforced.

EDUCATION.

EDUCATION.

Compendious English Grammar, with a Key, by which Experience has proved that a Boy, with a tolerable Capacity, may, in a few Months, be taught to speak or write the English Language correctly, though totally unacquainted with the Latin or Greek Languages. By D. Pape, Vicar of Penn, Staffordshire. 2s. Ostell, London; Swinney, Birmingham.

THERE certainly is no excuse left for speaking or writing bad English; for there is scarcely a town in the kingdom which has not produced an English Grammar. They may be found of all sizes and prices, from the prolixity of Tooke, to the pocket-piece dimensions of Messrs. Ash and Murray. The Reverend author before us has treated the subject with great ability; and though, in many cases, he has dissented from his predecessors, he is always, if not right, extremely plausible. He has given the subjunctive mood its passport for the shades, and has introduced a clause to regulate verbs that follow the conjunctions *if*, *unless*, &c. &c.—He objects to the terms *neuter gender*, and substitutes *neuter state*, "because nothing associates with the idea of *gender*, but that which has *sexual difference*;" we presume that he meant *that which has sex*. Exemplification—"Peter is of the *masculine* gender; his wife Isabel of the *feminine* gender, and their house of the *neuter* gender, which is certainly of no gender at all." And again—"Peter is of the *Catholic* religion, Isabel of the *Jewish*, and their son Joseph the *neuter* religion, which is no religion at all." The latter conclusion is not correct; because Joseph is *neuter* in respect to the religion of his parents, if he be of a *third* religion. Russia may be a *neutral* power in a war between England and France, and yet carry on a war against Tartary. The word *neuter* cannot be used with propriety for *neither*; and, if it could, it would be improper before the word *gender*, because it would bear an implication of a *third sex*. To use it in the place of the adverb *no* (from the Saxon Na), would be still more improper, for a neutral state would then be *no state at all*. But allowing Mr. Pape to be right in discarding the terms *neuter gender*, his substitute *neuter state* is liable to an objection; because we are speaking of *genders*, not of *states*. But the error originates in the want of two terms, the one signifying *sexual nouns*, and the other *nouns having no sex*. We then should see no more of the *Iricism* which is frequently found in our grammars, of "Nouns have *three genders*—the *masculine*, the *feminine*, and the *neuter*," or *no gender!!* Mr. Pape too, is certainly incorrect in classing the *epicene*, or name common to both sexes, in the *neuter state*. He, however, has written a very useful book; and, with a chance of learning grammar so easily and so cheaply, the rising generation will have no excuse for ignorance. There are some very excellent rules for punctuation in Mr. Pape's book—a department in writing that has been most unpardonably neglected. Of the *colon*, Mr. Pape observes, that "according to Johnson, the particular use of it cannot be ascertained; however, it is more easily perceived than described;"—(the latter part of this sentence should have been written thus: *it is, however,*

more, &c.)—Mr. Pape gives several examples where it generally *is* used; this, however, is no rule. Some of the examples are certainly right, and some are certainly disputable.

A New and Easy Guide to the Pronunciation and Spelling of the French Language; to which are added Lessons on Etymology and Analogy: also, a Short and Plain Introduction to the French Grammar: The Conjugation of Verbs, in all their various Moods and Tenses; together with an English Index to assist the Pupil. By Mr. Tocquot, M. A. Author of the Latin Scholar's Guide, &c. &c. 12mo. Pp. 170. 2s. 6d. Law. 1806.

THE object of the author is to facilitate the pronunciation of French words by a new arrangement, which seems extremely well calculated for the purpose. He begins with those words which are pronounced as they are written, according to the sound given to each letter in the alphabet, and in the three tables of vowels, inserted in the first pages of the book. In the lessons the same rule is observed: the first of them are composed of words which in meaning and orthography are the same as the English; the next, of words pronounced as they are written, but bearing less affinity to the English: and those are followed by an explanation of the manner of forming French words from English words. By this accurate arrangement of words in series, the labour of the pupil is materially abridged, and the task of learning is rendered smooth and pleasant. The plan is entitled to praise both for its ingenuity and merit.

The Child's Monitor, or Parental Instruction; in Five Parts: containing a great Variety of Progressive Lessons, adapted to the Comprehension of Children, and calculated to instruct them in Reading, in the Use of Stops, in Spelling, and in dividing Words into proper Syllables; and, at the same time, to give them some Knowledge of Natural History, of the Scriptures, and of several other sublime and important Subjects. By John Hornsey, Author of "A Short Grammar of the English Language," and "An Introduction to Arithmetic." 12mo. Pp. 240.

THIS is one of the best conceived and most practically useful publications for children that we have seen. The title-page sufficiently explains the intelligent author's plan and design; and we can safely assure our readers that he has executed them with equal skill and fidelity. We must, however, express our disapprobation at the introduction into such books of any word which is not strictly legitimate. Why will Mr. Hornsey use the verb to *paralyze*? It is not English; but a bastard French term, lately introduced, like many others of the same kind, to corrupt the native purity of our language:—the legitimate verb is *to palsy*. Mr. Hornsey observes, that "The letter *u* in favour, honour, inferiour, labour, superiour, vigour, &c. was for some time suspended; but, being now generally used, I have in this instance also conformed to custom." We confess ourselves totally ignorant of this suspension of the use of the vowel u in the words of which it forms a constituent and essential part; and still more so of any authority which could possibly justify such a wanton mutilation. The *jus et norma loquendi* may, possibly, be admitted as a plea for

some

some deviations from the strict rules of grammar in *conversation*; but as to a *custom*, or rather *fashion* of *writing*, we can never allow that to be received as a guide to an author in literary compositions of any kind. Mr. Hornsey's good sense, we are persuaded, will immediately point out to him the justice of these observations, which are not intended to detract, in the smallest degree, from the general merit of his book.

The History of England, for the Use of Schools and Young Persons. By Edward Baldwin, Esq. Author of Fables, Ancient and Modern. With 32 Heads of the Kings, engraved on Copperplate, and a striking Representation of an Ancient Tournament. 12mo. Pp. 224. Hodgkins. 1806.

THIS History is only fit for *very* young persons, or rather for young children; it is in general written in a style well adapted to the capacities of those for whose use it is designed; but here and there the author indulges himself in flippant remarks, which had better been omitted. In p. 151, he says, contrary to fact, and, indeed, to his own account of the fact, that "James *was sent away*," alluding to the abdication of James the Second. This is a loose mode of writing, very improper for the instruction of children, whom it is calculated to mislead. Again, he says, in p. 159, in allusion to two parties which sprang up in the days of Elizabeth; "They were then called *Episcopalians* and *Puritans*; that is, persons who wished to have Bishops in England, and persons who thought religion would prosper better without them; these parties took opposite sides in the wars of Charles I." Here he has by no means given a just description of the opposite parties; and has, moreover, led children to suppose, that the difference between them was a mere matter of opinion, alike indifferent in itself and in its consequences. This is a mischievous error, deserving of reproof. In p. 160, he asserts, that "Dr. Sacheverel was a very silly fellow," &c.—We shrewdly suspect that Mr. Baldwin never read his Sermons; if we thought he had, we should entertain a very poor opinion of his own judgment. Should this History go into a second edition, we trust the author will profit by our hints, and carefully revise it, and expunge all the objectionable passages. The plates are well executed.

Life of Lady Jane Grey, and of Lord Guildford Dudley, her Husband. By Theophilus Marcliffe. 18mo. Pp. 112. 1s. Hodgkins. 1806.

THE interesting story of this amiable, but unfortunate, couple, who fell victims, in the prime of life, and in the bloom of beauty, to the jealousy of a sanguinary and ferocious Queen, is here narrated with a plainness and simplicity, alike appropriate to the subject, and to the understanding of children; in whose young minds it is peculiarly calculated to excite interest and pleasure.

The Looking-Glass. A True History of the Early Years of an Artist; calculated to awaken the Emulation of Young Persons of both Sexes in the Pursuit of every laudable Attainment; particularly in the Cultivation of the Fine Arts. By Theophilus Marcliffe. 18mo. Pp. 18. 1s. Hodgkins. 1805.

WE are told that in this Mirror, "every good little boy and girl may see what he or she is; and those who are not yet quite good, may find what *they ought to be.*" As the author has marked the character of his hero with several defects, we cannot agree that he is what every boy and girl *ought to be.* We well know, that perfection is not the lot of humanity; but the lesson to be impressed upon children, as well as upon adults, is, that it is their bounden duty to endeavour to attain as nearly to perfection as possible. "I do not wish to pass the young person whose history I am writing, though I think his actions worthy of record and of praise, for a saint or a faultless. A picture is nothing without shadow: and a character is nothing without a few dark strokes in it." This is certainly not proper language to be used to children; who should never see *faults* unaccompanied by *punishment*, nor *merit* without *reward.*

THE DRAMA.

The Laughable Lover. A Comedy, in Five Acts. By Carol O'Caustic. Pp. 100. Symonds. 1806.

THOUGH we are perfectly sensible of the modern perversion of dramatic taste; though we see with disgust pantomime triumphant over comedy and tragedy, and children draw crouded theatres, while our best actors and actresses play to empty benches; yet we must pity the managers for the public insults they receive from writers, who impute the rejection of their works to the predilection for show and sing-song, though such works are more replete with immorality and absurdity than the worst imitations of the German drama, without pageantry or music to gild the nauseous pill.

Such is the case of the piece before us. A more monstrous mixture of folly and absurdity, without even an attempt at comic humour to enliven it, we have seldom read; and it is, besides, interspersed occasionally with sallies of the most pernicious political tendency. And yet, because the managers would not bring forward a piece whose general composition must disgrace their theatre, and whose seditious doctrines, if they could possibly escape the notice of the Lord Chamberlain, would draw down the resentment of the audience on the house and the performers, every epithet that disappointed self-conceit can suggest is lavished on them by the frantic author.

For such insults, however, the managers may in some measure think themselves. Either from indulgence to the author, or from partiality to some

some recommending friend, they have not resolution to pronounce at once these decisive words, *This will not do;* but lead him on with false hopes, till the final rejection seems rather the effect of theatrical cabal than merited disapprobation.

The Invisible Girl. A Piece in One Act. As performed at the Theatre-royal Drury-lane. Written by Theodore Edward Hook. Pr. 37. Baldwins.

Tekeli: or the Siege of Montgatz. A Melo-drame in Three Acts. Same Author and Publisher, and performed at the same Theatre. Pr. 47. 1806.

AS the foregoing piece is a proof of the just rejection of the managers, these are specimens of what trash the managers *will* receive, and the public applaud; though, indeed, the latter circumstance may fairly be taken as an exculpation of the managers. The first of these pieces is what may be called a mono-drame; Mr. Bannister, in the character of Captain All-clack, being the sole speaker. Why another gentleman, who does not speak at all, should be called Sir Christopher Chatter, is not easily explained. Mr. Hook seems very anxious, in an advertisement prefixed to the piece, to defend himself from the charge of being a translator from the French; though he allows that the idea of this piece was taken from one of the same kind performed on the French stage. Whatever merit there may be in it, Mr. Hook's worst enemy need not scruple to impute entirely to himself.

Of the melo-drame we shall only say, that if music, fighting, and scenery, can entitle such a piece to be performed with distinguished success, it is lost labour for any writer to endeavour to introduce interest or incident into any drama, provided the manager will supply the other requisites. The only part that possesses any thing like interest, is the beginning of the third act, which is obviously copied from a late piece, called the English Fleet.

Edgar: or Caledonian Feuds. A Tragedy, performed at the Theatre-royal Covent-garden, By George Manners, Esq. Pr. 92. Tipper and Richards. 1806.

THIS tragedy was first produced at a benefit, but was afterwards represented several times, and always with applause; which shews, that good writing, affecting situations, and probable incident, will meet with approbation from a British audience, without the aid of shew and buffoonery. The managers, however, have not chosen to continue the representation; conscious, perhaps, that if they once permit the power of pathos and sentiment to prevail over those of the tailor, the fiddler, and the scene-shifter, dramatic writers may begin to think themselves of some consequence, and no longer submit to act in the same capacity to the manager that the ballad-writer does to the composer, who merely suits his verse to the measure of the music, mindful of the common question, "What signify the words of a song?"

MISCELLANIES.

Lambeth Palace, illustrated by a Series of Views, representing its most interesting Antiquities in Buildings, Portraits, Stained Glass, &c. &c. With a concise Account, Historical and Descriptive, of that Ancient Place. By Messrs. Brayley and Herbert. With Twenty Plates, Coloured and Gilt. Large 4to. 2l. 12s. 6d.; and Folio 3l. 3s. Carpenter.

IT is somewhat singular, that the antiquities of this ancient and very curious Palace, should not have been long since illustrated by well-executed designs; while its exterior has been a favourite subject of draughtsmen and engravers for many years, its interior and antique curiosities, although among the first in variety and interest in the country, have not been honoured by the pencil, or the graver, before the present publication. Perhaps, indeed, the arduousness of the task may have intimidated artists from previously undertaking it; but, if the delay has been great, the success is proportionate, and we can justly assert, that it is now *illustrated* in a style of elegance and accuracy, not equalled in this, or in any other country. The letter-press is designed only as a brief elucidation of the subjects of the drawings, and is such as will be acceptable to most readers. The following are the introductory sentences.

"The name of Lambeth is Saxon, and variously written, as *Lambhyde, Lambhythe, Lamhyte, Lamyte*, or *Lamhithe*. It is also called in ancient writings, *Lambee, Lameth, Lambei, Lambed*, and *Lambethe*, which, according to Camden, signifies *Portus sive navium statio lutea*, viz. a dirty station. It appears to have been a manor in very early times, probably a *royal* one: for the Saxon Kings had a mansion here (it is supposed in that part of the parish now called Kennington), where they occasionally dwelt; and ancient historians inform us, that here the great Hardicanute died in 1042, amidst the jollity of a wedding-dinner, held at the marriage of *Toni*, or *Tuvi Prudan*, a noble Dane, with *Gytha*, the daughter of Osgod Clapa. The King's sudden death at this banquet has been attributed to poison; but the more general opinion is that he died of intemperance; and that the festival called *Hog's Tide*, or *Hock Wednesday*, was kept for centuries afterwards in commemoration of this event, and of the consequent delivery of the kingdom from the Danish yoke."

The principal architectural subjects of the plates are elevations of the Palace, the library, guard room, presence chamber, dining room, old drawing room, gallery, vestry, chapel, Lollard's tower and prison, with curious fac-similes of the writings on the walls; cloisters, crypt beneath the chapel, stewards' parlour, servants' hall, great hall, entrance, gateway, &c. &c. The portraits are, Cardinal Pole, Archbishop Arundel, Archbishop Chicheley (two), and Queen Catharine Parr, besides several finely coloured specimens of stained glass.

The history of the origin and present state of the Library, founded by Archbishop Bancroft, and left in perpetuity to the See of Canterbury, is particularly interesting; it is estimated to contain upwards of 25,000 volumes, and supposed to be worth 2500l. a sum unquestionably very far beneath its now mercantile value.

But

But that which renders this work *unique*, is the successful essay to restore the almost lost art of colouring and gilding, as seen in the illumined manuscripts of the 13th and 14th centuries. The portraits of Cardinal Pole, Archbishops Arundel and Chicheley, and of Queen Catharine Parr (whose elevated and amiable countenance excites a multitude of reflections), dressed in the costume of her age, exhibit all that delicacy and brilliancy of colour enlivened by burnished gold, such as ornamented the chapters of almost all writings before the invention of printing, and which still astonish and delight every class of readers. The vivid shading and lively tints of the stained glass, are also happily imitated; and we doubt not but that the great success of this attempt, will stimulate others to perpetuate, in like manner, many other historical memorials of the perishable works of art and ingenuity of our ancestors. Upon the whole, we have no hesitation in saying, that this work is one of the most curious, the cheapest, and beyond comparison the most elegant of any publication that has appeared in our times.—To the Editors, who have shewn both their taste and talents in the admirable execution of this work, the public are deeply indebted for this truly original and elegant illustration of the "ancient and venerable Palace of Lambeth," the worthy residence of the English Primates.

A Walk through Leeds: or, Stranger's Guide to every Thing worth Notice in that Ancient and populous Town; with an Account of the Woollen Manufacture of the West Riding of Yorkshire. 12mo. Crosby. 1806.

AN useful Vade-Mecum for the inquisitive traveller, and not an unacceptable present even to the grave antiquarian.

Colonel Thornton's Transactions and Negotiations with Robert Christie Burton, Esq. legally, morally, and liberally considered. 8vo. Pp. 144. 2s. 6d. Goddard. 1806.

IF a man think himself ill-treated, in a matter of a nature however private, he certainly has the right, if he chuse to exercise it, of making an appeal, through the medium of the press, to the public; and whenever such appeal is made, the public, or any one of that aggregate of individuals which constitutes the public, has as undoubted a right to make such comments on the appeal, as to him may seem just and proper. But, in other cases, the exercise of the right is a matter of discretion; and, in respect of the duty of Critics, on such occasions, it appears to us, that a line ought to be drawn between cases strictly private, involving nothing but what relates personally to the parties, and cases which, though apparently of a private nature, involve questions, or consequences, of public importance. The tract before us is one of the former description; it relates to a dispute about a sale of wine, pictures, and animals; and, what it is an insult to the public to write about—a *mistress*.

History

History and Antiquities of Stratford-upon-Avon; comprising a Description of the Collegiate Church, the Life of Shakspeare, and the Copies of several Documents relative to him and his Family never before printed; with a Biographical Sketch of other eminent Characters, Natives of, or who have resided in Stratford. To which is added, a particular Account of the Jubilee, celebrated at Stratford in Honour of our immortal Bard. Embellished with Eight Engravings. 8vo. Longman. 1806.

THERE are certain admirers of our great dramatic Bard so enthusiastic as to extend their admiration to every object, animate or inanimate, in or near the place of his residence. We even doubt whether, if the bones of the deer, which he has been accused of having appropriated to his own use, with a poetical disregard of the vulgar laws of *meum and tuum*, had survived the wrecks of time, they would not have found an historian ready to record their virtues, and connoisseurs prepared to give to such invaluable relics a distinguished place in their collections. We profess not to understand the principles of *derivative consequence* as so applied, and so acted upon. As to Mr. Wheler, he certainly possesses few of the qualifications of a biographer, and still fewer of those of an historian.

The French Anas. 12mo. 3 vols. 15s. Phillips. 1805.

THIS selection from the French Anas, which extend to several volumes, is made with judgment; and the Editor has succeeded in producing a work both of interest and amusement.

REVIEWERS REVIEWED.

STEUART'S SALLUST, AND THE ECLECTIC REVIEW.

A CRITIC that is candid will at all times be ready to confess his mistakes, though such a confession may be made with uneasiness; and to candour we have uniformly laid claim. The reader will not, therefore, be surprised that we sat down with some degree of eagerness and anxiety to read the Eclectic Review of Dr. Steuart's translation of Sallust, upon being informed by a friend, that, in almost every instance, it is directly contrary to the account of that splendid work which is given in the Anti-Jacobin Review. Our anxiety and eagerness were, indeed, soon dissipated; for we had not read two pages of the Eclectic, when we perceived incontrovertible evidence that the Reviewer must have written under the influence of some passion very different from the love of literature, or the love of truth. To differ in our report from the report of such a writer, is matter of pride and pleasure to us; but it may not be inexpedient to shew,

shew, by some instances of his mistakes and perverseness, that our exultation is well founded.

We pass over his ridiculous observation (vol. ii. p. 485) that Sallust has been "man-millinered by Dr. Steuart;" for on what we do not understand we can make no remarks. The controversy, however, which, in the same page, he wishes to excite concerning the *proper title* of what Dr. Steuart calls the *Two Epistles to Cæsar*, must not be suffered to pass without censure, because it is a proof that the Critic has reviewed what he has never read. The translator has proved (p. 483, vol. i.), that the author himself calls these discourses *Letters*, after which it is surely of no importance what they have been called by Ascensius, or any other editor. Does Ascensius, or the Eclectic Reviewer, know better than Sallust himself what kind of discourse Sallust addressed to Cæsar?

In his Preface (p. 7), Dr. Steuart says, "To the real scholar, I pretend not to furnish much that is new, by either the notes or the Essays. But he whose taste has been formed on the great models of antiquity, will treat with candour any attempt to throw light on the history, whether literary or political, of the most splendid age of Roman grandeur and learning, and to give a critical account of one of the greatest ornaments of that age."

If this remark be just, as we think it is, the taste of the Eclectic Reviewer has *not* been formed on the great models of antiquity; for so little candour has he, that he represents (p. 486) Dr. Steuart as saying in this place, that "he whose taste has been formed on the great models of antiquity, may be *trusted for candour by implication!*"

The Critic makes some senseless, though petulant, remarks on the head of Sallust which fronts the title-page, not knowing, perhaps, that the same head had been engraved for similar purposes by others, and among them (if our memory does not deceive us) by Havercamp; but the gentleman could not let slip so fine an opportunity of shewing how great progress he had made in the science of Lavater! "It is self-evident that this head is the effigy of libidinous violence, and merciless rapacity; a mixture of penetration most acute, and of contemplation most corrupt, *exactly* as Le Clerc and others have described him!" After this demonstration, what can be said in extenuation of Dr. Steuart's profane attempt to prove, that Sallust was not a profligate so thoroughly abandoned as Le Clerc and his followers have represented him? Is the cause hopeless? Not quite; for enough has been said, and more than enough, to vindicate Dr. Steuart's attempt, or at least to overturn this *demonstration* of its futility, by our judicious and consistent Critic himself! The head, gentle reader, which is the effigy of libidinous violence, &c. is *not* the head of Sallust! It is no doubt a copy taken from the Farnese bust; but that bust had *no name on it*, and the putting of a name on the copy is a kind of *forgery!!*

Is our Reviewer ignorant that Mr. Murphy was dead before the publication of Steuart's Sallust? or is it his opinion that the shades of departed authors are so delighted with compliments paid to them on this earth, that they return reciprocal compliments from the regions of the dead? It is a fact, that Dr. Steuart praises no prose translators but Murphy and Melmoth; and therefore it can be only from them that our Reviewer concludes that "reciprocal praises might be acceptable!!"

Dr.

Dr. Steuart says (Pref. p. 9), "I have *no desire to wash him* (Sallust) *white*, in defiance of common opinion, and long-established authority." The Critic, however, assures us, that the Preface apprised him, that "the author means to wash an Ethiop white: that is, to vindicate the character of his client against the aspersions of Le Clerc, &c.!" To what shall we give credit—the evidence of our own eyes, or the report of the Eclectic Review?

Dr. Steuart, in his Preface, having occasion to say, that the Carthaginian admiral Hanno penetrated considerably to the southward, adds, that "there is little less doubt concerning the reality of the expedition of Eudoxus, and of the Phœnicians employed by Necho, King of Egypt, both of whom circumnavigated the Cape of Good Hope." This, says the Reviewer, is utterly improbable. Why so, we ask? Why! because Herodotus, who relates the story of Necho's fleet, did not believe it; and because "Dr. Vincent has, with equal modesty and good sense, *refuted the report which Herodotus had heard.*" But had our Critic possessed the tenth or twentieth part of Dr. Vincent's good sense, he would have paused before he had hazarded such assertions as these.

In page 542 of his second volume, Dr. Steuart has this judicious observation on the incredulity of Herodotus: "What has always struck me as a far stronger evidence than any other in favour of Herodotus's relation, is the curious internal mark of authenticity which it bears, even contrary to the opinion and belief of the narrator. 'These adventurers,' says he, 'reported as a fact, which seems to me utterly incredible, viz. that having sailed round Africa, *they had the sun upon their right hand.*' This phenomenon, for which we can now easily account, and which they must necessarily have observed after they passed the line, could not well have been brought forward, had the voyage been *fictitious*. No ingenuity, indeed, can be supposed capable of suggesting it, in an age when astronomical science was yet in its infancy."

Had our Critic read this passage, which he ought to have done before he entered on the writing of his Review, he would surely have seen the folly of the inference which he has drawn from the incredulity of Herodotus, who expresses no doubt of the Phœnicians having made the circuit of Africa, but only of their having seen the sun on their right hand. Aye, but Dr. Vincent has refuted the report which Herodotus had heard! Has he, indeed? Let the reader only turn to the Periplus of the Erythrean Sea, p. 175, or to Beloe's Herodotus, ed. 2, vol. ii. p. 394, and he will find not only that Dr. Vincent has *not* refuted the report, but also, that in his opinion, it *cannot* be refuted, but by proving the *utter impossibility* of the passage being effected by the ancients.

Well, says our Reviewer, "can we suppose the Phœnicians so superior to the Greeks in the art of navigation, as to *have no dread* of passing the greatest promontory in the world, when Nearchus and his officers shuddered at Mussedon?" We have no reason to suppose that the Phœnicians passed the promontory *without dread*, though we believe that they passed it, but we have not a doubt but that in the art of navigation, the Phœnicians as far surpassed the Greeks, as the immortal Cook surpassed the ordinary captain of a packet, or as the Edinburgh Reviewers surpass the Eclectic, in the art of giving something like interest to indiscriminate abuse.

"Classical

"Classical learning, we are told, is in a deep decline; and to restore it to vigorous health, our translator"—(says the Critic)—"recommends to our two Universities, and great schools, the disuse of *verse exercises*, and *the admission of translations*." We have been so unfortunate as to meet with no such recommendation as this; and yet we have read Dr. Steuart's book with considerable attention. We found the author, indeed, expressing (Pref. pp. 40, 41) the highest *approbation* of *verse exercises*, as the only method of acquiring a thorough knowledge of the ancient languages, and, with great deference, recommending the *practice*, or exercise, of *translation*, and even of *double translation*, as it is described by Roger Ascham, in his Schoolmaster!

We have next a whining methodistical rhapsody on the pernicious consequences of every kind of emulation, to which, says the Critic, we owe the present calamities of Europe; and to which (add we) it is probable that the public is likewise indebted for the coarse scurrility of this Eclectic Reviewer. Buonaparte emulates the devil, and the Eclectic Reviewer, the Quarter-masters of Edinburgh; and we believe that his Imperial Majesty of France approaches as near to the perfections of his Satanic majesty, as our Eclectic does to the perfections of his elder brethren.

We have next half a page of something like candour, which appears, however, from the style in which it is expressed, not to be natural to the author. We should not have been able to account for all this, had we not accidentally discovered, when looking for something else, that every thing which we thought candid and elegant, is fairly transcribed, without any mark of quotation, and with the change of only a very few words, from the concluding paragraphs of the very Essay on which the writer is pouring his abuse! In this conduct there is certainly displayed something of originality. At least the Critic's great exemplars have too much pride, and, to do them justice, too respectable talents, to have recourse to such methods of expressing either their praise or their censure.

We were ourselves tempted to smile at the earnestness with which Dr. Steuart pleads the cause of Sallust against the calumnies of Le Clerc; but in that pleading we perceived nothing of virulence, and as little that can justly be construed into a *traducing* of the characters of Cicero or Livy. All this, however, is apparent to the microscopic eyes of the Eclectic Reviewer, who sees likewise, "Le Fevre and Dacier under the translator's lash for exhibiting Sallust as he was!!" This our duller vision has not discovered, though we have found Le Fevre and Dacier praised by the translator for their opposition to Le Clerc, and for exhibiting Sallust as Dr. Steuart has exhibited him! (See vol. i. p. 17, and p. 115.)

Our candid Critic represents Dr. Steuart as saying, that "the expulsion of Sallust from the senate for immorality, was no proof of our good gentleman's propensity to vice." We recollect no such assertion as this in either of Dr. Steuart's volumes; but some recent transactions in modern senates prove, to the conviction of every candid observer, that it might have been made without absurdity; that innocence is no protection from the virulence of party rage; and that a man may be legally and honourably acquitted of every imputation thrown on his character, and yet continue the object of the most rancorous hatred.

"The malversations in his proconsulate, of which the Numidians proclaimed

claimed so loudly and so justly, and for which they commenced a prosecution against him—quashed as it was by the influence of Cæsar, and that influence, it is said, the purchase of Sallust's money—were things of no great account, but matters of course—what every body did, but Fabricius."

Such is the view exhibited by our Critic of Dr. Steuart's observations on the prosecution of Sallust for his rapacity in Africa; but the Doctor's own words are:

"For the reputation of an illustrious writer it were certainly desirable, if we could throw a veil over this disgraceful period of his life; and as the ancient historian who has recorded the most material fact, lies under no suspicion of a bias from prejudice, so we are forced to believe that he has told the truth. On other occasions, where a calumny has been carelessly or wantonly propagated, candour may reject it, without regard to distinguished names, or dogmatical assertions: but here we may truly say with the poet:

"——— Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli." (Vol. i. p. 60.)

Do such observations as these authorize our Reviewer to say that if "the biographer of Sallust could exculpate his hero, it seems as if he cared not for incurring the suspicion of being *dissolute* and *unprincipled* himself?" Is it an evidence of virtue to express regret that an illustrious character was stained with vice, or to indicate a hope that such a character was not so vicious as has been too generally supposed? Our Critic can occasionally appeal to the Scriptures, and therefore undoubtedly knows that the charity recommended in the New Testament, "hopeth all things, believeth all things, and thinketh no evil."

"We really redden," says the Reviewer, "at the abominable insinuation, that Cicero, who was inimical to Clodius for his *master's sake*"—(Pray who was Clodius's master?),—"was secretly concerned with Milo in the assassination." Yet Asconius Pedianus, to whom he appeals, says expressly—"Erat maxima pars multitudinis infensa non solum Miloni, sed ipsi etiam, propter *invisum patrocinium*, Ciceroni;" and Dr. Steuart says only, "that Cicero, from a variety of circumstances, had come under a cloud of popular suspicion . . . . . that if he was not privy to, he had at least secretly connived at the destruction of an enemy." And this makes the Reviewer redden, at the very moment when he himself more than insinuates, that Dr. Steuart, a living author and a countryman, is dissolute and unprincipled!!

"So much," continues the Reviewer, "for the Life of Sallust, which, with these and some other exceptions, we pronounce a *luminous composition*, and the work of no common master!" Indeed! can that composition be luminous which is calculated only to mislead? This is a new discovery in criticism, and worthy of this Eclectic Reviewer!

Speaking of Thucydides, whom he calls the PROSE-PINDAR, our Critic observes, that in the opinion of Cicero, his seventh book is the finest piece of history that he (the Orator) ever read. With Cicero we have the honour to agree; but we have no hesitation to say, that, if Thucydides could with any propriety be denominated the *Prose-Pindar*, the great Orator would have considered his history as among the worst that he had ever read. The Greek historian, continues our Reviewer, did not pre-

tend

tend to publish *orations*, only a *history*, interspersed with short and frequent speeches. Has this learned man ever read the work of Thucydides in the original Greek? We suspect not; for if he had, he must have found the speeches not only frequent, but many of them long; the very first that occurs extending through upwards of seven pages of Hudson's edition; another, in the second book, by Pericles, which, in the strictest sense of the word, is an *oration*, extending through eight pages; and a third, in the third book by Cleon, the son of Cleœnetus, extending through upwards of ten pages! It was, undoubtedly, on account of the speeches that Demosthenes, as it is said, copied Thucydides no less than eight times; and of Grecian eloquence Demosthenes was surely as competent a judge as Cicero, or even as an English Eclectic Reviewer!

Our Critic has discovered, what had escaped all preceding Critics, that Sallust is *frequently obscure!* This discovery, we are assured, will be considered by every competent reader of Sallust as a very "inauspicious token of a perfect Reviewer of a translation of the writings of that historian,"—a more inauspicious token, indeed, than any which he has given of Dr. Steuart's imperfections as a translator. Dr. Steuart has *twice*, it seems, spoken of slaves *put to the question;* but, says the Critic, it should certainly be *to the torture!* Johnson, however, was of a different opinion, as any man may convince himself, by consulting his Dictionary, under the words QUESTION and TORTURE; and we may be permitted to doubt, whether our Reviewer be a better judge of style than Johnson!

"Egregious," says the Critic, "is the mistake where (page 24 of the Essay) Marius is said to espouse the part of the nobility, and Sylla that of the people." Very true; but this most accurate man has not the merit of first *detecting* this egregious mistake. In the Table of *Errata* at the end of the volume, which we, poor simpletons, felt it a duty to consult before we wrote our review of this work, Dr. Steuart himself detects the mistake; and, for aught that we know to the contrary, may have *enabled* his Eclectic antagonist to inform the public, that "the truth is directly the reverse."

"The account of Cicero, in delivering his ORATION *pro Milone*, is unauthorized declamation," says the Reviewer, "and unworthy of an historian;" and yet, had he given himself the trouble to consult the notes referred to by Dr. Steuart, he would have found it authorized by Plutarch, Dion Cassius and Asconius Pedianus."

The first part of this singular Review is concluded with a declamation on the insignificance of posthumous fame, which is there called an absurd and fantastic spirit. To a Christian, perhaps, it is so; though there is surely no Christian, who would not be remembered rather with respect than execration; whilst posthumous fame was, perhaps, the worthiest object which a Heathen philosopher, or historian, could steadily have in view. In the mean time we should be glad to know, what object this Critic had in view, when he was deliberately and perversely misrepresenting the sense of his author. As Dr. Steuart is a decided enemy to those democratical principles, which are still lurking in the country; and as we had not read much of the Eclectic Review, we were at first inclined to suppose that he had incurred the enmity of the proprietors and conductor of that Journal, by his political opinions. There are, however, other articles in the Number before us, which render such a supposition utterly inadmissible.

admissible. Of *Forbes's Letters from France; the Inquiry into the State of the Nation; Orton's Letters to Dissenting Ministers and Students; and Belsham's Sermon before the Unitarian Society*, the Reviewer, though not remarkable for vigour, displays a degree of candour, and soundness of principle, which are highly creditable to those who wrote, and to those who published them. What then can have induced this solitary individual to deviate so far from the upright conduct of so many of his associates? Is he a Scotchman animated by personal hostility to the translator of Sallust? Perhaps we may be able to discover something of him, and to answer this question, when we find ourselves at leisure to consider the remainder of his Review. In the mean time we beg leave to inform him, that genuine criticism knows neither personal hatred, nor personal friendship; that it is not influenced by the rivalry, or jealousy of booksellers; that the most transcendant talents will not atone for the want of candour; and that *his* talents are certainly not transcendant.

(To be concluded in another Number).

AN HISTORICAL VIEW OF CHRISTIANITY, AND THE EDINBURGH REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

ALLOW me to offer, for your insertion, some remarks, occasioned by an article in the last Edinburgh Review. They will, perhaps, be conformable to your usual strictures on your cotemporary Reviewers, and are meant to support those sound principles of which you are a conspicuous defender. I must premise, that the Edinburgh Reviewers have never criticised a work of mine, and that I am not actuated by personal feeling.

Their publication is distinguished by wit and ability; and it has likewise these characteristic marks—1. A heresy with regard to the Establishment, political and ecclesiastical, particularly the latter. 2. A propensity and partiality to every thing Scotch, which, if not an amiable and venial defect, is so natural a blemish in the work, that it proves it to be of genuine manufacture. 3. A caustic severity of censure, which is not always perfectly consistent with liberality and good breeding. Wanton petulance is as displeasing as the churlish moroseness of ancient pedantry.

Their harsh and sharp animadversions have, however, one good effect, viz. in restraining the inundation of idle, nauseous, and injurious trash upon the public; and none of the imperfections mentioned, although the first is of considerable importance, would have caused me to trouble *you* at present, had I not observed in their last Number a more than common flow.

Before I state it, let me acknowledge their various and extensive learning and talents; the regard shewn by the Edinburgh Review to morality, particularly in the spirited and well-directed observations on the tendency of Mr. Moore's enervated production, and his prostituted Muse.

The fault to which I allude, is Scepticism, Free-thinking, Philosophy, or by whatever title the cold, dry, unintelligible projectors of Scotch Metaphysics

Metaphysics choose to denominate Infidelity. In the strictures passed by the Edinburgh Review, on a work entitled, "An Historical View of Christianity," &c. an unchristian spirit is too evident. The work itself is spoken of, upon the whole, with deserved approbation; and its obvious merits are such, that it needs no defence or praise from my pen. But the cause of religion itself, I complain, is artfully attacked.

In page 275 the Reviewers say, "Upon reflection we became in a great degree disposed to adopt his (the Editor's) opinion," viz. that the writings of the Emperor Julian contributed, next to those of St. Paul, to confirm the evidence of the Christian religion. Yet in page 278, at the bottom, they say it is "rash to maintain this opinion." This is inconsistent; what immediately follows is insidious; and the long unnecessary * reasoning between the two passages cited, is completely in the style of that irreligious philosophy, in whose suppressed murmurs "more is meant than meets the ear." In page 280 they quote at length an obnoxious passage, with a long explanatory comment. In page 281 they evidently discredit the language of prophecy. In page 282 they praise Mr. Gibbon for "honourable impartiality." This expression shews their predilection for that author, for one stray instance of due candour cannot merit very distinct praise. It is unlucky, for it argues that Mr. Gibbon did not often exercise this impartiality.—"Oh! sure he was an honourable man!"

The Edinburgh Reviewers appear to have well imitated Mr. Gibbon, whose meaning is often plain, while his expressions are too guarded to be exactly specified. His sly, unmanly sneers at religion provoke the scorn of every honest mind. These have obtained currency from the fascination of his style, refined to the minutest nicety of polish, so that every sentence finishes with an epigrammatic turn. Whether this is in the true taste of classical and chaste composition, I shall not now inquire: Mr. Gibbon professes to have learnt his irony from the Provincial Letters of Pascal. Pity, but he had imbibed some of the pure worth and profundity of that transcendant genius.

Christianity, as Dr. Paley observes, is not to be attacked by irony and ridicule. Consider the life and death of Jesus Christ; even if he be not the son of God, he commands awe, love, veneration: consider the precepts of the Gospel—love of God—love of man; even if they be not divine, they claim admiration and respect. "Against them there is no law." In return for this code, so full of blessings to mankind, which we are invited to reject, what do Hume, and Gibbon, and Bolingbroke, and Voltaire, offer to us on their part? Nothing: they propose nothing. When the enlightened European barters with uncultivated nations for their gold and precious things, he gives them in exchange beads, glass, any commodity of some nominal and supposititious value at the least: but philosophy (sceptical philosophy, I mean), brings nothing in her hand. Her

* This is in the original manner of the Edinburgh Reviewers, who seem, upon every subject, to say "We know all about this better than the author, and as you reader, are ignorant, we will inform you in a clear and clever way." The information is often valuable, while the mode of conveying it is offensive.

prospect is a dreary, void, illimitable waste: "*semperque relinqui Sola sib semper longam incomitata videtur Ire viam.*"

The merit and pleasure of such philosophy consist in an ingenious chime of words: and even these are here diminished. For the deleterious composition is made up at second hand by the Edinburgh Reviewers, who are not to be supposed, who do not suppose themselves, equal to the names above mentioned.

Such are my thoughts in cool meditation. But convinced as I am, of the salvation effected by Christ, on which belief depends eternal happiness, and of the indispensable importance of religious principle to the security of the country; this conviction makes silence painful to me on an occasion like the present, and is my apology for this address.

Unattended by religious sentiments, and the feelings and affections of humanity, erudition and talents fail of their use; they blaze, like a meteor, with transitory and delusive fires. If a man has wit, and confidence to use it, and nothing more, he has not quite attained the perfection which fable allotted to Friar Bacon's Head of Brass.

I am, with respect, Sir, &c. &c.

October 14. IN LITERIS CHRISTIANUS.

MISCELLANEOUS.

TO THE RIGHT HON. JOHN SULLIVAN.

SIR,

IN that golden age, when the shores of Hindostan poured their ready tribute into the lap of every enterprising adventurer; when a long list of that new order of men called Nabobs, returning from those far-famed regions, swelled our Peerage with their names, filled our Senate with their influence*, and corrupted our manners with oriental pomp and luxury; you, Sir, encouraged by hereditary success and powerful patronage, embarked to share in the plenteous harvest. Nor were your labours unrewarded; you too returned in affluence to your native country, and, scorning a life of inglorious ease, were eager to resume the exercise of those talents at home, which had raised you into wealth and distinction abroad; and in now addressing you, while such various and important avocations claim your time, while you aid your Sovereign by your counsels, correct our laws by your wisdom, and reform our morals by your example, I feel the delicacy expressed by the Roman poet when addressing

* The Whitehall Evening Post of May 27, 1773, has the following paragraph—"There are now in the House of Commons one barber, three footmen, and eleven clerks, who obtained seats in that honourable Assembly through the channel of the East Indies."

his

his illustrious patron, and shall be careful not to injure the public weal by trespassing too long upon your attention *.

Plutarch †, Epictetus ‡, Marcus Antoninus §, and particularly Pythagoras ‖, have strongly inculcated the great advantages of constant self-examination. The latter enjoined his disciples never to close their eyes to sleep at night, without reviewing the actions of the day; and transmitted this lesson to posterity in verses, which, from the excellence and utility of the precepts they contain, are justly denominated his golden verses ¶. Seneca **, too, most earnestly enforces this wholesome scrutiny; and, though the daily observance of it is a rigid injunction, better suited to an ancient philosopher, than to a modern man of the world; yet the occasional exercise of it is sufficiently practicable, and must be allowed to have the most beneficial influence on our lives and conduct. Where the mind is conscious of rectitude, this retrospect must prove the highest source of gratification; and even when lapses have been committed, the review of the past may serve as a warning for the future. I am about to set before you, Sir, this delectable and salutary mental banquet; and in so doing, to give my readers a lesson, by your example, on the necessity of duly attending to the wholesome counsel of these ancient sages ††.

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* Dum tot Sustineas, et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.
HORACE, Epist. ad AUGUSTUM.

† The great God seems to have given that Commandment (Know thyself), to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.
PLUTARCH's Mor. vol. i. p. 273.

‡ Epictetus Enchiridion capita plura.

§ A man is seldom, if ever, unhappy for not knowing the thoughts of others; but he that does not attend to the motions of his own, is certainly miserable. MAR. ANTON. lib. ii. s. 8.

‖ Pythag. aur. carm. ap. Poet Minor, p. 420.

¶ Thus translated in Mason's Essay on Self-Knowledge:

Let not your eyes the sweet of slumber taste,
'Till you have thrice severe reflections past
On th' actions of the day from first to last.
Wherein have I transgressed? What done have I?
What actions unperformed have I past by?
And if your actions ill, on search you find,
Let grief, if good, let joy possess your mind.
This do, this think, to this your heart incline,
This way will lead you to the life divine.

** Seneca de ira, lib. 3. cap. 36.

†† This sacred maxim γνῶθι σεαυτὸν, has been attributed to several of the ancients; to Pythagoras, to Thales, and to Chilo. Be whose it may, however, it was deemed of such importance as to be inscribed, in gold letters, over the portico of the Temple at Delphi. From hence, perhaps,

It is not my intention to trace your conduct through all the steps which marked your progress to advancement: let it suffice to be recorded, that the recommendations which you brought from Europe, secured you the most powerful patronage in India, and opened your way to the high road of wealth and honour. The principal object of this epistle, is to notice one transaction of your life, in which, had you duly observed the golden rule of Pythagoras, you never would have engaged; and which, for some time, dimmed your brilliant prospects, as it tarnished the lustre of your reputation.

The transaction to which I allude, is your concern in the ship ELIZABETH, and her cargo: the particulars of which I shall recall to your recollection in stating them for the information of my other readers. This vessel sailed from Port L'Orient for Pondicherry, in the beginning of the year 1777, and was twice on trading voyages at Madras, from whence she sailed the last time in April 1778. Soon after her departure the news was received in India of France having published her treaty with the American Colonies, and having commenced those hostilities against Great Britain which she had long been meditating. The Elizabeth, on her arrival at Pondicherry, was fitted out as a ship of war, sailed in company with another French cruizer, and captured the Osterley, one of the ships in the service of the English East India Company, bound to Europe, laden with a very valuable cargo. Among the passengers on board the Osterley, were Mr. T. Parry, and Mr. D. Barwell; these Gentlemen wrote a joint letter to the Court of Directors, stating, that the Elizabeth was reported to belong to British owners, and that there appeared reason to suspect that the conduct of some of the Company's civil servants at Madras respecting her, had been highly improper. An investigation was ordered; but several years elapsed before any material proceedings took place. At length, on the surrender of Pondicherry, the journal of the Governor falling into the hands of the captors, and being said to disclose circumstances connected with this ship, which heightened the suspicions before entertained, more peremptory orders were sent out by the Court of Directors to the Government at Madras, and in consequence Messrs. John Turing, Paul Benfield, and Francis Lind, were appointed a Committee of Inquiry, with power to examine witnesses on oath. In their Report,

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haps, came the notion, in after times, that it was immediately derived from Heaven; no improbable conjecture, if we consider that it is the foundation of all knowledge; and little favourable to that over-weening self-love, which the wisest of the Heathens cherished, amidst all their professions of humility.

The comic poets, to whom nothing was sacred, have of course made free with this; Menander pleasantly observes—

Κατα πολλ' αρ' εστιν ει καλως ειρημενον
Το ΓΝΩΘΙ ΣΕΑΥΤΟΝ, χρησιμωτερον γαρ ην
Το ΓΝΩΘΙ ΤΟΥΣ ΑΛΛΟΥΣ

Away with that fam'd sentence KNOW THYSELF,
'Tis not well put; KNOW OTHERS, to my thinking,
Is a more apt and profitable maxim.

Vide GIFFORD's Translation and Note.

dared

dated January 25th, 1788, they complain of not having been furnished with proper documents to direct their inquiries, particularly the journal of the Governor of Pondicherry, and the examinations of the Officers of the Osterley after their return to Europe. The most important evidence in their Report, is that of Mr. Mowbray, who acted as agent for the Elizabeth at Madras. This Gentleman appears to have revealed facts, and given up documents, in his first examination, which when better advised (possibly by your brother Mr. Benjamin Sullivan, who was then Attorney General at Madras), he much regretted. He afterwards declined answering any questions, but such as were expressly prescribed by the order of Government; remonstrated with the Committee for having exceeded their powers, by inquiring into the ownership of the vessel, and the intelligence said to have been communicated by British subjects; and menaced them (to use their own expression), unless they consented to return the papers which he had delivered up, and to expunge from his examination the evidence which he had given relative to these topics. The Committee of Inquiry referred to the Government, who supported them in the whole of their proceedings; and Mr. Mowbray then felt himself obliged to answer all interrogatories. The substance of his deposition is, that in the year 1776, you and Mr. John Whitehill, being together in France, entered into an agreement with Messrs. Admyraulds and Son, of Rochelle, to hold each one-fourth share in this ship Elizabeth; that Mr. Whitehill gave him this information at Madras in 1777; adding, that he had disposed of his share previous to his return to India, though his conduct, and the interest which he took in the concerns of the ship were strong presumptions that he still retained it; that he never understood from him that you had sold your share; that the fact of Mr. Whitehill and yourself being owners of her, was confirmed to him by Captain Crozut, and Mr. Mellitore, the Supercargo of the Elizabeth, who shewed him an agreement into which you had entered, binding yourself under a penalty to furnish 29,000l. for your proportion of her homeward-bound cargo; that he received 60,000 pagodas, part of the funds which you had so engaged to furnish; that you and Mr. Whitehill were interested in the goods purchased for her at Madras, and landed at Pondicherry, being intended as part of the homeward-bound cargo, had not the war prevented her return to Europe; that the proceeds of your goods were to have been remitted to Messrs. Lee, Ayton, Brassey, and Co. bankers of London; that the Captain of the Elizabeth laid his accounts before Mr. Oakley, who acted as your attorney at Madras; that the Elizabeth was principally loaded on her voyage from France to Pondicherry, with military stores for the use of the French Government, and carried out 120 troops, besides officers; *that he did not know how the accounts between the owners were settled, either for the goods landed at Pondicherry, or for the prize money arising from the capture of the Osterley.*

Your brother, the Attorney General, declared that Mr. Mowbray was substituted as agent for this ship, by your brother Mr. Richard Joseph Sullivan, who had been nominated in that capacity by the acting owners at Rochelle, but had left Madras for Europe before she arrived; that Mr. Mowbray accounted to Mr. R. J. Sullivan for half the commissions; that Messrs. Whitehill and Rumbold, during their government, had the share of the signals, and that they and their secretaries, or other persons

to whom they gave their confidence, could alone have access to them.—No proof was obtained either from him, or any of the parties examined, of these signals having been actually copied; nor do the contents of the papers respecting the intelligence said to have been communicated by British subjects, which were first given up, and afterwards so eagerly redemanded by Mr. Mowbray, appear in the proceedings.

On this Report being transmitted to the Court of Directors, you, Sir, thought proper to submit to a private examination before the Secret Committee; in consequence of whose Report, the Court at their meeting of November 5, 1788, came to the following resolutions:

"The Court taking into further consideration all the papers that have been laid before them relative to the French ship Elizabeth, which was dispatched from Port L'Orient to the East Indies in 1777, and after duly weighing all the circumstances of the case, are of opinion, and do therefore resolve,

"That the Company's Solicitor be directed to institute a suit, or suits at law or in equity, against John Whitehill, Esq. formerly President and Governor of Fort St. George, on account of his transactions and conduct respecting the French ship Elizabeth.

"The Court having maturely weighed all the circumstances of the case of the ship Elizabeth and her cargo, as they respect Mr. John Sullivan, and the matters alleged by him in alleviation of his conduct; and also considering the great length of time that has elapsed since these transactions happened, and the general merits of Mr. Sullivan's conduct in the important stations he has held under the Company, are of opinion, that no suit be commenced against the said John Sullivan, on account of his commercial concern in the said ship and cargo: but in order to mark their disapprobation of such transactions in future, and to make an example for his illicit trade, the Court declare this resolution to be upon condition of the said John Sullivan forthwith paying to the Company the sum of 4000l.

"That Mr. Richard Joseph Sullivan, who was the agent to this concern, and Mr. George Mowbray, who succeeded him in that capacity, be mulcted in the sum of 500l. each, over and above the sums received by them for commission; and that the several other agents employed in procuring goods for the said ship Elizabeth, be mulcted in the sum of 250l. each, over and above the sum received by them for commission; the amount of which shall be ascertained by the said several persons upon oath.

"That this Court disapprove of the conduct of Messrs. Motteux and Co. with respect to the consignment on the said ship Elizabeth of 300 pipes of Madeira wine, and other articles, made by them; but as it appears from the Report of a Secret Committee, that the avowed defence of Mr. Motteux against any charge that may be made against his house for illicit trade in the said ship, will disclose a transaction which the Committee conceive the Company stand engaged to conceal, the Court, therefore, feel themselves constrained to resolve, that no farther measure with respect to the parties concerned in the said consignment ought to be taken."

Had you not neglected the observance of that admirable precept of Pythagoras, you would have escaped your share in this memorable sentence; for

for after agreeing to take an interest in a French ship and cargo, had you consulted your pillow on the propriety of the measure, you surely must have retracted so very improper an engagement.

Every person, on entering into the service of the East India Company, signs indentures, and gives a bond, with security for the performance of the covenants they contain, one of which is to the following tenor:

"And the said ——— doth covenant and agree, that he will not in any manner contrary to the meaning of the Act before-mentioned, and contrary to the regulations made by the said Company, trade, correspond, or be in any ways aiding or employed by or for any foreign company, or any person or persons whatsoever, who shall trade within the limits of the said Company's trade, under any foreign commission or authority; nor shall by himself, or in conjunction with any persons whatsoever, carry on any sort of trade, either from or to any place within the said Company's limits, or from any place whatsoever but such as is expressly allowed."

Other clauses follow, binding the party to pay damages double the value of all goods so traded for, or bartered, either on his own account, or as agent for others; and providing, that if he remain in the Company's service after the expiration of his indentures, he shall be bound by the conditions herein before agreed upon.

Comparing the Report of the Court of Inquiry at Madras, and the resolution of the Court of Directors respecting your conduct, with these covenants in your engagement to the East India Company, the alternative offered you appears an act of extraordinary lenity: and indeed is stated to be so considered in the resolution itself. Your friend and partner in this concern, Mr. John Whitehill, chose rather to fly his country, than abide the consequences of the legal proceedings which were directed to be instituted against him, and died an exile in France. Mr. Motteux, though screened, like yourself, from the strong arm of the law, did not escape from disgrace; for soon after he lost his seat in the Direction, of which he had before been Chairman, and did not long survive this mortifying exposure. The particulars of that dark and mysterious part of this transaction, over which the Directors felt themselves constrained to throw a veil, I know not, nor probably will they ever publicly transpire.

You, however, happily emerged from this cloud, and soon rose again into distinction. Fortunately your want of fidelity to your former employers did not deprive you of the patronage of your noble relative, who formerly held the government of Madras, where the general merits of your conduct, in the important stations which you filled as a servant of the East India Company, could be best appreciated; and on his being appointed Secretary of State for the Colonial Department, in the Addingtonian Administration, we find you acting as Under Secretary. As a member of His Majesty's Privy Council, you have since prefixed Right Honourable to your name; and, as a member of the Board of Controul, have been set over that very Court of Directors before whom you were examined, and by whom you were thus amerced, for betraying those interests which you were bound by gratitude, as well as duty, to support, and violating those covenants which you were pledged to fulfil.

During the period that Lord Buckinghamshire and yourself filled the offices

fices of Principal and Under Secretary of State for the Colonial Department, Colonel Fullarton, who had served with you in India, was appointed one of the Commissioners for the Government of Trinidad. In consequence of the divisions which took place between him and his colleagues, soon after his arrival in that colony, they resigned, and he was recalled. The charges which he brought against Colonel Picton, after his return to England, are well known, and were said by Dr. Lynch to have been predicted to him by you, when they could only have been so predicted, in consequence of having been predetermined. Colonel Draper, believing the declaration and attestation of Dr. Lynch, drew conclusions from them, in his "Address to the British Public," reflecting so strongly upon your conduct, as to have exposed himself to a criminal information, which you obtained against him, by making an affidavit, denying the truth of Dr. Lynch's assertions. This gentleman is now understood to be on his way to England, to confirm, in a British court of justice, what he has sworn to in Trinidad; and the trial is suspended until his arrival. As I know too well the respect due to the tribunals of my country, to offer any observations on a cause *pendente lite*, I shall confine myself at present to the topic which I have selected for the subject of this letter, and which, I trust, will impress some useful reflections on the minds of my readers. It will teach them that, sooner or later, intrigue will be detected and exposed; and that if, in the pursuit of unjustifiable projects, a man be led into temptation, he still may retrace his steps, and be delivered from evil, by remembering and practising those inestimable precepts which are comprized in the Golden Verses of Pythagoras.

VALERIUS PUBLICOLA.

ON THE DIMINUTION OF THE NUMBER OF CLERICAL STUDENTS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

YOUR Correspondent Senex, in the Review for November last, states as a serious ground of complaint and alarm, *the diminution of the Clergy of the Church of England*: and expresses an earnest wish that you should enquire—*Whether the reports which have come to his ears are or are not founded on facts.* Those reports are, *That the number of young men brought up to the Church at our Universities has been for several years gradually diminishing; that the candidates for Holy Orders are not nearly so many as they have formerly been; and that the country affords very few instances of youths, intended for the sacred functions, excepting the children of noblemen or gentlemen, who have livings in their own gift.*

That these reports are founded on facts, hardly any man, who has turned his attention to the subject, will entertain a doubt; and, if you have not received any more satisfactory account of the matter, and think the reasons which I shall suggest for this diminution, worthy of a place in your Review, your correspondent Senex, and your readers in general, will have an opportunity of judging of their force and truth.

1. The first of those reasons is, the increased expence of a literary education, where it was formerly obtained upon very easy terms. In some of the

the northern districts of England, the farmer, 40 years ago, sold every article of his produce, not only for less than half its present price, but so low, that in some instances it was hardly worth carriage to the next market-town. He was at the same time desirous of giving his son such an education, as might exempt him from the severe labour which he had himself undergone, and place him in a rank in life of more ease and dignity than his own; and the small expence of supporting him at home, and the endowed schools with which those districts abound, and where a very trifling compensation is required for the master, at once suggested the idea of this liberal education, and enabled him to obtain it for his child*. Local circumstances also pointed out the Church as the most eligible profession. In many very extensive, and now very populous, parishes of the north, numerous chapels of ease are erected, and many of them very slenderly endowed. The parish of Kendal, in Westmoreland, alone contains, I think, thirteen of those chapels; and forty years ago not one in three of them produced to the officiating clergyman a clear income of fifty pounds a year. In order to supply these chapels with ministers, the bishops of our northern dioceses are under the necessity of ordaining young men, without a degree from either of our universities; and as the farmer frequently obtained one of those endowed schools, which I have mentioned, for his son, at about eighteen years of age, and frequently one of the chapels as soon as he could be ordained; here was a powerful and effectual inducement to give that son the best education which circumstances allowed. It ought also to be observed, that this education has produced many useful and valuable members of society, not only as able teachers in our schools, and officiating ministers in the secondary appointments of the clergy, but in several instances men who have deservedly risen to stations of great respectability and importance in the church. The supply of clergymen, however, from this source, is now very much diminished. The expence of maintenance for a youth at home is more than doubled: the youth himself is less willing to engage in the labours of a school; and the chapels no longer offer a liberal support. They are certainly much increased in emolument by the increase of value in the small farms, with which many of them are endowed, and by the operation of the first fruits and tenths from larger livings, usually known by the appellation of the Bounty of Queen Anne. But this increase of emolument has by no means kept pace with the increase in the expence of all the necessaries of life, and still less with the increase of our taste for luxury and ostentation.

2. This increased expence of education likewise operates the more forcibly, by being subject to a disadvantageous comparison with the expences of an education for trade. Instead of maintaining his son till eighteen years of age for a school, or till twenty-three for admission into the church, the farmer can send him to business in his fifteenth or sixteenth year; and, for a small premium at that period, exempt himself from any further charges on the son's account; and, what is always a most import-

* The author of these observations was for seven years the pupil of one of those endowed schools, where the legal demand of the master, for the inhabitants of the hamlet, was then, and is still only, one shilling a quarter.

ant

ant object with a parent of this description, with reasonable prospects of such future opulence, as no school or curacy can pretend to rival. The manufactories of Manchester and Sheffield have much greater pecuniary attractions than either our country schools, or our national church. With whatever force these considerations apply to the northern districts of England, they apply with equal force to the Principality of Wales; and I understand that the supply of clergymen from thence, is for the same reasons diminished in the same proportion.

This consideration of expence operates very powerfully against sending a youth to either of our Universities. *Exhibitions*, and other perquisites to *dependent members*, being usually fixed sums, have in a great measure, like all other stipendiary payments of long standing, lost their value and their influence. Forty years ago an independent member, supporting the appearance and character of a clergyman, kept his terms and obtained his first degree for less than five hundred pounds; with the present prices, and present fashions, the same objects will now cost him double the sum. Here, then, is a very heavy expence to be certainly incurred, according to common calculation, for an uncertain advantage: a sum of money to be paid for the privilege of holding preferment in the church, when it can be obtained, which would establish a youth very advantageously in many other reputable occupations of much greater profit.

3. Another cause of the diminution of the clergy may be traced in that magnitude of our navy and army, which has been found necessary for many years past, and which is not likely to be less necessary for many years to come. The ingenious youth of the country are led by a variety of motives to prefer military commissions to Holy Orders; and, as I understand there is some difficulty in finding a sufficient number of the sons of gentlemen to accept these commissions, the numbers of our youth, intended for the church, must inevitably have declined. The rapid diminution of pupils in our public schools and our universities, in the year 1793, was within the observation, and must be still in the recollection, of many of your readers.

4. To this cause of the diminution in question, much additional force is given by the general manners of the times. I do not mean to enter into any querulous sarcasms on the degeneracy of the age in which we live, or any invidious comparisons between our own vices, and the virtues of our fathers—for I mean only to argue from facts that will not be disputed. Attention to the performance of religious duties is certainly in the present day neither frequent nor fervent. Family prayer, and the reading of sermons in families, have almost entirely ceased amongst us.—What is called liberality respecting articles of faith, and ceremonies of worship, if it be not in reality the same thing, has the same effect upon those about us, as negligence and indifference; and thus the minds of our sons are not duly impressed with sentiments of religion, nor is their attachment conciliated to the clerical profession. Nor is this the whole, or perhaps the worst. No man can fail to remark, that the love of pleasure and dissipation is as extensive as it is powerful amongst us; and that our sons are very early introduced to all the pleasures of general society. Before a youth attains to those years of discretion, very properly required for admission into Holy Orders, he is enabled to make his observations on the conduct of those about him; and he cannot fail to remark, that a clergyman

clergyman must either live under what is now deemed the perpetual mortification of being excluded from many of the amusements of his neighbours and friends, or be content to share in them at the expence of some violation of the decencies of his clerical character, and some diminution of its respectability. To avoid so disagreeable a dilemma, the obvious expedient is to avoid the profession: and as it is too much the fashion to allow boys to chuse their own occupation in the world, can it be a subject of wonder that so many parents are disappointed, and that so few of their sons prefer the duties of the church.

5. The last, though not the least efficacious cause that I shall assign, for the diminution of the numbers of the clergy, is the small emoluments of the church, in comparison with those of the other liberal professions. It will be observed, perhaps, that this cause must always have operated with nearly the same force, and cannot, therefore, have had any peculiar influence in our own times. But this is by no means the true state of the case. The profits of trade, and the emoluments of all the professions, have for many years past increased in a much greater proportion than the revenues of the church have been augmented. In every other profession the chances of success are greater, and the reward of talents at once more certain and more ample; and as these are days of calculation, and especially calculation of profit, we cannot be surprized that neither parents nor their sons are partial to the employments of our national church.

All the causes that I have mentioned might be made to appear of still greater weight, were they stated more at large, and their reciprocal co-operation more fully explained; but I fear I have already trespassed too far upon your valuable pages, and shall therefore only add, that I do not, with your Correspondent Senex, apprehend any great danger to the Church or State from the present diminution in the numbers of the clergy; because, I think, that as soon as this diminution shall be generally felt, and preferment be more easily obtained, their number will again increase. But, at the same time, I do not expect they will soon amount to the numbers that we have seen; because I am afraid that the causes which have operated to their diminution will not soon be corrected, nor easily removed.

I am, Sir, your most obedient servant,

December 13, 1806.

OXONIENSIS.

THE NUNS AT NEW-HALL.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

HOWEVER the Correspondent, who writes in your last on the subject of New-hall, may be well informed as to the history of this ancient house, he is totally a stranger to that of its present inhabitants. Presuming upon the candour you profess, that you will have no objection to set your readers right, I send you the following particulars, which I *know* to be true. The Ladies who at present reside there, are not foreigners, as he represents them, but natives of England—they are the community of Liege, and took refuge here from the pillage and persecution of the French in 1794. With their *own* property they have purchased New-hall and its appendages; they receive for education the children of Catholic parents, which used to be sent to them, or to other convents upon the Continent, and not Protestants to make proselytes, as your zealous Correspondent apprehends. The whole amount of the terrible evils about

which

which he is so anxious, is then as follows :—That the small revenues of these poor Ladies, and the money paid for the board of their pupils, which used to be spent abroad, is now expended here. They are natives of this kingdom, and not aliens :—they are subsisting upon their own property, and not upon public charity :—they receive for education the children of Catholic parents, and not Protestants, to make proselytes :—they molest no one ; let us at least endeavour to allow them to enjoy their retirement in peace, as well as security. I am, Sir, yours, &c. A. M. S.

N. B.—We have always expressed our wish that these unhappy refugees should be allowed "to enjoy their retirement in peace, as well as security;" but in return for that peace and security which they could not obtain in any other country, we did expect, and we shall continue to expect, that they will not violate the laws of that which has afforded them an asylum in the hour of distress. We charged them with having suffered English Ladies *to take the veil*; their defender has studiously avoided all reference to this fact ; and, until it shall be contradicted from authority, we must believe it to be true ; and, impressed with that belief, we shall continue to censure their conduct, whenever we shall have occasion to refer to it.—We will put a plain question to A. M. S. Has not a Miss S——y taken the veil at New-hall ? and are there not other novices there intended to take the veil ? We will not take our leave of *these poor Ladies*, without expressing our sincere pleasure at learning, that they have been able to purchase, *with their own money*, the *rich* domain of the late Lord Waltham ; nor without giving them a friendly caution to refer to the Statute Book before they again boast of their wealth.—Editor.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

CONVINCED that your work will become a monument, on which the grateful eye of posterity will often revert with admiration, as one of the happy means which not only supported the glorious, and, it would seem, inimitable Constitution of your Country in Church and State, but contributed to preserve the whole Christian World from utter ruin, the following facts are submitted, if worthy of a place in your interesting Repository. The circumstances, as stated in evidence in the Court of King's Bench, on the 4th of last July, at the trial of an English Catholic Bishop, Dr. John Milner, the Rev. Mr. Wheeler, a Mr. Gadd, or Gabb, and his daughter, are taken nearly verbatim from the report of that curious trial, published in the Times newspaper, and which has since been rendered authentic by a letter from Mr. Wheeler, exculpating his Bishop, but leaving the charges against himself unanswered, and even *undenied*, of course acknowledged true before the public. The parties are all worthy Members of the Popish Church! his *titular* Grace, Dr. Milner, is the Catholic Bishop of the Inland District ; Mr. Wheeler is a Parish Priest, and Father Confessor officiating in London ; Mr. Taylor and all the others are his humble followers. Should the facts developed at this trial tend more effectually to expose that iniquitous and abominable rite of the Popish Church, *auricular confession*, and to confirm those opinions uniformly maintained in the Anti-Jacobin Review, of the actual state of Popish superstition in this Country, it will be highly agreeable to,

Sir, your constant friend and servant,

Russell-square, 1806. VERITAS.

"The

"The indictment was laid by Mr. Taylor, a surveyor in Islington, against his bishop, Dr. Milner, his *father confessor*, Mr. Wheeler, and his apothecary, Mr. Gadd or Gabb, and Miss Anne G. his daughter, who reside in the neighbourhood of Russell-square, for conspiring to prevent his marriage with a Miss Pike, of Wolverhampton. This lady, it appeared, was under the pious care of the titular bishop, Milner, who introduced Mr. Taylor to her as his intimate friend, and who also negotiated the marriage contracts. Of this bishop's subsequent conduct, his chicanery with Mr. Taylor, and his horrid oaths and violent passions, things very natural no doubt and common to his worthy adherents in St. Giles's, it is unnecessary to speak. The conduct of *father* Wheeler is more generally important. The wife of Mr. Taylor being in a declining state, priest Wheeler, who had long been the father confessor to the prosecutor's family, introduced Mr. Gadd or Gabb, as apothecary, who also introduced his eldest daughter Maria G. under the pretext of attending Mrs. Taylor, but in fact with a view of becoming her successor. At the time of Mr. Taylor's becoming a widower, his father confessor was constantly whispering the praises of Miss Maria, whose amiable qualities rendered her an admirable wife for any gentleman deserving of so much virtue and beauty. This project failed, and another attempt was made to introduce Miss Anne, whom the priest no less extolled, but with equally bad success, as Mr. Taylor found himself not 'bound in law, justice, honour or conscience, to marry Miss Anne G.' The priest's efforts, however, did not relax here: he still persisted in desiring to know the cause, and to urge obedience to his advice, till he discovered Mr. Taylor's connexion with Miss Pike, which he was equally active in opposing. For this purpose, it was necessary to secrete many of the letters which the apothecary's daughters had written to Miss Taylor, the daughter of the prosecutor. In order to get possession of this correspondence, when Miss Taylor *was making her confession* to priest Wheeler, HE REFUSED TO GRANT HER ABSOLUTION UNLESS SHE DELIVERED TO HIM ALL THE LETTERS! The young lady, with more firmness than could be expected, *resisted the demand*; but on consultation with her father, HE *advised her to accede to it.* A bill in Chancery was afterwards filed against this *pious* and upright father confessor and his friends; and during the proceedings in equity, the Lord Chancellor ordered the letters to be delivered up to Mr. Taylor. In one of those letters the following extraordinary declaration, addressed to Miss Taylor by Miss Anne G. was read: "Though I have been on my knees to your father, I have never been able to make him marry me, or promise that he ever will marry me." On the evidence of those letters the present prosecution was supported; and its failure is perhaps more owing to the prosecutor's simplicity, and *fear* of his father confessor, than to any want of proof of the existence of the conspiracy. Perhaps, however, the proposed trial for a breach of promise of marriage with Miss Pike, may bring to light some more of those dark schemes of popish priests, and expose to the world their tyrannic power, their alarming influence in the most secret affairs between man and wife, and the *true spirit* by which they are still actuated in this age, as we are told, of *reformed* Catholicism in a Protestant country."

THE following lines upon the Death of the late Bishop Horsley, have been sent to us from Scotland, and are the production of the Rev. John Skinner, of Long-side in Aberdeenshire, a Clergyman of the Scotch Episcopal Church, now in the 85th year of his age.

Eheu,

Eheu, quid legitur? Flendem est; deflete legentes!
Præcipe lugubri carmine, Musa, modos.
Occidit heu, morbi funesto percetus ictu,
Ille ASAPHENSIS duxque decusque gregis.
Ille idem Præsulque bonus, Pastorque fidelis;
Ille antiquorum vivida imago Patrum;
Veri Defensor, prisci Samuelis ad instar,
Antiquam calamo fulcit et ore Fidem.
Illum mirata est Ecclesia sacra docentem;
Est mirata gravem Curia summa Virum.
Illum nemo malus jactare audebat amicum;
Hostilem potuit dicere nemo bonus.
Hei mihi quantus erat! quantum laudabile in illo!
Quantæ animi vires! quantus in ore vigor!
Quippe Pater, Conjux, Orator, Amicus et Hospes,
Pastor et Antistes, magnus ubique fuit.
Cur ita, Parca ferox et inexoranda, negasti
Tanto et tam claro tempora longa viro?
Cur ita tot variis ornatum dotibus ausa es
Crudeli nobis præripuisse manu?
Sic visum est Superis: nec nostrum est quærere causas.
At liceat casum rite dolere gravem.
Anglia mæsta dole tantum tibi lumen ademptum!
Patronum ablatum Scotia mæsta dole!
Dum colitur pietas et amor divinus honesti;
Dum retinet primam Scotia nostra Fidem;
Præsulis HORSLEII famam et venerabile nomen
Semper honorabit Scotica turma Patrum.

LITERARY INTELLIGENCE.

A History of the Administration of the late Right Hon. William Pitt, in four volumes octavo, by Mr. John Gifford and Mr. Redhead Yorke, is, we understand, in a state of such forwardness, as to appear early in the ensuing year. This history will, of course, include that of the very critical period in which Mr. Pitt lived, as well as an interesting account of his life and conduct.

A new and improved Edition of *The Book of Martyrs* is in the press.

A new Edition of Dr. Reece's *Domestic Medical Guide*, corrected and considerably enlarged, will appear very soon.

CORRESPONDENCE.

The future Communications of our respectable Correspondent, *Oxoniensis*, will be thankfully received; as will those of our old coadjutor at W——n, who is informed that "The Signs of the Times," were reviewed, much at length, on the first appearance of the Poem.

"A Yorkshire Freeholder," is received, and his communication will be used in such a way as to give it the greatest effect.

Mr. Wm. Lowrie is informed, that the publication, after which he inquires, was reviewed very soon after it was received.

The Rev. R. Polwhele's History of Cornwall will be reviewed very soon. The last volume of his History of Devonshire, his Sermons, and his three volumes of Poems, have never been received.

Errata in the Latin Epitaph in our last Number.—P. 331, for *veredi* read *viridi*; *hic* read *hic*; p. 332, *Blandes* read *Blandis*; *Messus* read *Missus*; *quæque* read *quæque*.

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APPENDIX

TO VOLUME XXV.

Œuvres Philosophiques, Historiques, et Litteraires, de D'Alembert. 8vo. Pp. Vol. I. 404. Vol. II. 478. Vol. III. 430. Vol. IV. 432. A Paris, chez Jean François Bastien. 1805.

The Philosophical, Historical, and Literary Works of D'Alembert.

IN reviewing the works of this enlightened philosopher and metaphysician, we feel we have undertaken a task of much delicacy; admiring as we must the deepness of his research, and wide span of his genius, we must not suffer our admiration to seduce us from the duty, which the imperious call of the office that we have assumed, as critics, imposes on us; nor suffer any brilliancy of imagination, or any depth of science, to divert us from the sober investigation of the relation any work, however splendid, may have with the higher claims of moral and religious truth.

The editor of this work, with the true spirit of a Frenchman who thinks *la belle passion* the first point in every character, first presents us with D'Alembert's portrait of Mademoiselle de l'Espinasse, and his eulogium on her tomb. The character of this lady does not appear so amiable as we could, for the sake of the philosopher, desire; she was very ambitious, and aimed unfairly at the conquest of the Marquis de Mora, a young Spaniard of high birth, and upon the occasion of this rivalship the philosopher D'Alembert becomes a child. We respect too much the feelings of love and friendship, even to wish to see our author without them in his character; but we would rather have found those written documents of his weakness from his own hand, at the end of his volumes than at the beginning, where we ask for the philosopher, and find *a reed shaken by the wind.*

The eulogies on D'Alembert which follow, written by Marmontel and Condorcet, do not help us to a better view of his character. We find him always complaining, always as he calls it, suffering, though in fact he is surrounded by friends, has the patronage of kings, and all the advantages of literature—but he had not Mlle. de l'Espinasse.—Such events as D'Alembert experienced, would have been called by the more religious and moderate man, from the peculiar favour and protection of Providence.

Leaving these trifling productions, we turn to the preliminary discourse on the Encyclopedia. This is, indeed, D'Alembert. The Frenchman is no more. We find the solid sense of the Englishman. We admire the intelligence and capacity of its author, the vigour of his mind, the clearness of his style. We see the man of letters, the geometrician, the profound philosopher. We find him strong in proof, and rich in argument; he is drest in the robes of learning, and bears about him the achievements of science; but let us, in this elegant specimen of genius and learning, as reviewers, examine it with moderation and care, that we may discover if something has not been neglected, something worthy of regard left out.

The philosopher begins his discourse with a subject, the most, of any, interesting to mankind, that is, the genealogy and filiation, as it terms it, of the intelligencies of the human mind. We shall select a few passages for our readers, which we consider highly worthy of attention, though we confess that they do not satisfy us on the subject.

"We may divide the whole of our intelligencies into direct and compound. The direct are such as we receive immediately without any operation of our will, which finding constantly open all the portals of the soul, if I may be allowed the expression, enter without difficulty or resistance. The compound intelligencies are those that the mind acquires in working up the direct intelligencies, in uniting, and in combining them.

"All our direct intelligencies may be reduced to those which we receive by the senses, from whence it follows, that it is to our sensations that we are indebted for all our ideas. This principle of the first philosophers had been for ages regarded as an axiom by schoolmen; to obtain that honour, it was only necessary that it should be ancient, and they would have defended with the same warmth the doctrine of substantial forms, or the occult qualities. Thus was this truth, at the revival of philosophy, treated as an absurd opinion, by which title it was distinguished by them and proscribed, because nothing is so dangerous for truth, or exposes it more to be misunderstood, than its alliance, or neighbourhood with error. The system of innate ideas, alluring in many respects, and more striking, because it is less known, succeeded to the axiom of the schoolmen, and after having reigned a long time, it even now preserves some partizans. So much difficulty has truth to resume its seat in the mind, when once prejudice or sophistry has driven it from its empire; but at present the generality of mankind agree that the ancients were right, and it is not the only question upon which we begin to be reconciled to their opinions.

"Nothing is more certain than the existence of our sensations. Hence to demonstrate that they are the principle of all our intelligencies, it will be sufficient to show that they may be so, for in true philosophy every deduction which has for its basis, facts, or acknowledged truths, is preferable to that which is merely supported on hypothesis, however ingenious.—Why must we suppose that we have primary notions, purely intellectual, since

since to form them we have need of nothing further than to reflect upon our sensations?"

Thus does D'Alembert, in a very clear and perspicuous manner, present to us the history of the rise of the intelligencies we receive from our sensations; and, taking it for granted, that his reasoning may be pure from any of the insinuating poison, and from that species of degrading and self-created ignorance, sought after and attained by the modern philosophers, we feel inclined to weigh with attention the fair and honest opinion of the metaphysician, who from his researches into the nature of the human mind, tells us—

"That it is evident that the notions, purely intellectual, of virtue and vice, the principle and the necessity of the laws, the immortality of the soul, the existence of a God, and our duties towards him; in a word, the truths of which we have the most frequent and most indispensable need, are the fruits of the first combined ideas occasioned by our sensations.

"Here, therefore, are we shewn the limits of the human capacity.—We may combine as much, and as long as we please; our combinations will not help us to the knowledge of the power by which we are enabled to reflect on those direct intelligencies, nor even to the power by which a mass of material substance has life and action; nor to one cherishing truth of the nature of a future life, nor of the attributes of the Deity, nor of rewards and punishments, nor of retribution. Alas! how imperfect then is the human understanding, and how much occasion does there appear to have been for inspired writers, and for revelation, on which subjects modern philosophy chuses also to doubt, because the evidences received are not of mathematical certainty."

Perhaps an author could not do more service to society, in the disjointed times in which we live, than to engage men to a consideration of what are the principles of truth, rather than of the question of the existence of original intellectual ideas, or of their acquirement, by reflecting on our sensations. It would be a better employment to endeavour to settle and determine what is pure reason, and a pure religion; that the affected difference of opinion which prevails among mankind, might yield by degrees to the truths of some certain fixed principles, and an universal assent become established like axioms in the mind; the beautiful analogies of nature, reason, and religion, would then be seen and acknowledged; we should then rather consider what tends most to the happiness of man, than how those considerations are effected; that every thing which tends to the true happiness of man (we mean that happiness which will endure and serve us through life), as far as it may extend its benign influences in society, is good, according to the portion it bestows; now, the tenets of all religions tend to the happiness of man, and the regulation of his conduct in society, and are therefore good; and that religion which tends most to his true happiness, is the best. That the pure Christian religion contains the largest portion of good, would not be difficult to

prove.—Reason and religion never look so lovely as when they are hand in hand—it is only the pride of the philosopher, or of the bigot, that would separate them.

To do justice to the philosophy of D'Alembert, he seems convinced of the narrow capacity of the human mind, which appears circumscribed to the power of combining direct intelligencies received by its sensations, and which cannot be of vast number, though the combinations, like the changes on the notes of music, are incalculable.

Let us now attend to what M. D'Alembert says on religion:

"Nothing (he tells us) is more needful to us than a revealed religion, which will act as a supplement to our national intelligence. It will open to us that part which has been hid from our view, but as far only as may be absolutely necessary for us to know; a curtain is drawn which conceals the rest, and will most likely always continue to do. Some truths to believe, a few precepts to observe, and we see the whole of revealed religion. Nevertheless, by means of the light which it has afforded the world, the vulgar are more fixed and decided upon a great number of important questions, than all the different sects of philosophers ever were."

After this avowal and opinion, we must observe, that we do not see why the author should have almost entirely neglected to treat of a subject so acknowledged to be beneficial and necessary to man; the excuse for this, contained in his Advertisement, and which occasions us at all to advert to the Encyclopedia, is at best unsatisfactory.—D'Alembert says, that "some critics complain of him that he has not spoken at length on the Christian religion, which the author says, he could have very well dispensed with speaking of at all, since, he says, it is a part of knowledge superior to, and out of the system of an Encyclopedia."

Let us ask if the inquirer into the truth, beauties, and evidences of Christianity, is to be disappointed in his search, and to find a blank space only, where he might reasonably have expected a rich field of information? Is not this neglecting to promulgate blessings among men? Is not giving a place to natural religion, giving a preference to natural religion? to that imperfect religion of nature, which the philosopher himself admits can attain but little knowledge of a Deity, and no certainty as to our proper duties towards him, and which, if we allow the facts, and title of the Christian religion to belief, is merely the insufficient evidence of our combined ideas working upon the direct intelligencies received by our sensations, while the other is divine.

However the work which we peruse may be stored with science, we feel it our duty not only to keep up the fence which surrounds the fair tree of religion—a tree which has given shelter under its branches to millions of human beings, tired and fatigued with the tedious

dious and otherwise insupportable journey of life; but we would also preserve it for the happiness of future ages from the chill blights of that philosophy, if it can be so called, which would, with the frost of an unfeeling indifference, check its growth in that happy soil where it is almost indigenous. We consider the Christian religion to be a treasure of hope and satisfaction to the good man, worthy of a space in, and suited to the research of, the most elaborate Encyclopedia.

We may fairly think that we owe this deficiency in the works of the enlightened D'Alembert, to the fashion of the philosophy of the time in which he lived, and which has, very lately, reared its preposterous head over religion. We have noticed the career of this impostor, who, with uplifted crest, and audacious front, sheltering himself within the narrow limits of the human capacity, and desirous to bring all intelligence to the narrow space of his own comprehension, deserving as much credit for wisdom, as the man who is only thought wise because he never opens his mouth, goes about replying to every one he hears—*prove, and we will believe.*

We proceed in our work to pages which embrace subjects, if not more worthy of the labour of the philosopher, yet more suited to his accustomed research. He treats of algebra, geometry, and mechanics, each of which he considers marked with the seal of evidence; and on these heads, as well as on logic, chronology, history, sculpture, and painting, our author shows the most masterly talents, and a profoundness of knowledge and investigation rarely equalled.

The limits of the review of any single work oblige us to pass over many of the pages of the preliminary discourse. We do not do it, however, without lamenting the proscription, nor without a general approbation of the author.

We come next to that part of this treatise, for so it may be called, on Nature, Reason, and Philosophy, where he speaks of the powers of the human mind, and where he very ably defines of what they consist, and their proper order. He ranks these powers under three heads, Memory, Reason, and Imagination, which perhaps include in their several circles the whole of the capacities of the human mind, and are the three different ways by which the mind works upon the objects of its thoughts.

"These three faculties form, first the three general divisions of our system, and the three general objects of the human intelligencies—history, which is derived from memory; philosophy, which is the fruit of reason and the fine arts, to which the imagination gives birth. If we place reason before the imagination, that order appears to us correct, and conformable to the natural progress made by the operations of the mind. The imagination is a creative faculty; and the mind, before it thinks of creating, begins by reasoning on what it sees, or hears; another motive which determines the propriety of placing reason before the imagination is, that in the last faculty of the mind the two others are in a certain degree united, and that reason accompanies memory. The mind neither creates

nor imagines objects, but as far as they are like those which it has known by its direct intelligencies and sensations; the farther it is off from those objects, the more are the beings which it forms unnatural and distorted. Hence in the imitation of nature, invention even is confined to certain rules, and they are those rules which principally form that part of philosophy called the fine arts, even now but imperfect, because it can only be the work of genius, and genius prefers to create rather than to examine and arrange."

Before we take leave of the Preliminary Discourse of D'Alembert, we shall make a few remarks upon the observations which follow on the subject of revealed religion, and then quit this particular portion of his works, to proceed to investigate the contents of his other volumes.

"The science of the Deity called Theology, has two branches, natural theology, which has no other knowledge of God than that which is produced by pure reason, (a knowledge which is far from being complete); and revealed theology. The last draws from sacred history a knowledge more perfect of the Deity. From the same source is the science of created Spirits. We have thought it our duty here to differ from our author (Lord Chancellor Bacon); it strikes us that science, considered as belonging to reason, should not be divided, as it has been by him, into theology and philosophy, for revealed theology is nothing more *than the application of reason to revealed facts*; or, to express it better, that it depends upon history for the dogmas which it teaches, and upon philosophy for the consequences which it draws from those dogmas. Hence to separate theology from philosophy, is tearing a branch from the trunk to which it naturally belongs. It appears also, that the science of spirits belongs more intimately to revealed theology than to natural theology."

Here again we are sorry to observe in our philosopher, that same apathy and lukewarmness towards revealed religion, which characterizes the whole of his works; insensible to any thing but demonstrable facts, he deserts the major of the proposition, that is, the truth of revelation, to prove the minor proposition, that revealed theology is nothing more than the application of reason to revealed facts. Reason we fear may, as we have found, be very unwilling to consent to facts which she cannot comprehend, nor therefore understand. Natural theology, it is admitted by D'Alembert, gives us but an indistinct, imperfect knowledge of the Deity; and yet he would have the facts of revealed religion decided upon, and by this ignorant judge, who is unable to open the volume of nature, much less without its being laid before him by the love and mercy of the Deity himself, to peruse the mysterious pages of revelation, which must be accepted by faith, and approved, not merely permitted by reason.

We are of opinion that the criticism contained in the note at the beginning of the Preface to the third volume of the Encyclopedia, touching the alteration of the words *ne peuvent*, has been well made; for we cannot bring ourselves to think with the author of the Apology, that *ne peuvent* does not mean an absolute impossibility. The note is

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as follows: in the article, "The Love of the Arts and Sciences," it is said, that—

"The greater part of mankind honour letters as they do religion and virtue, that is to say, as a thing which they *ne peuvent, can not* understand, nor love, nor practice. These words *can not*, have offended some persons, and for that reason we have substituted the words *ne veulent, will not*, in the printed errata at the end of the second volume; however, if it may be allowed us to represent to the timorous who have so easily taken an alarm, that the words *ne pouvoir* are not always taken in the sense of an absolute impossibility. There is not any one, Lord! (says Mordecai in the book of Esther) who can resist thy will?. However, in truth, man being a free agent, can resist the will of God. Hence this passage should not be taken in the fullest extent of its meaning; why not then have supposed that the author of the proposition on that subject might have in view a more orthodox opinion? But it is needful to raise up against the work, truly good men, too commonly the dupes of those who only wish to appear so."

Now we think, and all the facts of sacred history will bear us through the opinion, that man, though a free agent, *can not* resist the will of God; we consider man only a free agent as in his several relations to his dominion over the creation of this world, and to his fellow-creature MAN; he is only left free as to his desires by the organization of his mind, the better to display his character, and that he may serve voluntarily the truth; but we believe that the mischievous will of man may be restrained, controuled, and prevented by the superior will of God working through the mysteriousness of his Providence. There is something impious in the thought, that the Supreme Being cannot direct nor controul the will of his creature man. May not the philosopher say, that it is owing to that power that we sometimes receive by our sensations direct intelligencies, which we combine and act upon as our own, by which we adopt insensibly the conformation and result of his will over that over our own? Thus was the bad heart of Pharaoh, made by GOD himself to resist the will of GOD himself, that his power in favour of the children of Israel might be manifested; and that they, obdurate and incredulous as they were, might see that the Almighty could perform the promises he made, and bring every thing about for the good of those he loved.

We recollect a beautiful passage, in a work where it would not be looked for, the Arabian Nights Entertainments, which very finely expresses this particular power of the Deity, "call upon the Almighty he will help thee, thou needst not perplex thyself about any thing else; shut thine eyes, and while that thou art asleep, he will change thy bad fortune into good;" and, indeed, without the hope of this direction, what beacon have the good to look to, in the voyage of human life?

To complete the system of his discourse, the philosopher next unfolds the remaining subjects of his Encyclopedia, Painting, Sculp-

ture, Architecture, Poetry, and Music, being that share of the general division of science which is created by the imagination, and properly denominated the *fine arts*.

What follows of this admirable discourse of the philosopher D'Alembert, is a summary of the gradations of knowledge, to its arrival at its present state in the world, in which the author has occasion to mention the various philosophers, as well English as French, who have gone over the same scientific ground before him; and it is but doing him justice to say, that he very fairly appreciates the talents of each of those his fellow-labourers in the culture of the human understanding.

At the end of this discourse is the ingenious Chart of the Intelligencies of the Human Mind, under the general head of Knowledge, and the three grand divisions, Memory, Reason, and the Understanding. This chart is the workmanship of M. Diderot, and is very fairly stated to have owed its origin to the Tree of Knowledge of the illustrious Bacon.

The second volume of the author's works presents to us the Elements of Philosophy, wherein he developes the first principles of the several sciences on which he treats, in a way that deserves particular mention. Logic, metaphysics, morals, grammar, mathematics, geometry, mechanics, astronomy, &c. &c. are discussed in a style of clearness and precision that would engage even a reader unaccustomed to abstract studies, to a perusal of its pages, which contain more truths in a small space, than perhaps are to be found in most other works on science.—The explications which accompany each separate treatise, are curious and even entertaining; in short, the whole of the Elements of Philosophy, which are on subjects suitably enough denominated by him difficult and uninteresting, derive from his style comprehensiveness and ingenuity, a position of instruction both advantageous and acceptable to the reflecting mind, which would fain acquire the knowledge it seeks after, not only by the most direct and nearest road, but by that path which may not be altogether destitute of the scenery of science. We cannot enough recommend this course of elementary knowledge to the scholar in philosophy.

Logic is the first subject of this elementary treatise, and its explication is very ably conducted. The Art of Conjecture is distinguished by the author as divided into three branches; the first, the Analysis of Probabilities in the Game of Hazard; the second, an Extension of that Analysis to different Questions relative to common Life: as that which applies to the Duration of the Existence of any Man, to the Price of Annuities, to Insurances, to Inoculation. The third branch has for its object the sciences wherein it is most rare or impossible to arrive at demonstration, and in which the Art of Conjecture is useful, as Physics, History, Medicine, and the Science of the World, or the art of conducting ourselves with society so as to derive every possible advantage from it, without breaking through the obligations which for the good of all it necessarily imposes.

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In this treatise on the Art of Conjecture, is the very flattering compliment paid by our author to the great Frederic of Prussia. In a voyage which the author made to Wesel, whither he had been sent for by that King, after the peace of 1763, the Monarch, after embracing him affectionately, demanded, *Whether the mathematics furnish any means of calculating probabilities in politics?* The geometrician answered with more politeness than belongs to our English geometricians, "that he did not know of any method of arriving at that object through the mathematics; but that if there did exist one, the hero who had put the question, had rendered it no longer of use."

We shall take notice of a curious explication of the author's on the subject of Usury, contained in the section of MORALS in his elementary treatise, both for its novelty, and the unexpected truth of calculation which it conveys, that if compound interest is more burthensome to a debtor than simple interest, when the debtor discharges the loan after the time when the interest is first made payable, compound interest, on the contrary, is more favourable to the debtor when he can pay it off before that time. It has the following note.

"To make this observation as plain as possible to our readers, suppose any one to lend to another a sum of money at 3 for 1 interest per year: that exorbitant usury could never doubtless be allowed of in morality, but the example is chosen to render the calculation easier. It is clear that at the beginning of the first year, that is to say, at the instant of the loan, the debtor would simply owe the sum lent, 1; that at the beginning of the second year he would owe the sum 4, and that that sum 4 would bear interest at 3 for 1; there will be due at the commencement of the third year the sum 4 *plus* 12 or 16, so that the sums 1, 4, 16, due at the beginning of each year, that is to say, at equal intervals, will form a proportion in which the third number contains the second as many times as the second contains the first; or by the same reasoning, if we seek the sum due in the middle of the first year, we shall find that sum to be 2, because the sum due in the middle of the first year ought to be in an equal ratio, and 4 due at the beginning and at the end of that year; and that in fact the sum 1 is contained in the sum 2, as many times as the sum 2 is contained in the sum 4. Now in the case of simple interest, the debtor of the sum 4, at the commencement of the second year, would only owe the sum 7, and not 16, at the beginning of the third. But in the middle of the first year he would owe the sum $2\frac{1}{2}$ for the money which brings 3 for 1 at the end of the year in the case of simple interest, and 6 (that is to say the double of 3), at the end of the second year, ought to bring $\frac{1}{2}$ (that is to say) the moiety of 3 in the middle of the first year. Hence in the case of compound interest, the debtor would owe less at the end of the first year than in the case of simple interest; thus if the compound interest is advantageous to the creditor in certain cases, it is so to the debtor in others. The compensation, it is true, is not equal, since the advantage of the debtor ends with the first year, and that that of the creditor then begins to augment with the number of years. Nevertheless, it is not a remark unworthy notice, if it were only to show that simple interest, in certain cases, is less advantageous to the debtor than compound

pound interest, if the agreement be such that the debtor is to pay the money before the end of the year in which he borrows it."

We cannot, however, from this ingenious calculation, see much practical use that it can be to the men of business of this country, among whom compound interest is scarcely known. The usury among us, though frequently exorbitant and infamous, where it supplies the distressed, is not liable to any of the advantages of arithmetic in favour of the borrower.

The third volume of our author consists of several miscellaneous essays, which are elegant specimens of his general information, style, and composition.

The essay on the Society of Men of Letters, and on the GREAT, on REPUTATION, on the different Patrons of Literature, and on Literary Rewards, is extremely well written, severe perhaps, but true, and applicable also to the state of literature in this country as well as to that for which it was written. The note on the Republic of Letters, subjoined to this essay, if true, is worthy of the consideration of the rulers and great men of any country. It says, "whoever is desirous of acquiring or of preserving the esteem and confidence of the public, must encourage the writers of their nation. They are to their age, and to their posterity, the distributors of good fame and of censure; the arbiters of opinion; and it is by their collected judgments that the talents and worth of men are fairly appreciated."

We are far from feeling offended, as many men of letters were at the time, with this essay; we do not feel depressed that the slavery and servitude of Genius should be better known to the world. It shews the proud superiority of true merit, which no tyranny can subdue, no oppression can utterly destroy. The great are even ashamed of this part of their despotism, they hardly know how to govern their dependants; rank and riches are continually presenting, as well as receiving, tributes from men of talents, and so poorly does the great and rich man who has talents, seriously think of the two first of those his acquisitions, that he has been always seen to be most proud of inlisting himself with the class of philosophers. A fact, which well determines the true, that is, the intrinsic value of each of those acquirements. That some of the most sensible, and enlightened among the GREAT, see and disapprove of this tyranny, is exemplified in the answer of a Lady of the Court of France, to some of those persons who reproached D'Alembert with having exaggerated the despotism of the great over men of letters, and the state of slavery to which they think they have a right to subject them: "If he had consulted me (said this Lady), I could have told him a great deal more!" Perhaps it would be for the reciprocal interests of the parties to read this essay with attention. The situation of men of letters who devote their services to the GREAT, is also represented to our view by the author in a quotation from LUCIAN, who he says, may be called the Grecian SWIFT, because like him he turned every thing to ridicule.

"Figure

" Figure to yourself, said he, Fortune upon an high throne, surrounded with precipices, and around her an immense quantity of persons endeavouring to climb up, so much are they struck with her charms. Hope in the richest raiment present herself to the multitude to guide them, having at her side Disappointment and Dependence. Behind her is Labour and Care, tormenting these unhappy beings, and in the end leaving them to old age and repentance of their folly."

The author says justly:

" I am sorry for this same *Lucian*, after having said that servitude was among the great called friendship, should have finished by accepting a place in the employ of the Emperor, and what is still worse, by way of making as bad an excuse as he could, compared himself to the mountebank, who though he was very ill himself of cold, was at the same time selling an infallible remedy against that complaint."

We wish for the rational entertainment, as well as for the satisfaction of the philosophical reader, that we could make further extracts from this, as well as from the essays on " the Harmony of Language, the Latinity of the Moderns; the License of Music; and the Reflections on the use and abuse of Philosophy in matters of Taste;" but we are forbid, and must hasten to a comprehensive review of the fourth and last volume.

The subject which chiefly attracts our attention in the fourth volume, is the " Essay on the Abuse of Criticism in Matters of Religion;" and in this, if we may be allowed the expression, the *honest* philosopher appears; and the Atheist, who may hope to seek support in our author's opinions, will find himself much mistaken. D'Alembert, used to axioms and demonstrations, seems 'tis true at times to slight other evidence; but the genius which a Deity bestowed, seems gratefully to present to the philosopher the truth of the existence of a Deity. D'Alembert says, " we need only to look into ourselves to acknowledge the work of a Supreme Intelligence which has given us existence, and which preserves it to us. That existence is a prodigy which does not astonish us as it ought, because it is continual; it nevertheless brings us back every instant to the contemplation of a Supreme Power on which it depends."

We shall defer giving our summary opinion of this great man (for such he certainly was), till we have reviewed the remaining volumes, which will be in our next Appendix.

Sur

Sur la Banque de France.

On the Bank of France, the Causes of the Shocks which it has experienced, the Melancholy Effects which have resulted from them, and the Means of preventing them in future, with a Theory of Banks. A Report made by Du Pont *of Nemours, in the name of a Special Commission, to the Chamber of Commerce.* 8vo. Pp. 70. Paris. 1806. Imported by Deconchy.

NOLI me tangere is M. Du Pont's motto, and perhaps it would have been no less correct, had he applied it to his own work, as well as to the Bank. Certain it is, that he has exposed a most frightful picture of the actual situation of France, and as the reporter and secretary to a special commission of what is called a Chamber of Commerce, his statements merit the most serious attention; they are also announced with so much conciseness and energy, as to preclude the idea of exaggeration. The author divides his dissertation into seven chapters; 1st, object of the work, (commercial distress); 2d, principles; 3d, history, and 4th, utility, of Banks; 5th, the causes, and 6th, fatal effects, of the late shock on the Bank of France; 7th, means of preventing it in future. The following sentences require no comment to develope the present misery of France.

"In all the places in France, or foreign countries trading with Paris, it has been impossible to negotiate paper on Paris, otherwise than with a great loss. For, when we risk the receiving of only 900 francs for 1000, we ought not, nor cannot give more than 900 francs for a bill of 1000 payable at Paris; nay, more, we ought even to take a premium of insurance against the risk of a still greater loss. Such losses, more or less great, prolonged during 3 months, and repeated at every payment, which took place in that interval, became very considerable. Commerce has been restrained, and the consumption diminished; the interest of money raised, and the diminution of discount, although in progression sufficiently slow, has but occasioned bankruptcies. Many manufactories in the departments, which enjoyed credits on Paris, have seen them withdrawn; and some, instead of the succour which they expected, have been obliged to reimburse the draughts which they had passed. These misfortunes have been considered by some of the most distinguished merchants as an inevitable consequence of having a bank, and they have expressed their wish that it would liquidate its accounts and cease to exist."

The chapter on the formation and principles of a bank, abounds in false and superficial dogmas, laid down as universal principles; had the author ever read the English Pawnbrokers' Act, he might have thence gleaned much more just and philosophical notions of the operations of banking and discounting offices. The whole principles may be reduced to those of a pawnbroker, and the business of a banker, he considers, as only issuing a fictitious and floating value in lieu of the pledge or real value deposited in his hands. The author displays much laboured verbiage and sententious dogmatism in attempting

ing to establish this common-place position, "Commerce (he says) is nothing else than the undertaking and the carriage, storage and delivery!" This is not commerce, but merely factorage, which might indeed be performed by *his* depositary bankers, but would not be understood in this country. M. Du Pont seems not to have suspected that commerce does not consist simply in the manufacture, carriage, warehousing and delivery of goods, but in the bartering those goods of *indefinite* value against something of a known and *specific* value. Domestic commerce, or rather trade, consists in bartering or trafficking the products of the earth, and every species of manufacture of indeterminate and relative value, against the precious metals which are of a precise and determinate value: foreign commerce consists in changing the specie of different countries, which thence acquires a relative value in addition to its national specific one. The author's love of novelty, and the authoritative tone of a special commission, have embarrassed him considerably, and obliged him to repeat the most common-place truths in a style, more energetic indeed than usual with Frenchmen, but also with greater pomposity. Had he simply denominated the labour which he calls the true business of a banker, he would have told us that bankers are wholesale money-warehousemen, and discounters, money-factors, and detail-traders, and in France often traffickers. "A bank (he tells us), would make no profit if it were obliged always to retain in its coffers a sum equal to the amount of the notes which it issues;" that is no doubt very true, but it would have been no less true, and certainly much more instructive, had he said that banks gain principally by discounting bills, and the exercise of their ideal credit. This however would have been too open and candid an avowal of the truth, when he is obliged to acknowledge, in the subsequent page, that "in 22 years, the bank of France has stopped payment (defrauded the public) *five* times!" He remarks with much propriety, that "England is the richest country in the world, and with *proportionally* the least specie, and where there is the least property in furniture and jewels, as the English do not like to keep an inert capital."

In the chapter containing the history of national bankruptcies, speaking of governments discounting their bills, the author, like all his countrymen, betrays his gross ignorance of the English funds and commerce.

"Necker borrowed much more at the discount-office than any of his predecessors, and the public was not alarmed, in consequence of the high opinion they entertained of the regularity of his payments: an opinion which it is so interesting to governments to preserve, and which alone can explain how the Bank of England Notes, so long since become *forced money*, and having for the three-fourths no other pledge than public effects, and even the greater part in floating debt, nevertheless lose but *four* per *cent.* and that too in a manner which the nation and Europe scarcely perceives."

This is the first time that we have heard of the Bank of England Notes

Notes suffering a depreciation of 4 per cent. and we should have been much obliged to M. Du Pont, had he enabled us to *perceive* this loss, which he very prudently acknowledges to be difficult both for the nation and Europe, and which indeed we think so difficult as to be impossible. It is perhaps true, that some of our *politico*-commercial speculators have talked of depreciation, but their effusions have always been too contemptible to merit attention. We can, however, *understand* how the author has been led into this error, from the first clause of his sentence relative to discounting government paper. M. Du Pont has confounded the *interest* paid on Exchequer Bills, with their *discount*, and both with Bank of England Notes, whence he concludes that the latter suffer a loss of 4 per cent. This is perhaps a voluntary error, in order to conceal the frauds of the French bank; but how can the author suppose that there ever will be any commercial confidence in France, which he so much desires, when men recollect that "what has been, may again be," in such atrocities as the following?

"In Brumaire of the 6th year 2,500,000 francs were *robbed* from *la Caisse de Comptes courans*. Public opinion indeed gave itself full vent on the perpetrators of this robbery, in which there was at least a great violation of duty, and an abuse the most reprehensible on the part of the director-general of that chest. Whoever may have been the robber, such was the effect of this crime, that it occasioned a loss to the public of 16,500,000 francs! In Messidor of the 10th year, the commercial discount office *(caisse d'escompte du commerce)* was also *robbed* by one of its *directors*, of 800,000 francs!"

To these *failures* and *robberies*, we can add another, which the author did not dare to mention, that Buonaparte *robbed* the Bank of France of all the money it contained, before he left Paris in 1805, to *buy* victories in Germany, and in consequence of which that general failure and distress took place, which our author has afterwards depicted, and which (he says) still exists. In the chapter on the "utility of banks to governments," the author remarks, "that governments can never borrow with advantage from banks; but banks may be of great utility to them in facilitating loans, and in lowering the interest of money." The following observations may tend to shew that the real situation of France is much worse than we have hitherto been taught to believe. Speaking of the credit of government, and of the interest paid by it for monies, he observes:

"Whatever may be the respect in which government is held, the love and the confidence which it may inspire, it is *physically* and *morally* impossible that the credit given it, the discount required from it, or the money lent to it, should not always be much *higher* than that which is required for similar services in the country from merchants known to be solvent: for it cannot be concealed, that there is no other *will* than its own to constrain it to fulfill its engagements, and that it is itself subjugated to the influence of political events, in a manner, that, being obliged, like all other borrowers, to pay the premium of insurance from the danger or risk

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to be run, and this danger being or appearing to be greater with regard to it, it cannot prevent this insurance from being higher."

We have only to revert to the terms of all the loans contracted in England, to prove the falsehood of these assertions, if they were applied to this country, as the author speaks of governments in general. They are however unquestionably true of France, where it is not extraordinary that a repeatedly bankrupt government should pay high interest. There is too another, and perhaps, still more powerful cause for this degraded state of the French government in borrowing money, namely, that in Paris many of the richest and most intrepid holders of government securities, who ventured to remonstrate on being thus publicly *robbed*, have been suddenly taken from this nether world *à la Buonaparte*.

Of the "causes of the shock (bankruptcy) which the bank of France has experienced," the author considers as the first,

"Its having taken the charge of the yearly incomes, and for that service it commenced issuing more notes than the commerce of Paris required of a circulating medium. For this purpose money was brought from the departments, and the carriers were constantly loaded with crowns going and coming: in the transit the carriages were robbed, the expences lost, and heaps of money on the passage really retrenched from the useful capital. Their 2d cause was the advances to the government being made by an association of merchants, who for this accommodation to the government took a half per cent. a month, and continued to supply the bank with ready money for the government, to an amount far beyond their own capital, or that of the bank. This negotiation was enveloped in mystery, and whilst it appeared to be effected between private individuals only, the sums advanced, instead of being the inert capital of these individuals, *were merely the product of discounts effected at the bank, which in effect was the real and sole lender in this operation.* Credits were opened with foreigners, which but augmented the evil. The bank forced measures of drawing money from the departments, where it as quickly returned. The war commenced and weakened credit by the increase of expence, and the consequent alarm. Six was given for five; five for four; four for three, and even three for two, as an extra-pledge *(sur-gage)*. The terms of the loans were but two months: they expired daily, and the lenders, instead of renewing them, almost all demanded that they should be reimbursed, or threatened to exercise their right of selling the pledges. Commerce suffered much by this stoppage, and also by the deprivation of discount, which have been just subjects of complaint. When crowns were become indispensable for every purpose of current expence, it was necessary to procure them, by giving at the lowest price, bills which had been received at their original value. This loss fell on the consumer, as he had no more than 900 francs worth of enjoyment for a bill of 1000, which had cost its owner fully a thousand francs. The seller also received nothing but the value of his goods, whilst he sustained a considerable loss in the decrease of his sale. Two consequences have ensued, one of which may be sufficiently permanent; the increase of the daily expence occasioned

sioned by the influx of depreciated paper, and the general destruction of credit, obliged every family to retain more stagnant capital for subsistence-money. The alarm did not subside with the danger; and prudent people still have a reserve in case of distress, which has occasioned what is called a *scarcity* of money. In every place where they had drafts to make on Paris, the exchange sunk even to *twelve* per cent. in consequence of the real loss on the bill, as well as in the apprehension of a still greater loss, or in the premium of insurance against the evil. The discredit of Paris has extended in foreign countries to a second discredit, which has affected the whole of France. Her exchange has lost in all countries; the weak side of her financial operations have been divulged, and terror has increased it. Private credits have been retrenched, and the greater part of them entirely withdrawn. Hence many premature bankruptcies. The losses occasioned by this general shock have determined all the reasonable people, and compelled many others, to impose privations on themselves. The consumption is reduced, the dealer and manufacturer have not been able to find a market, the interruption of labours, discharge of workmen, suspension of several manufactures, loss on the capital devoted to these enterprizes, and on the revenue which they ought to have produced. This state of things still exists; nor can it at once cease even by the future establishment of confidence."

The above literal translation of a brief sketch of the deplorable misery which has prevailed more than a year throughout every part of France, requires no comment to excite an Englishman's compassion for the indescribable, but well-merited sufferings of his direst enemy. We shall only add, that as M. Du Pont here admits that the discount on the notes of the bank of France *justly* amounted to *twelve* per cent. the insurance against a still greater discount has been effected in Bourdeaux, at 3, 5, 7, 10, and even 12 per cent. premium, making in all, including *timbre* (the stamps), a depreciation of fully 25 per cent.! Such is the *commercial honesty* on which Buonaparte thinks to establish a vast trading empire. Yet while we deprecate such flagrant robberies, we cannot avoid recollecting that there is not now in Paris, nor indeed in France, any wealthy men who have not acquired their riches by similar acts of plunder, consequently we are obliged to consider these calamities as some of those inevitable retributions of Providence, which sooner or later arrest the guilty progress of the malefactor. In this view we can even pass over the conduct of Buonaparte, for *swindling* Massena out of the whole of his plunder of Italy, as he has lately done.

Since writing the above, we have learned that the people of Marseilles, reposing more faith in the credit of Paris, have been almost totally ruined by the above failures; that the vines, olives, and fruits of Provence, the chief support of that once populous and wealthy city, have been abandoned for want of means to cultivate them; that the trade and commerce are annihilated; that the emigrations to Italy and Spain have, while their declining resources enabled them to embark for the voyage, greatly increased; that many houses are falling into ruins, and the young trees planted on the walk in which

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the bust of Buonaparte was placed, are entirely withered, and nothing but penury and desolation remain in the deserted streets of Marseilles! Such is the actual state of a city, which but three years ago was, after Paris, the most populous of any in France.

Mémoire sur les Relations Commerciales des Etats-Unies avec L'Angleterre. Essai sur les Avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le Citoyen Talleyrand. Pp. 47. Deboffe. 1805.

THESE short Essays contain the seminal ideas of vast projects, some of which have already been attempted to be realized. They were read in the National Institute a short time before the memorable expedition to Egypt; and, though they cannot be said to have first suggested the idea of seizing on that country, as France had long before had the seizure in contemplation, yet they probably were the proximate cause of the armament under Buonaparte. The intimate connexion which has since taken place between the writer and the commander of that expedition, and the cry of "ships, colonies, and commerce," which has been heard throughout Europe, plainly announce how much the conduct of the latter is under the guidance of the former; except when emancipated by the violence of his temper, like the "angry boy" of Homer, "*jura negat sibi nata.*"

In the first of these Essays, after some well-founded general remarks on the subject of political economy, the author proceeds to account for the continuance and increase of the commercial relations between Britain and the United States of America, immediately after a long and bloody civil war—which is naturally productive of distrust and aversion. He appears to attribute more importance to the first cause, which he assigns for this continuation and increase, than it really deserves.

"If France," (he says) "after the peace which established the independence of America, had felt the value of her situation, she would have continued, and have endeavoured to multiply those relations that had been so happily established between her and her Allies, and had ceased with Great Britain; then, the old habits being almost forgotten, every endeavour to recall them might have been combated with advantage. But, at that critical moment, what was the conduct of France? She dreaded the introduction of those independent principles at home, which she had protected by her arms in America; and at the peace she discontinued and discouraged every species of intercourse with the new State. England, on the contrary, forgot every hostile feeling, and opened with promptitude, and with increased activity, every source of ancient communication. From that moment the subserviency of America to the interests of England was decided."

His meaning is, that the conduct of France at the period alluded to, gave a decisive turn to the American commerce in favour of England. In this he is totally mistaken. No efforts on the part of France could have ensured to her the commerce of America. Most of the commodities to supply the wants of the inhabitants of the United States, she did not possess; and those which she could have exported, were neither so good, nor so cheap as similar articles of British manufacture. Add to this, that the immense capital of our merchants enables them to give, what is indispensable in transactions with the traders of the western world, we mean a length of credit, which it is beyond the ability of most French merchants to allow. When these things are considered, it is plain that every effort of France would have been fruitless; it would have been the unavailing struggle of an infant against a giant. Commerce will ever follow the cheapest and the most abundant market.

We suspect that the writer has been led into this mistake by a wish to have a hit at the old monarchical government of France: for he himself has given such unanswerable reasons for the predominancy of our commercial connexion with America, that his supposing it to have been in the power of France to rival us, becomes inconceivable.—Among other reasons equally convincing, he says, that—

"America must receive from Europe not only a great part of what she consumes internally, but also much of what she employs in foreign commerce, all which is completely furnished by England. It is easy to assign the causes of this voluntary monopoly. The immensity of goods which issues from the British manufactories, the division of labour, at the same time the principle and consequence of that inconceivable quantity, and especially the ingenious employment of mechanical powers, adapted to the various processes of manufacture, have enabled the English to sell all articles of common use at a lower rate than any other nation has hitherto been able to furnish them. Add to this, the great capitals of the English merchants enable them to give longer credit than any merchant of any other nation can afford to do. The consequence of this is, that the American trader employs scarcely any of his own capital in his commerce, but carries it on almost entirely on British capital."

We ask Mr. Talleyrand what efforts he wishes France to have made, which could any way have counterbalanced these and other advantages acknowledged by himself? Neither could the efforts of the old monarchical government of France, nor can the more violent energies of her present despotism, induce a commercial people to quit the most abundant and cheapest market, for one where they must purchase at a higher rate, and which, besides, has not wherewithal to supply their wants.

We are surprized at an error, equally gross and palpable, which Mr. Talleyrand has fallen into, when speaking of the long credit given by British merchants. He assumes as a truth, that they charge upon the commodities sold what reimburses them for the long credit they

they allow, without perceiving that, if this were the case, their market would be as dear as those of other nations; and that they would therefore lose the advantage of *cheapness* which they possess, which, with the abundance of their market, gives them that superiority he himself is obliged to acknowledge. It is, on the contrary, because they do *not* make this charge of reimbursement—from their very extensive dealings, which enable them to sell for less profit, and for the other reasons which the writer himself has enumerated, that their market is the cheapest, and their customers the most numerous. This is so gross an error in a writer, who appears so well acquainted with political economy, that we can account for it in no other way, than that he has been led astray from his general and sound principles by what he actually sees going on in France. The French have, even in their official invectives, branded us with the appellation of *pedlars*, when, in fact, it is they themselves who are the *pedlars*, and we the respectable and noble-dealing *merchants*. Every Englishman who has been in France, must have been struck with the astonishing difference he felt in all mercantile transactions. Here there is a price nearly struck, at which the most ignorant may buy his commodities. There, each individual, without considering the general interests of trade, or the dictates of honesty, tries to sell dearer than his neighbour. In London, if a bookseller were found guilty of selling a book above the price fixed by the trade, his reputation would be blasted. The most ignorant stranger may purchase any modern book at the same price with the most knowing collector; but in Paris it is not so; there, the first booksellers will demand a higher price for a publication than what it is advertised at, will give you a thousand bad reasons for their *extrd* demand, and, after all, perhaps sell you either an old, or imperfect edition. It is in great matters as in small *we* are *merchants*, and *they* mere *pedlars*. Talleyrand, with this strong impression before his eyes, forgot his principles, lost his way, and fell into a glaring economical blunder.

But it is not only by *commerce*, and all its advantages, that America is more united to Britain than to France. Mr. Talleyrand has enumerated, though with regret, many other causes which contribute to that union of mind and interest. Their habits, their language, their laws, their religion, are all the same. These are strong ties, he says, and not to be counteracted by what he wishes had been impressed on the minds of the Americans, with regard to the assistance they received from the French.

"They" (the Americans) "must confess, that without the aid of France, they never would have succeeded in shaking off the yoke of England*; but, *unhappily*, they are of opinion that the aid of nations springs

* The Americans have no such conviction, nor is it true. The assistance of France, no doubt, produced a more speedy emancipation; but it must have, sooner or later, taken place without that assistance.

not from attachment, but from political calculation. They go farther, and even say, that the *old* Government of France, at the very time that it made sacrifices in their favour, had their independence more than their liberty in view; and that, after having assisted them in their breach with England, it worked underhand to keep up a disunion, that they might feel themselves, though in a state of emancipation, without wisdom to conduct their affairs, and without ability to protect themselves."

This regret of Talleyrand is truly amusing; what a pity that the Americans should have had a little common sense, and not have swallowed the French professions, as the mob of Paris (the *badauts de Paris)*, do the professions of their present despot. But he endeavours to insinuate to the Americans, that the *old* Government of France *alone* would be guilty of such flagrant doings; and that the present cosmopolite and benevolent Government, which has the universal happiness of mankind *only* in view, is occupied in very opposite projects. An extract from another part of the pamphlet will best explain the benevolent intentions of that Government. The author, having enumerated the various causes which attach America to Britain, observes, that time may obliterate some of them, "but, as to the others, they are so deeply rooted, that *a French establishment in America would perhaps be necessary* to wrestle with any prospect of success against their ascendancy. Such a political view is doubtless not to be neglected, but it belongs not to the object of the present Memoir."—These few words say a great deal to the Americans—*verbum sat.* Nor should they make a less strong impression on the mind of every Briton. This is enough to evince that the object of France is to undo, by every means, the ties which bind America to Britain; or, in other words, to bring her under the domination of France: and the following note, which was inserted two years after the first publication of the Memoir, will shew with what perseverance Talleyrand adheres to his project. Having told us that when he read his Memoir, "all party, faction, and hatred had disappeared in America," (which, by the bye, is not true), he adds in a note, "if parties have arisen since, if there be one which labours shamefully to place America under the yoke of Great Britain, this would but too well confirm what I have established in my Memoir, that the Americans are still English; but every thing leads to believe that such a party will not triumph, that the wisdom of the French Government will blast all its hopes." What is this but a repetition of the threatened French establishment to wrestle with, and to overthrow the natural, and reciprocally beneficial connexion between England and America? Here, as in many other parts of his publication, the Minister of the Despot alone is seen—the philosophical and well-informed political economist totally disappears. How does this agree with what he elsewhere justly says of commerce? "The true principles of commerce hold forth to all nations mutual advantage, and invite them mutually to enrich themselves by the exchange of their productions, by free and amicable communications, and by the useful arts of peace."

Instead

Instead of laying plans for the extension of their commercial intercourse by hostile establishments, he ought to have recommended *industry* to his countrymen: hence the articles for exportation would be multiplied; their riches, and, of course, their wants, increased; which would induce an increase of import trade; and thus make of them a commercial people, which they are at present far from being, both from their habits, and the nature of their government. True, the advice would be of no avail till a change take place in the government of France. Without freedom, and a certainty of enjoying the fruits of labour, the hand of industry is palsied: commerce avoids the shore where the scourge of tyranny, like the sword of Dionysius, hangs over the heads of the manufacturer, the husbandman, and the merchant.

Mr. Talleyrand, amidst his economical and political investigations, does not forget that he was a traveller in America; and his remarks on the American character are those of a discerning and superior mind. Among other things of the kind, he has given a description of the Back-settlers, and of the inhabitants who live by fishing; which he has laboured with much pains, and given to it all that point for which his writings are distinguished. But every Frenchman must *embroider*; and there are touches which take from the fidelity of the portrait. The general features are sufficiently like, but it is in many respects rather a caricature than a faithful resemblance. We should have laid it before our readers; but, after the room we have already given to this pamphlet, we cannot insert an extract of such length. We shall only notice another economical error into which the writer has fallen in the conclusion of his delineation. "When some political writers maintained that *fishing* was a sort of *agriculture*, they said a thing apparently *brilliant*, but an *untruth*. All the qualities, all the virtues, attached to agriculture are wanting in the fisher. Agriculture produces patriots in the good sense of the word; fishing, only cosmopolites." Too much occupied with his descriptive powers, the writer has here forgotten his economical grammar. The sober economists never thought of saying *brilliant* things which are *not true*, though Mr. Talleyrand sometimes does. They say, and they say truly, that fishing is a species of agriculture, because it is a *productive* labour, and tends to increase the wealth of the community. If he will make them say what they never did say, that fishermen must, like husbandmen, be patriots in the good sense of the word, he must say on, and we must laugh.

The second Essay, "On the Advantages to be reaped from New Colonies in the present Circumstances," commences with the following reflections:

"Those who have considered the nature of the circumstances which unite the mother-country to the colonies; those who from causes can prognosticate political events, have long foreseen, that the colonies will one day separate themselves from the mother-country; and by a natural tendency, which the vices of the Europeans have but too much accele-

rated, will either form a colonial union, or attach themselves to the neighbouring continent: such is the irresistible force of events which determines the destiny of states."

The writer, convinced of this truth, advises his countrymen to establish new colonies, to repair the loss of those which they must be deprived of by time, and the course of human events; lays down rules to be followed in the establishment of colonies; and points out, or hints at, the countries to be colonized.

On the first of these heads he not only presses the necessity of foreign establishments, from the future certainty of losing the advantages arising from the old, but because that an outlet is absolutely requisite for the miserable wrecks of the Revolution.

"The ancients," says he, "fancifully created the river of forgetfulness, where, at death, all human recollections were lost. The true Lethe, after a revolution, consists in opening to men the route of hope. After a revolutionary crisis, we must, as it were, restore to youth those minds which have been worn out, and reduced to decrepitude by the pressure of misfortune. To place every man where he should be, is, perhaps, the fundamental principle of government; but to find a place for the discontented, is certainly one of its greatest difficulties. To offer to their imaginations prospects which will occupy their thoughts, and coincide with their wishes, is, I believe, one solution of this social problem."

He then proceeds to paint in the most vivid colours, and with a master's hand, the variety of characters that, in the state of France produced by the Revolution, would eagerly grasp at colonial emigration.

"How many Frenchmen are there who would embrace the project with avidity! How many are there who, were it only for a few moments, feel that to them a new country is necessary! Those who, left alone, have lost, by the dagger of the assassin, all that gave beauty to their native land—those to whom it has become a sterile waste—those to whom it presents only regret and affliction, and those who find in it nothing but remorse—all those who cannot be persuaded to cherish hope in a country where they have experienced misfortune—that multitude afflicted with the disease of politics—those inflexible characters that bend under no reverse of fortune—those fiery tempers, deaf to the voice of reason—those fascinated minds that no event can disenchant—those who feel themselves under too much restraint at home—avaricious speculators, and bold adventurers—men who burn with a desire to give their names to future discoveries, to new cities, and new societies—those who dislike the present agitated state of France, and those to whom it appears too calm—those, in fine, to whom an equal is insufferable, and those who spurn at a superior.

"Let it not be thought that such jarring elements cannot be united. The dominion which time, distance, a new country, different habits to be acquired, and obstacles in common to be overcome, have over the most irritable minds, is well known. The necessity for mutual support, labour which tempers the mind, and hope which consoles it, the pleasure of

of speaking of the country they had quitted, even when accompanied by complaint, all take place of animosity, and the desire of vengeance. No, it is not so easy to hate for ever as is generally imagined!"

The author next proceeds to lay down rules for the establishment of colonies. He professes not to enter into a minute detail, but only to give a rapid sketch of the great outlines which are to be observed. He lays it down as a rule, that colonial establishments should be on a broad bottom, that projectors may have wherewithal to work upon; and that they should be capable of giving a variety of occupation, that every one may find employment. At the outset, the indispensable wants of the colonists should be provided for, to avoid the disasters which attended the expeditions to the Mississippi in 1719, and to Cayenne in 1763. Governments, he remarks, often send out as colonists the refuse of their people, men without industry, capital, or morals; and justly observes that it is a gross error; for that vice, ignorance, and poverty, can found nothing—they can only destroy. But, as it is found necessary to transport some criminals, he wishes that the places of their destination should be different from those which are intended for commercial colonies. Upon the whole, his general idea of colonization is, that it should be founded upon the reciprocal interests of the mother-country and the colony, without monopoly or constraint. We are inclined to think that it will be a long time before France establishes a colony on that foundation. To judge of her ideas of commerce by her present practice, she has many a step to tread back before she get into the right path.

Mr. Talleyrand, like most Frenchmen since the Revolution, is fond of introducing the ancients; and speaks much of the Egyptian, Phœnician, Greek, Roman, &c. &c. colonization; here he is sometimes mistaken, but these mistakes are of no essential injury to the general reasoning of the work; nor would it have suffered had this antique embroidery been spared.

On the last of the objects of his Memoir, he is neither long nor particular, and he fairly gives his reason for it. "I have hinted," says he, "at some colonial positions; there are others which I might point out: but in this case especially, too plainly to announce what is intended to be done, is the way to do nothing."

He announces as proper colonial establishments, the coasts, or rather the islands on the coast of Africa; and more than hints that the French have still their eyes upon Egypt. As to the projected colonies which he wishes to conceal from public view, these we can only guess at; but we believe that we do not guess amiss when we say, that he points at the Mediterranean, and at establishments to the east of our possessions in India.

In the conclusion of his Essay, he thus sums up all his arguments for new colonies:

"It results from what I have laid before you, that a new colonization should be one of the great objects of France. You are called to it by the

example of the wisest nations; by them it was employed as the great means of public tranquillity—by the necessity of replacing our present colonies, which, sooner or later, we must lose—by the suitableness and advantage of placing the culture of colonial produce nearer to the proper cultivators—by the necessity of forming the most natural, and mutually advantageous, colonial relations: a thing much more easily to be effected with new than with old colonies—by the advantage of not being prevented by a *rival nation*; to them our oversights and delays are a species of conquest—by the opinion of the wisest men who have paid attention to this subject—and, lastly, by the pleasure of being able to engage in such enterprises so many turbulent and restless men, to whom a project is happiness, so many unhappy beings who are now without hope."

We have given more room to these Essays than we, in general, allot to pamphlets, because they are able and eloquent; and, above all, because they are highly interesting in a political view. They are to be considered as the voice of the French Government, and though Talleyrand does not speak out, yet he has said enough to put Britons on their guard, and to excite the most strenuous endeavours to counteract the machinations of our foe.

Although the good sense of the author prevents him from displaying all that gross and petulant vanity, which an inherent propensity, and unexampled success, lead the French to blurt out in the face of the world on all occasions; yet nature will prevail, and even Talleyrand cannot help being, in this respect, a little of a Frenchman. Our illustrious Cook, and our other circumnavigators and discoverers, are, by him, characterized as the puny apes of Bougainville.

Les Voyages de Celine.

The Travels of Celina: a Poem. By Evariste Parny. Pp. 34. 18mo. Paris. 1806. Imported by Deconchy.

THIS miserable slave of anti-christian prejudice, and atheistical credulity, has again invoked his infidel muse; but she is now become such a withered jilt, that although she appears to have lost nothing of her guile, she has of her pernicious powers of corruption. The present feeble effusion, however, is less blasphemous than this author's *Guerre des Dieux*, and as much less scandalous than his *Portefeuille volé*. With the usual inconsistency of all infidels, Parny makes his Celina weary of the world because she had not got a husband, and after bewailing her misfortune, lays her down to repose whilst he has recourse to *spiritual* assistance, and brings down a "propitious inhabitant of *heaven*, known in pagan Greece by the name of Morphel, who carries this young and beautiful heroine to the banks of the Mississippi to get a husband among the American savages. Celina, in the true spirit of a silly capricious woman, is disgusted with the terms of the savage who offers to make her his wife; and Morphel, on 'wing divine,

divine,' again carries her to the Pacific Ocean," and New Zealand; thence to China, Tartary, India, Ceylon, where some remarks occur which are truly moral and praiseworthy.

" L'homme qui consent au partage (de sa femme)
N'est point amant, pas meme epoux."
" Dans les etats bien gouvernés,
Il n'est point de filles publiques."

Celina continued her aërial peregrinations with her celestial guide to the country of the Caffrees, who, of course, considered her as too ugly for their attention. This rebuff awakened her from her dream, and gives the author an opportunity of extolling his own country in the following manner:

" Malgré quelques légers dégoûts,
Mesdames, demeurez en France.
Le pays de la *tolerance*
Est-il sans agrémens pour vous ?"

The concluding stanzas, however, are in the author's particular style, and set not only religion, but morality, at defiance.

" Et vous ne lisez pas, j'espère,
Un *sot* qui croit *etre moral.*
Cessez donc vos plaintes, Mesdames.
L'infallible Eglise jadis
A vos corps si bien arrondis
Durement *refusa des ames*;
De ce Concile injurieux
Subsiste encor l'arret supreme;
Qu'importe ? Vous charmez les yeux,
Le cœur, les sens, et l'esprit même:
Des *ames* ne *feraient* pas *mieux.*"

If M. Parny's countrywomen can be flattered with being told that they have no *souls*, and that they are as well as if they had them, we do not envy them their feelings, still less their boasted *tolerance*, which the author has introduced very *mal-à-propos* at the present moment. Upon the whole, this little poem affords a rather pleasing proof of the gradual decay of atheism; and that every species of infidels will soon be as contemptible for their paucity of talents and literary acquirements, as they have long been detestable for the turpitude of their principles and the baseness of their lives. M. Parny's Celina travels, in general, in sufficiently smooth verses, in the short romance style; but there is such an affectation of simplicity, and sportive humour, that we are more attracted by the author's successful industry at grinding rhymes, than by the exuberance of his fancy, or vivacity of his wit. He might be a tolerable ballad-maker, but he can never aspire to the lofty character of poet.

Prodiges,

Prodiges de l'Imagination, ou les Conquêtes de l'Homme sur la Nature. Par M. Lebrun, Membre de l'Institute, et de la Legion d'Honneur. Ornés du Portrait de l'Auteur. Pp. 95. 12mo. Paris. May, 1806. Imported by Deconchy.

"LEBRUN, dit *Pindare*.....C'est modeste!" Such is the laconic criticism of a Parisian critic, and such is the sheer nonsense of this title page, that our readers will perhaps excuse us for not attempting to *do it into English*. On examining, however, we find that this ridiculous title is not entirely the work of M. Lebrun, but of the bookseller-editor, who has prefaced Lebrun's poem, which is merely an "Ode on the Prodigies of the Imagination," consisting of thirty-six stanzas, of six lines each, with what he is pleased to call "literary and *poetical* remarks!" These "poetical remarks" of our editor are, nevertheless, conveyed in very soporific prose, over fourteen sapient pages of an editorial preface. As this is a genuine and characteristic dissertation, in the true style of that country where "all are taught an avarice of praise," and as it is designed to serve only as a little *ragout* for the *sublime* effusions of the *modest* French Pindar, we may venture to examine it. For our trouble, indeed, the editor promises us (but unfortunately it is a *French* promise) a handsome reward—not less than an Encyclopædia of all knowledge, human and divine! We are to find "an infinity of interesting notes, giving a complete knowledge of *all* discoveries, their authors, birth-places, and the infancy and progress of the arts and sciences;—history, mythology, geography, and physic." The following is the *sublime* opening address of our Gallic Pindar:

> "Disparais, *limite insensée*,
> Qu'au noble essor de la pensée
> Oppose un vulgaire *odieux!*"

Editor's *poetical* remark.—"Nothing can be more *pompous*, and more worthy of his subject, than this commencement; the apostrophe unites poetical majesty with propriety of thought. The poet is master of his subject: he knows how to vanquish all the difficulties with which he is surrounded, and to support his own happy apothegm, that DIFFICULTY *is a tenth muse!*" Doubtless "senseless limit," "*odious* vulgar*," are wonderfully sublime and beautiful, and admirably modelled to resound in the hollow pericranium of Buonaparte.

> "Mais au caillou qui la recèle
> Il ravit l'heureuse etincelle
> Qui lui rend ce globe usurpé."

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* The author has heard of the *odi profanum vulgus* of Horace, but he should also have remembered the *verbis odia aspera movi* of Virgil.

EDITOR.

EDITOR.—"Nothing can be more elegant or more just!" Admirably imitated from Blackmoor's description of the dried brook:

"*Won* by the summer's *importuning* ray,
Th' *eloping* stream did from her channel stray,
And with *enticing* sun-beams *stole* away."

"Son *experience fertile*
Dans une herbe autrefois sterile
Surprit le germe de moissons."

EDITOR.—"Fertile experience: a new expression: *surprit* has an admirable effect."

The astronomer, however, surpasses all the preceding:

"Il lit sur le front des etoiles,
Il emprisonne dans ses voiles
Eole aux souffles inconstans."

EDITOR.—"To imprison Æolus! happy boldness, which proves the invincible force of genius!" Here we fear our learned editor's candle wanted snuffing:

"Yon luminary *amputation* needs,
Thus shall you save its half-extinguish'd life."

In gratitude, however, for the profound, original information and entertainment which he has furnished us, we can only express our hope that some future Martinus Scriblerus will kindly become his biographer. To the great French Pindar, who has—

"Brought forth some remnant of *Promethean* theft;
Quick to expand th' inclement air congeal'd
By *Boreas'* rude breath————"

We must in charity vote the laurel, since he has lost the sceptre.

"All hail arch-poet, without peer!
Vine, bay, or cabbage, fit to wear,
And worthy of *thy Prince's* ear."

To all quacks, and "certain disease" doctors, physicians to horses, dogs and cats, state and gaol doctors, nostrum-mongers, medicine-venders, perfumers, merchant-taylors, and men-milliners, lottery dealers, razor-strap-makers, and last, but not least, *les artistes decrotteurs des bottes* *, or, in plain English, our shoe-blacks, we

* Whatever may be the claims of the French to invention, it must be confessed, that in giving names to their professions, or callings, they evince great address in the *sublime* art of *puffing*. Even the most illiterate and vulgar, stimulated by the connate vanity of their country, naturally assume

we most earnestly recommend these, our author's "Prodigies of the Imagination," as a magazine of *bombast*, whence they may have materials for carrying the modern art of *puffing* to its highest degree of perfection.

There are yet two of M. Lebrun's most poetical stanzas, which we ought not, perhaps, to omit; and in which he both remonstrates and prophecies to this country on the idea of invasion, by means of air balloons!

"Dût l'aigle nous preter ses ailes,
Pour vaincre les autans rebelles,
Et franchir les champs etoilés,
Albion verra sur ses cotes
De nos celestes Argonautes,
Descendre les vaisseaux ailés.

"Emu d'une crainte importune,
C'est deja trahir la fortune,
Qu'en avoir lachement douté.
L'audace enfante les miracles;
Rien ne peut vaincre les obstacles
Qu'une sage temerité.

"Should the eagle lend us her wings to vanquish the rebel south winds, and pass the starry plains, England shall see our celestial Argonauts descend in winged vessels on her shores. To be moved by importunate fear, is even to betray fortune in dastardly suspecting her: boldness works miracles; nothing but a wise temerity can vanquish obstacles."

Audacity and temerity may succeed among ignorant and venal slaves; but M. Lebrun will soon find their inefficacy when opposed to British valour. The fortune of the day, however, seems changed; and it is hoped that Britons will in future think of invading, but never again of being invaded.

Essais de Moral et de Politique.

Moral and Political Essays. 8vo. Pp. 264. Paris. 1806. Imported by Deconchy.

COMPILERS of books called moral and political, are nearly as numerous in France as the novel-manufacturers are in England.—Such characters are, perhaps, of all others, those who may be considered the most inefficient in society; their gleanings leave no impression, and are only read, or perhaps rather *hummed* over either to kill time, or to be instantly forgotten. The present author is therefore

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assume something more important; and, in the multitude of these ridiculous and preposterous attempts at consequence, like that of their shoeblacks assuming the appellation of *artists*, some happy combinations *accidentally* occur, which the good-natured world has hitherto mistaken for invention and proofs of genius.

very

very right in disclaiming all pretensions to novelty, and, we fear, he will be disappointed also in his benevolent hopes of utility. "These Essays" (he observes) "are divided into two parts, the first of which tends to make known the nature of man; and the second to shew the government which is suitable to him." He commences "by establishing this truth: that a being is the proof of all the beings which ought to contribute to his existence, or co-existing with him. Hence he draws a proof of the absolute, although abstract, existence of the good and the beautiful." "These Essays," he adds, "have for object to demonstrate that only one form of government is suitable to the nature of man."

The first part of this work consists of fourteen chapters, which, if they are not very original, are often shrewd, and marked with some good sense, though too frequently enveloped in a mystical jargon, which seems to have become fashionable in Paris at the present day, perhaps in consequence of the despotism under which the people groan. In the chapter on *L'Esprit*, however, the author is sufficiently clear and animated. He endeavours to assign a reason why certain minds seem born for error, while others reflect objects with all the accuracy of a faithful mirror.

"Precipitation blindfolds the mind, pride misleads it, and interest is the cause of almost all our errors. One might judge of the goodness of our actions, by the interest which they give us not to deceive ourselves; thus one might judge, without knowing them, of the whole of men's actions, from the whole of their opinions. To know the state of a society, it is only necessary to examine the state of the minds which compose it; for the passions do not immediately act, but on the dispositions of the individuals. Another source of error is, the impressions which men receive without being able to comprehend them. The poor love riches, without knowing in what the pleasures of the rich consist. Slaves love liberty, without knowing what it is to be free. Take heed, therefore, of speaking to the poor and to slaves of riches and independence; above all, take care of inflaming the imagination of those who will not know that it is their imagination which governs them. They will give to their torments the finest names; and in their fierceness they will commit all manner of crimes. In truth, we calumniate the passions; they are but the cause of evils, of which error is the principle. The passions decline and must repose; error is eternal, and never fatigued. Passions infatuate, torment, blindfold, and often ruin. Error conducts with method, and counsels with prudence; it does not entirely take away knowledge, and it avoids danger; it is austere, and even inexorable; the evil which it causes to be committed is executed with the rigour of a duty; it enlightens the vices; it is in secret intelligence with pride, and all the crimes which it occasions are rewarded by pride. Vanity! vanity! that is the history of man."

Such are the sentiments of which this volume is chiefly composed; many of them are extremely trite, only disguised under another garb; while others are somewhat new, and pointed in a manner likely to attract attention. The Essays on *L'Esprit* are very different from those

those of Helvetius, or Beaumelle's posthumous volume on that subject; and unquestionably are much more useful to society, and to the advancement of the philosophy of social life. The observations also on Pascal, although too much in the French style of *louange*, contain some interesting truths. "When I read Pascal the first time, his work appeared to me not less dangerous than admirable; his morality, dictated by the strength of his genius, must infatuate those ardent minds which also mislead others; *it will at first exalt the spirit of religion, and finish by extinguishing it!* The genius of Pascal sometimes sleeps, and even mistakes certain things." The chapter on the "Beautiful and Good," is lively, animated, and ingenious, abounding in the most praiseworthy sentiments of morality, and the conduct of human life. The author has read and understood the English ethic poets. "Order is heaven's first law," said Pope; and this writer observes, "if we search among moral beings that which appears the most beautiful, and the most proper to be admired, it will be found that it is *order*. It is the expression of the will of God; it contains all the treasures of his wisdom." The sublime he considers only a "higher point of elevation of the beautiful, which we could not have believed possible, supposing it above our powers." Our author gives a new colour to the arguments in defence of civil society, against the paradoxes of Rousseau. "Man bears the weight of his intelligence; it is necessary that he should develop it, and it is but by the aid of his equals that he can satisfy this imperious necessity. His propensity to pleasure draws him to his species; his love of the beautiful to the contemplation of his nature; it is as necessary that his mind should know that his heart loves, and that his passions agitate it, as that his legs and arms move." In the chapter on Liberty we find many excellent remarks and bold truths, which have perhaps rendered it prudent for the author to conceal his name. "A *conqueror*" (says he) "in the first alarm which he inspires, can beat down those heads which raise themselves, and dare again to command; but *his reign will be short!* Ages and misfortunes without number are necessary to exhaust and debase a people, to the point that they neither *can* nor *wish* to *shake off their chains!*"

From these detached sentences, taken promiscuously, our readers may fairly appreciate the value of this little volume of "Essays on Morals and Politics." If we judge it somewhat partially, it is, perhaps, because we have been obliged to pass over such a multiplicity of French publications, which are too infamous and despicable for us to record, even their titles in our pages. These Essays, indeed, are more unexceptionably moral than most of the similar works in the same language and country; their essence, however, is extracted from English authors, and it still retains something of its primitive energy, even when dressed in the French style. The work may innocently amuse, and perhaps instruct many of the admirers of French literature in this country.

Traité D'Education Physique des Enfans.

Treatise on the Physical Education of Children, preceded by Instructions on the Convulsions, and the Means of avoiding them in both Sexes. By Dr. Sacombe. 8vo. Paris. 1806. Deconchy.

THIS little tract is the work of a popular *Medecin-Accoucheur* in Paris, and discovers the author to have read much, and also observed a little. There is, perhaps, no other country in which children are more subject to convulsion fits than in France, owing, doubtless, to the intemperance and epicurism of the mothers. So general, indeed, is this disease, and so fatal, that more than one half of the children born, die, principally in convulsions, considerably under five years of age; and from one-fourth to one-third usually die in the first ten or eleven months. This estimate has been made by Morgue and several other physicians (independent of the number of deaths by the small-pox), and confirmed on the average necrology of twenty-one years by the avowal of Chaptal, who has so successfully deluded the world with this exaggerated (or rather multiplied) accounts of French population. Dr. Sacombe here endeavours to enumerate the general causes of his fatal malady, which is truly a visitation of "the iniquity of the fathers upon the children," and quotes the opinions of more than fifty-five of the most celebrated physicians of all ages and nations, who have written on the diseases of children. Out of an indefinite number of causes, the author thinks the following are the most general:—hereditary diseases, natural vices, light clothes (a custom very common in France, in order to improve the figure), bad qualities of the milk (the natural consequence both of the enormous quantity and quality of the nurse's food), abuse of eating and drinking, improper management with regard to sleep, exercise, excretions and retentions; constipations, physical irritators, such as acids, &c. and moral causes, such as fear, anger, jealousy, and all the violent passions. To these he adds, that children, whose parents are either too young, or too old (the stages in which marriages are most commonly contracted in France), are always the most subject to convulsive diseases.

The Dissertation on the Physical Education of Children is divided into three principal precepts—Cleanliness, Sobriety, and Exercise; in all of which are some useful observations, worthy the attention of parents and medical practitioners. They are accompanied, however, with some superstitious opinions, which seem to find a particular place in the minds of almost all professors of midwifery, as well as that of our author. Dr. Sacombe, with great propriety, ridicules the preposterous practice of submitting new-born children all at once to the cold bath, instead of preparing them gradually for it by the use of the tepid bath; and gives instances of parents who, in obedience to the superficial opinions of Rousseau, have killed their children by such practices. The author also relates a practice in Guadaloupe,

loupe, of teaching the children to make known their wants in the first two or three weeks, in consequence of which they are not only kept always clean, but likewise acquire ideas in imitating their nurses, when about to ease the necessities of nature. Brushing the spine with a soft brush, and rubbing behind the ears, are equally recommended as essential to cleanliness. Among a great many other directions for keeping infants clean, and for the management of children, he insists with considerable energy, on the gross impropriety of *kissing* children, or suffering them to be kissed. In this advice we fully concur, and would seriously recommend it to the attention of every class of people, never, on any account, to suffer such a vulgar and injurious practice to be used with children. We also agree with Dr. Sacombe, in forbidding nurses to sleep with children—but for reasons very different from those he assigns, which are visionary and superstitious.—The true physical cause is merely the atmosphere of azote, which encompasses all animal bodies, and which consequently must be highly injurious to the weak lungs of infants, when brought into contact with bodies so much larger than their own, and of course having an atmosphere in proportion.

Brief, however, as this Treatise is, it is not without some of the leaven of French abominations; and the example of King David, lying between two young women to recruit his prostrate strength, with the practice of the physician Capiraccius, are gravely recommended as the surest and speediest means of communicating genial warmth and vigour to an old emaciated frame. Did our *Medecin-Accoucheur* wish to send his patients to that "bourne whence no traveller returns," he could not have prescribed a more prompt and effectual means than that which he has here advised. There is, indeed, in the very proposal, something so revolting, so contrary to every sentiment of common decency, and so preposterous in this disposition of hoary-headed debility, that such an idea could originate only in the mind of a Frenchman; and is an additional proof, were any now wanting, of the general turpitude and national depravity that pervade every description of people in France. Another story is told, not less horrible, of a boy under eight years of age, reduced to a *marasmus* by masturbation, and who was restored to health and vigour by our author, through the magical influence of an amiable young bedfellow, as directed above. Such details are as loathsome as they are contemptible. It is true, there are two infamous modern books in this country, a "Guide to Health," and a "Guide to Old Age," the authors of which should have been long since called before a tribunal of justice; but the works of Sacombe surpass those of the Jews, at least in extent, as he is the author of nine or ten volumes on medicine, and the editor of a monthly publication on midwifery.

Voyage en Portugal, &c.

Travels in Portugal, by Count de Hoffmansegg, edited by M. Link, being a Supplement to his former Travels in that Country. 8vo. Pp. 337. Paris, 1805. Imported by Deboffe.

COUNT de Hoffmansegg has botanised over the kingdom of Portugal, with a minuteness that excites more admiration at the labouriousness of the man, than the greatness of the philosopher. He has frequently traversed the same route six times, in all of which he made minutes of the most trifling circumstance in his journal. From that journal Professor Link has gleaned the principal parts of the contents of this volume, which is only designed as corrections and additions to his former work. Unfortunately, however, the Professor is no less verbose than his friend is laborious; and these corrections and additions, which might have been incorporated in a new edition of his Travels, by means of translated extracts from Portuguese writers, and numberless repetitions, and puerile observations, now occupy another middle-sized volume. It is true, the author has divided it into chapters, each of which bears the title of a Portuguese province; but it is not thence to be inferred, that each contains a description of that province: on the contrary, if we take from it the names of the towns, and the chains of mountains, which the author has taken much care to mention, we shall have only some indefinite, unmeaning sentences, and topographical phrases, equally applicable to all countries and climates. Professor Link, with that *petitesse d'esprit*, which characterizes too many of our modern botanists, has busied himself about the orthography of proper names of persons and places, and left unnoticed, or forgotten, the principal and peculiar features of the different provinces of this interesting kingdom. His paintings occasionally exhibit some lively colours; but his outlines, however they may exist in his own imagination, are almost wholly imperceptible to his readers. They who have visited Portugal may, perhaps, comprehend his meaning, though it is almost impossible to trace any likeness to the original, especially in his topographical delineations, which have not even the merit of being correct itineraries; but the library travellers, whose excursions are limited to the pages of a modern volume, will in vain look for any precise information relative to the actual state of agriculture, nature of the soil, cultivation of its fruits, mode of life of the inhabitants, and state of society in the different provinces of Portugal, mentioned in these Supplementary Travels.—We shall, however, notice whatever is new, or in any ways useful in the volume before us.

M. Link commences with the province of *Traz os Montes*, and notices the distance and the road between Montealegre, Chaves, the *Serra de Gerez* (a chain of mountains which divides this province from *Entre Douro e Minho*), the Alturas de Barrozo, Bruganza, Villareal, Torre de Moncorvo, and Miranda. The following are the most

most interesting particulars in agriculture which the author gives in this volume. Speaking of the rich and fertile valley, called *Campo de Villariça*, he observes:

"This plain is celebrated for the mildness of its climate, and the richness of its soil; it resembles that at Chaves, but is longer, narrower, and less cold. It is bounded on the east by the *Serra de Estevaes*, and is watered by the Sabor, which in winter is frequently subject to floods that inundate the plain. A rivulet, called *Ribeiro de Villarica*, meanders across it. The soil is argillaceous, intermixed with lime and sand; but it is not manured, as is customary in the neighbourhood. The fields are first tilled in the month of November, and afterwards in the month of May; the latter is called *estravessar* in this province. The wheat is sown from the end of September to the beginning of November, and is reaped in May. The grain is thrashed, or trod out by oxen. Besides the corn, of which 30,000 *alqueiras* are annually produced, hemp is also cultivated in the places overflowed by the Sabor. It is estimated that this plain yields every year from 220 to 264,000 [lbs.] of hemp. The land proper for this purpose is at first ploughed and harrowed in the spring; about a fortnight after the same operation is repeated, and the hemp immediately sown. It remains usually 100 days in the ground, after which it is cut and collected in heaps *(molhos)*, where it remains during eight days, and is then bound in small sheaves *(estrigas)*, and steeped in water, &c. From 12 to 15,000 *alqueiras* of Indian corn are also produced every year, and it is calculated that one *alqueir* of seed yields 300 of grain. Besides 5 or 6,000 *alqueiras* of pulse, excellent melons are raised, and the water-melons are esteemed the best in the kingdom. The land is three times tilled, and afterwards sown. It is wed, and as soon as the stalks have five or six leaves, the soil is loosened with the harrow, which is repeated some time after.

"This valley, as well as all the country, is exposed to frequent storms, which occasion the greater ravages, that they are accompanied with hail and hurricanes, which tear up trees, and overthrow houses. In general, the storms in the elevated countries, between the 40th and 45th degree of north latitude, are extremely violent, especially in summer. In the plains they are more rare, and only become impetuous at the epoch of the equinoxes. In summer, during the night, a very cold fog falls, which, after the great heat of the day, occasions many diseases, especially fevers that appear endemic in this country. The *Campo de Villarica* is divided among several proprietors, who, at an exorbitant price, let their lands in portions, called *courellas*. The inundations of the river prevent every kind of enclosures, or divisions of property, which is a source of endless contentions and law suits."

In this extract, which is certainly not one of the Professor's least happy attempts at description, we have details of the gross products of a district every year, but no means of ascertaining what is the extent or population of that district. Such is the accuracy of these corrections to his former statements. We can state, however, for the information of our readers, that the above valley is about three leagues long, and not one and a half broad (many places much less), and very thinly

mainly inhabited by very poor people. In describing Chaves, M. Link has a similar omission, though of an opposite kind. The "district of Chaves," he remarks, "occupies 28 square leagues, contains 196 villages, 7,078 families, and 33,800 souls, which amounts to 1,207 persons to each square league. The city of Chaves contains 680 houses, and 3,650 persons. Two fifths of the district are covered with chesnut and other trees; one-fifth is waste lands, and two-fifths are cultivated. Rye, Indian corn, wheat, potatoes, flax, wool and wax, are the products of this district." But here the Professor has forgotten to give the gross amount of the annual products of these different articles, of course his readers can form no idea of the fertility of the soil. If only one-fifth be waste lands, and the remainder either cultivated, or bearing chesnuts, which are equally useful as food, a population of 1,207 individuals to each square league is not extraordinary.

It appears, that the only iron mine in Portugal is near the Torre de Moncorvo, which yields from 30 to 40 per cent. and at which a forge has been established these twenty years, and has now attained considerable perfection. Lead mines are also found in the vicinity of Mogadouro. In the environs of Braganza our botanists found a plant which Tournefort supposed to be peculiar to Portugal, the *elymus caput Medusæ*, and also the *rhinanthus crista galli*, *spiræa ulmaria*, *calthâ palustris*, and the *alopecus pratensis*, "all of which indicate the great elevation of this province, which contains vegetables peculiar to it, and which have not yet been described." At Freixo our author, who seeks every occasion of praising the Portuguese, at the expence of the Spaniards, is obliged to acknowledge, that the Spanish borders appear covered with a forest of olive-trees, whilst that of Portugal is barren. "Thus I have already oftentimes observed," says he, "that agriculture and industry are in general much more advanced in Spain than in Portugal. I am convinced of it, but I cannot determine the cause." We shall enable the Professor to discover this secret before we pass over this volume.

The preceding sketch is all that M. Link and the Count de Hoffmansegg have communicated on the province of *Traz os Montes*, which was not noticed in the author's former travels. The 2d chapter is additions and corrections to his first description of the province *Entre Doura e Minho*, in which he makes an apology for his general abuse of the English, by mentioning the hospitality of a Mr. *William Nassau*, and alledges that several travellers, principally English (among whom he excepts *Murphy*), have indulged in insulting remarks on the Portuguese. This accusation against Englishmen is made, not because the author believes their opinions erroneous or false, but because it is the easiest means of flattering the Portuguese. His praises of the amiable villagers of *Villarinha do Furno*, at the foot of the *Serra Amarella*, are too much in the style of Korzebue to merit attention. M. Link also notices his discovery of the wild goat of Portugal being the same as that described by Gmelin, the *Capra Ægagrus*,

Argæus, found on the Mountains of Persia near the borders of the Caspian sea. Speaking of a journey over the *Serra de Marao*, in the latter end of February, in cold foggy weather, accompanied with rain and a south-east wind, the following observations occur:

"The valley of the Upper Douro bears a similar character to the country of Castile; the heat is excessive in summer, but it is cold and disagreeable in winter. The Wine Company of the Upper Douro also augment the difficulties which travellers experience, in forcing the sale of a detestable beverage, composed of different corrupt substances, which they qualify with the name of wine! That of a superior quality is sent abroad; but as it possesses the *exclusive* commerce of wine in those countries, and at the town of Porto, it can oblige the inhabitants to drink bad wine.—It is not extraordinary, indeed, that this Company was at first opposed, and that it could only be established but by violence."

This "detestable beverage," which M. Link justly denominates, is chiefly composed of a decoction of logwood, water, and Brazil rum. This composition is afterwards mixed with real wine, and in that state is exported. It is not a hasty calculation to say, that logwood water, or a spirituous extract of logwood and Brazil rum, constitute from two-thirds to three-fourths of all the Port wine imported into Great Britain. This infamous abuse, indeed, has now become so gross, that in a few years more, like most other vices, it will destroy itself. In conjunction with other circumstances, it has already given existence to an increasing manufacture of domestic wines; and sound policy, as well as the public health, seem to sanction the purchase of raisins, and the consumption of our own sugars and rum, in preference to paying the Portuguese exorbitant prices for their logwood and nauseous spirits.

"The city of Guimaraens, the first residence of the Kings of Portugal," observes our author, "is situated in a fertile plain, variegated with trees. The houses are well built, furnished with windows (a thing not common in Portugal and Spain in small towns), and plaistered; the streets are large and cleaner than in most of the other towns. The city is divided into the Old and New Town, the former of which is built in the figure of an amphitheatre. In the vicinity of Guimaraens are several warm baths, which are held in great estimation. The waters of these baths have a sulphureous taste, are at the temperature of near 40° of Reaumur, and spring from a bed of granite. Some vestiges of Roman baths have been discovered here, and a Mosaic pavement."

After comparing the delightful valleys in the Minho to the vale of Tempe, our traveller commences his Additions to the Province of Beira, in which he corrects his former statement of the use of marine salt in the manufacture of coarse earthen-ware in Portugal. No such thing is used in that country; and, we can add, that it is equally unknown in Spain. Of the character of the Nuns, the Professor gives the following anecdote:

"An

"An Ex-Jesuit, who had lived 48 years in Vienna, came to visit us in order to conduct us to *Ferreira de Aves*, a Convent of Benedictine Nuns, where he had a sister and four cousins. They were called to the parlour, where the Abbess also came. The conversation was very gay: the women talked much, and burst into fits of laughter on every occasion. They entertained us with tea and pastry."

A verbose tale of the "hair-breadth 'scape" of the Count Hoffmansegg in the snow, on the *Serra de Estrella*, the Alps of Portugal, contributes to make up this volume. The Professor has not been able to discover the silver mines, which he mentioned in his first Travels, near *Arganil*; they most probably owe their existence to national prejudice, and the author's credulity. Here, however, he has not omitted the opportunity of abusing the Portuguese Government, of "endeavouring to reduce every thing to a monopoly," merely because it has prudently provided for the supply of the coffee-houses in Lisbon with snow, the gathering, preserving, and transporting of which from the neighbouring mountains, are entrusted to *industrious* individuals. The snow is collected, pressed hard into a kind of mould, or long box, then rolled in straw, and placed in a cart, and in that state sent to Lisbon, the journey being performed only during the nights.

M. Link's account of the salt-beds in the Island of Murraceira, and the coal-mines near the Cape of Buarcos, is very imperfect; as is also that of a large lake, near the village of Vagos, which is not marked in the maps. The Professor is no more correct, when he says, that "near Longroiva there are two mineral springs; one warm with a sulphureous smell, the other containing carbonic acid." His observations on the elevation of the mountains, are puerile in the highest degree. The summit of the *Serra de Gerez*, which, from the cold, he had estimated to be 4000 feet above the level of the sea, he now finds is not 3000; the *Serra de Marao*, which is much higher than the preceding, from the cold which there reigns, "we should suppose, under these degrees of latitude, to be not less than 7 or 8,000 feet high." The author here commits an error respecting the nature of climates in low latitudes; in these regions the cold is frequently more intense on their mountains, than it is on those of the same elevation in more northern latitudes. In summing up the general products of the province of Beira, he has been credulous enough to repeat some of the vulgar traditions respecting gold-mines, &c. which we did not expect to hear repeated in this age of science.

The Professor gives us also his miscellaneous notes on the provinces of Estremadura (which includes Lisbon), and Alemtejo; his short account of the kingdom of Algarve is taken from hearsay, for neither he nor the Count, it appears, have visited it. His description of Lisbon is rather minute than accurate; but, when he compares it to Genoa, which, he says, might rival it, he certainly has a very faint idea of its real grandeur, as well as of its beauty. Bourdeaux, before

the Revolution, when its river was crowded with shipping, and its public buildings not crumbling in ruins, had more resemblance to Lisbon, especially in its picturesque view of an amphitheatre, and the verdure, or rich culture of the opposite banks of the river. In many cases the author evinces his ignorance of the Portuguese language, especially when he extolls the lower classes of people for never using prophane words or oaths in their discourses or disputes in the streets. It is true, the Portuguese have never yet published a complete dictionary of their language, like most other civilized nations, of course it is often vague and indefinite, occasioned by the difference between the traditional, oral, and written import of words. In some provinces all words derived from Latin, have the same value as in Spain; in others the same words have more of a French acceptation, and not a few of the Italian. This fact has not been perceived by Professor Link, in consequence of which his judgment, both of the manners and sentiments of the Portuguese, is often very superficial and incorrect. He states, that the Portuguese have a multitude of words to express the different kinds of gardens; he defines "*quinta*" to mean a "kitchen garden behind the house;" and "*cercas*," the "gardens attached to convents, surrounded with high walls." The latter, however, is often applied to any court or yard, or what the French call *basse-cour*; and the former always implies not only a garden, but a country house also, a cottage or rural retreat belonging to some grandee or noble, who allows his steward, or bailiff, a *quinta*, or *fifth* part of its products, for his trouble of cultivating and preserving it. This is the etymology of the word *quinta*, which the Professor avows he was unable to ascertain.

Our author cavils at Murphy, for saying that the servants play at cards in the anti-chambers of their masters; and that the hair-dressers, on festivals, wear swords and carry their hats under their arms, in the first style of fashion, both of which are sufficiently common at Lisbon, although unobserved by the botanist. His other objection, that the Portuguese, instead of giving the right to strangers, give them the best path, only evinces his eagerness to find an objection against the English writers. Murphy has resided in Portugal many years, and is much better acquainted both with the language and manners of the people than M. Link; his descriptions are rather faithful than perfect, that is, what he has said is true, especially of Lisbon, but he has particularized their virtues much more copiously than their vices: yet our botanical traveller would surpass him in praise of the Portuguese! Perhaps, indeed, we should excuse the Professor's mistakes on this head, as it appears that he does not understand English, and has strangely misconceived the establishment, called the *Long Room*, which the English have instituted and supported as an assembly-room. We cannot, however, offer the same apology for his invidious and interested remarks on Mr. Stephens's manufactory of glass; they are evidently modelled in the French school, and shew, that if the ambitious enemies of the English manufactories

cannot

cannot rival them, they will at least endeavour to depreciate them by gross misrepresentations. Mr. Stephens's glass is said to be brittle and less brilliant than foreign glass. True, it is inferior to that made in England, but it is superior to that of any other country, whether Germany or France.

"Approaching Elvas, from Badajos," says M. Link, "we compared Portugal to Spain, and our judgment was in favour of the former, because it exceeded our expectations. The Spaniards say, that Portugal is a frightful country, that the roads are impassable, the houses so bad that one can see the stars in bed, and that the people are false and fawning. The Spaniards are right; the roads are not made for carriages; in many inns the roof is formed with reeds, that suffer the light, but not the rain, to pass. I admit that the politeness of the Portuguese often costs money: but the rudeness of the Spaniards also takes it, and I would rather lose my money by flattery than by menaces.

"The English say that the Portuguese are perfidious; that they will not accept a challenge, but that they will take revenge like assassins. This is, no doubt, a great reproach; but a default decides nothing. They are said to be indolent, but a lazy people would never have penetrated so far into the interior of Africa. They are also said to be devotees and fanatics, but the nation has never been fanatical, even when their Kings were so. To the Portuguese people, however, we should attribute some characteristic traits: they possess considerable *vivacity, levity, loquacity*, and *politeness*."

The latter character, which is correct, and similar to that of the French, should have taught the Professor, why the Portuguese are less laborious than the Spaniards, as levity and loquacity are incompatible with hard labour. In this respect, the gravity of the Spaniards is much more favourable to industry, than the levity of the Portuguese and French. The former are, indeed, more industrious, and also have more chearfulness and tranquillity of mind than the latter. The same characteristic appears in the Quakers of this country. If the Portuguese have penetrated into Africa, it is not from an active or industrious disposition, but from the impulse of an idle and insatiable curiosity, that predominates more perhaps in Portugal than in any other country of Europe.

From the preceding extracts, it will appear that this volume will not add much to the literary fame of its author, whose Travels in Portugal have obtained a factitious celebrity from his reputation as a botanist. But a very few (and those not original) botanical remarks occur in these Additions, which are chiefly descriptions, or rather itineraries of roads along the sides, or bottoms of hills, but never any thing like a general view, either of the situation, elevation, or geographical direction of these mountains. His geological observations are superficial and trifling; all his pictures deficient in some essential characters, and his observations on men, manners and things, discover much more simplicity, and a desire to please the Portuguese, than impartiality, acumen, or perspicacity. He writes, indeed, as if he doubted his own judgment, and the truth of what he mentions.

Theorie du Monde Politique, &c.

Theory of the Political World, or of the Science of Government considered as a Science exacte. By Ch. His. 8vo. Pp. 227. Paris. 1806. Imported by Deconchy.

IT would seem as if the modern French writers had experienced the fate of those story-tellers, who from often repeating the most unqualified lies, at length really believe them true. They have praised the sword-law of Buonaparte, whilst they despised it; now they begin to believe their own praises, and to examine if they are not consistent, or conval with the law of nature. This is the real object of the present writer. By means of a few common-place observations, expressed with an air of mysticism and profound knowledge, he endeavours to prove, that the institutions, and actual establishments now in France, are in a *true state of nature*. To give his work a little more consequence, he has also attempted to rival, or rather imitate the author of the Spirit of Laws, and has divided a volume, of only 200 pages, into four books and sixty-eight chapters, which are principally occupied with verbal definitions of government, of *unity*, and *sociality*; sovereign laws, and civil laws; monarchy, democracy, and despotism, public force; a being real, and a being artificial; political liberty, and civil liberty; the force of impulsion, and the force of inertia; and the difference between authority or power with respect to persons and things. Some of these distinctions are merely verbal, others real; but in general the author has marked their difference with sufficient precision and perspicuity. We shall translate the entire chapter, entitled "England," which will convey a very just idea of the manner and spirit of this treatise.

"The English laws say, that the two Houses, composing the Parliament, have jointly and exclusively the initiation of the laws, and also jointly the right to adopt or reject their respective resolutions. Thus, the Parliament has the *force of impulsion*.

"If the two Houses concur in adopting a resolution, the English laws say, that the King has the power of paralyzing it by his *veto*, or of giving it the force of a law by granting it his sanction. Thus, the King has but the *force of inertia*.

"This is the intention of the laws; the following is what takes place.

"The King, it is true has not, neither by himself, nor by his Ministers, the initiation of the laws; but as he takes care not to choose his Ministers but among the Members of Parliament, they do in the latter capacity all that they would do as Ministers of the King.

"In the Parliament there occurs sometimes a species of *arena*, in which every Member has the right of combating in favour of his own opinion, and of transforming it into the general will. Hence, whether by their eloquence, or by all the other means which are in their power, as soon as they are assured of the triumph of the will of the King, so soon do they discard all those which are opposed to them. In this manner, therefore, the King conquers the *force of impulsion*.

"Finally,

"Finally, as the King is the only depositary of the public force, he unites the unity of execution, to the unity of conception: society finds in him *all the advantages of a real being.*

"Nevertheless, he would not make a proposition to the Parliament too contrary to the general interest, or if he did, it is possible that it would be rejected. If he has the advantages of a real being, *he has not the inconveniencies.*

"*Unity* and *totality* are attained, but by an indirect way.

"There is not, therefore, in England, neither division nor equilibrium of powers: there is only one power combined in a particular manner.

"The King of England is the *homme-pouvoir;* yet he is it, if I may so speak, but *from day to day.* It is always necessary that he should have the air of gaining from the Parliament this prerogative, which it has the appearance of disputing to him.

"The advantage of England, therefore, does not consist in the goodness of her laws, *but that the real progress of the Government, is in an inverse way from its apparent organization* (la marche réelle du gouvernement est en sens invers de son organisation apparente).

"This is not a supposition; it is an abstraction to which I have just adapted the facts which serve it as a basis; it is therefore a demonstration.

"The nature of things has taken its empire in England; and it has taken it better there than elsewhere, because the laws are nearer being subordinate to it.

"The Kings of this nation have there exercised a long time despotic authority, founded by the famous Norman who conquered it. As despotism is not conformable to the nature of things, the nobles and the commons, united in interests by particular circumstances, have constantly leagued together to emancipate themselves. The struggle continued a long time; at last, tired of their dissentions, the parties agreed to a truce. *This truce is the English Constitution.*

"It presents, indeed, sufficiently well the spectacle of two armies in presence of each other, preserving an attitude at once amicable and menacing. From time to time they keep themselves in breath by feigned combats, and the English people take a pleasure in their evolutions: it is for them the *parade of liberty.* From one moment to another the combat might become serious, for the victory has never been decided."

Such are the profound discoveries of this mundane politician, who, from a note we learn, has been one of Buonaparte's agents in different countries. Dogmatism, mysticism, and an affectation of originality, are evident in the above extract, as well as throughout every chapter in this volume. Our theorist, instead of drawing his conclusions from historical facts, has vainly endeavoured to adapt facts to his reveries. The following sentence in his concluding chapter is an example.

"Governments," says he, "are not like individuals, subject to advance uniformly from youth towards maturity, and from old age to death. On the contrary, their strength increases with their duration. The longer they have lived, the greater certainty they have of continuing to live."

Unfor-

Unfortunately this conclusion is diametrically opposite to the testimony of historical facts, and the experience of mankind. All governments hitherto have had their adolescence, maturity, old age, and decay, the same as individuals, but the stages of the former differ in the proportion of about a century to a lustrum of the latter. He remarks, indeed, that "all the governments of past nations have perished for want of guaranteeing laws *(lois garantes)*, either of unity or of *sociality*." But as governments are composed of individuals, they must for ever participate, more or less, in their character. Perhaps, indeed, this theorist only seeks to flatter the Tyrant, by saying, that "government is the only creation of man which is susceptible of *immortality*," for he certainly cannot believe such a proposition; although his attempts are to establish the science of government upon principles as determined as the mathematical sciences.

Some detached observations occur in this volume, on the spirit of a banker, carried into the administration of the state, and the too great familiarity, or equality of monarchs with their subjects.

"All the laws which I have shewn necessary to insure the double constitutive character of government, would be without efficacy if they were not accompanied by institutions, proper to retrace before all eyes, to grave in all minds, and in all hearts, the idea of the importance and of the superiority of men, the depositories of the government.

"When a Minister, who may have been a very good chief of finances, but who assuredly was not a minister of state, adopted a reform in the little military pomp which surrounded Louis XVI. and introduced into the palace of the monarch of the first nation in the world, the parsimony of a banker, whose business it is to economise in every thing, he destroyed the institution destined to give splendour to the majesty of the manking (l'homme-roi), and prepared, without wishing it, the overthrow of the constitutive law of unity of power.

"When Marie-Antoinette, whose horrible catastrophe interdicted to her cotemporaries all painful remembrance of her memory; when this unfortunate Queen, rejecting an etiquette in which she saw but disgrace and monotony, dressed herself like a common woman, and adopted an old fashion, the author of which was perhaps a vile courtezan, she did not know that she corrupted the manners of the royal profession, and that she prepared the overthrow of the constitutive law of unity of power."

This indirect reproach on the memory of the late Queen, is base and unmanly. Such reasoning is plausible, and may suffice the French; but it is superficial and erroneous in the highest degree, when applied to more rational and enlightened nations. A government of pomp, like the present Corsican despotism, may indeed possess unity of power; but it cannot be permanent, as it wants two essential principles, rationality and general utility. Such a government can only exist where there is no virtue in the people, and in that case the country must rapidly depopulate, and its despotic power finally crumble to pieces. But that nation which possesses genuine virtue, must have a government founded upon public utility, and not vanity

or

or childish ambition. The progress of virtue, indeed, among nations appears just in proportion to the decay of Popery.

The accusation of Necker's parsimony occasioning the ruin of Louis XVI. is perhaps not altogether unjust, though here it is only mentioned to flatter the inordinate luxury of the Usurper. The idea, indeed, of external pomp and haughtiness, being constituents of the regal character, and essential to its power and influence on men, is sufficiently preposterous. Every *honest* Englishman is a living testimony of the falsehood of this proposition. Such, however, is the progress of the modern French to a state of nature and to perfection!

Histoire Abregée de la Campagne, &c.

An Abridgment of the History of Napoleon the Great's Campaign in Germany and Italy to the Peace of Presburg, with Details of the principal Facts from that Treaty, till the Return of his Majesty to his Capital. Revised and Corrected from the Observations of a Spectator. Pp. 407. 12mo. Paris. 1806. Imported by Deboffe.

THIS is a mere vulgar compilation of the bulletins and addresses, as they appeared in the Parisian newspapers of the day. The *maker* of this miserable farrago is almost as illiterate as Buonaparte himself, and the few original sentences that he has ventured to add to the published materials, are either childish nonsense, or absolute blasphemy. Of the latter kind may be ranked the motto in his title—*Fuit homo missus à Deo.* This collection of detached papers, however, in which the Usurper endeavours to justify his conduct to the world, may amuse those persons who study the ability of the French in the art of deceiving. It is with regret, indeed, we are obliged to remark, that Talleyrand's charges against the conduct of the Emperor of Austria, are urged with considerable effect, and he has, in a certain degree, succeeded in establishing a *falsehood*, that Buonaparte was the virtuous defender of the oppressed, and the Emperor the treacherous and ambitious tyrant of Bavaria, Suabia, and even Switzerland! Buonaparte, meek, pious, beneficent man, we are told, was engaged in the arts of peace, re-establishing manufactures and agriculture, and thinking of nothing but making his loving subjects happy, and dispensing blessings upon them with as much facility as his Holiness does with his fore-finger on holidays; whilst the then Emperor of Germany is represented as an ambitious, blood-thirsty tyrant, who only sought his own aggrandizement in contempt of humanity or justice! The author has, indeed, made one charge against his idol, that is—*an excessive love of peace* (un amour excessif pour la paix)!! To counterbalance this charge, however, he is afterwards directly called the *Messiah*, and his conduct to Italy compared with that of Jesus Christ to the lame man, whom he ordered "to rise and walk."

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As a specimen of the spirit and authenticity of the facts detailed in this history, we translate the following "*Portrait de Pitt,*" after the French success in Germany.

"If the two greatest victims of Pitt are in such profound dejection, what sorrow ought not this impious Minister to experience, whose breath has re-kindled a flame which has just consumed the first throne of Germany, a whole Austrian army, and now attacks the fugitive cohorts of Russia! In him is realized the fabulous torments of Prometheus; all the miseries of three Coalitions overwhelm him: his atrocious politics are the source of them: he cannot taste repose, and he dare no longer appear in public. 'Peace! Peace!' is re-echoed from all parts; and the word peace is his greatest punishment.

"He dispatched from all parts couriers and agents, some secret, and others invested with a diplomatic character like Lord Harrowby. There is nothing which he neglected to annoy his enemy; emissaries were in all parts charged to destroy the magazins in France and her Allies.

"Heaven saw not without indignation such perfidy and atrocity.

"While Pitt delighted in these black projects, the pleasures of which he relished, the horizon became dark, a thick fog extended over the City of London*: about four o'clock in the afternoon the vapour became still thicker, and no person remembers to have seen a similar darkness in the day-time.

"It is impossible to tell all the accidents which this fog occasioned on the Thames and in the streets; the lamps gave no light, and it was with difficulty one could pass by the lights in the shop-windows; the carriages could not move without driving against each other; the confusion was dreadful, the embarrassments and dangers continual. A great number of persons were grievously wounded; ladies were overturned in their coaches, and severely bruised by these disasters; coachmen fell from their seats, and were trampled to pieces by the feet of their horses; this darkness, joined to that of the night, did not dissipate till the next day.

"This event appeared to the populace of London as a sinister presage to the Allies and to themselves: they publicly cursed the Minister, author of such miseries. To these evils were added irreparable losses: Nelson was killed in combat: the fleets of England were sunk by the storms, and her expeditions failed. The clamours of the people resounded to the ears of Pitt; he concealed himself from their murmurs, by shutting himself up in his palace, and feigning to be sick. His physicians ordered him to the baths; happy should he find them sufficiently efficacious to wash away the spots of blood with which he is covered!"

Should any of our readers wish for more extracts from this History, we must refer them to the volume. Nor can we make any remarks on such a tissue of vulgar and palpable falsehoods, recorded as historical facts! Had we attempted to write an eulogium on the late great Minister, we might have produced a more elegant, but certainly not

* "A fog, in fact, covered the City of London during the whole of the 6th of November."

a more

is more honourable one, than the virulent abuse and savage rejoicings of the inveterate enemies of his country at his death. The author, indeed, throughout the whole of this volume, seems much more rejoiced at the death of Mr. Pitt, than at the issue of the battle of Austerlitz: unfortunately *il a raison*; the losing or gaining of a battle is but the affair of a day, but the death of a great statesman is a loss which ages may not recover *. Meantime we think it not unworthy of being recorded on the tomb of the immortal William Pitt, that the fell enemy of his country ordered his death to be announced on all the theatres in Paris, with as much eclat as any of his most splendid victories.

The whole of this History of Buonaparte's Campaign in Germany, is equally as false as the fog in London; yet it is believed in France. We are, indeed, perfectly aware of the design and effect of such false representations; but we are no less firmly persuaded that all influence raised on such a basis, must finally terminate in disgrace and ruin.

Dictionnaire des Beaux Arts.

A Dictionary of the Fine Arts. By A. L. Millin, Member of the Institute, Keeper of Medals, &c. in the Imperial Library, Professor of Antiquities, &c. &c. 3 vols. 8vo. of 820 Pages each. 1l. 16s. Paris. 1806. Imported by Deconchy.

THE importance of such a Dictionary is self-evident; but its relative value must depend on the copiousness, accuracy, and general merit of the different subjects discussed. We have already numerous Dictionaries of the Fine Arts, but with a few exceptions, they are better adapted to make us sensible of our wants, than vain of our acquirements in this department of literature. The present editor, indeed, is known as a most laborious and generally accurate compiler, and occasionally an original writer on subjects that require more learning than genius. M. Millin, however, has borrowed largely from the more original and ingenious work on the Fine Arts in German by Sulzer, to which he has added some particulars from Watelet, Levesque, Lord Kaims, Richardson, &c. The author has, very judiciously we think, rejected Poetry and Eloquence from this work, as tending to make it too voluminous, and refers to his Dictionary of Mythology for information on such subjects. He might, however, have given a much better reason for this supposed omission, namely, that Poetry and Eloquence have been very improperly denominated

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* The history of man furnishes millions of heroes, but a very few hundreds of legislators.—Rev.

arts,

arts, as they require no mechanical aid to give them perfection, and should have been much more properly classed among the sciences, being entirely intellectual. The following is a summary of the plan of this Dictionary.

"I have first endeavoured to give a *History of the Arts*, for it is indispensable to a proper comprehension of their theory. By the History of the Arts, I do not understand that of artists, which is nevertheless connected with it, but that of the progress of the arts in different ages, and among different nations. The greater part of the articles of this nature are extracted from my course of public lectures. The *Theory of Arts* is also an essential part; it is that which teaches artists how to act, and amateurs how to judge. I have here thought it my duty to combine the excellent observations of Sulzer, Watelet, and Levesque, to which I have joined those of the best authors on this subject. *Practice* cannot be acquired but by usage; to wish to give rules would not be to act as an historian, but as a master of the art: I have not, therefore, attempted all, but have attached myself principally to the explanation of those which it is necessary to know, in order to understand the practice of the different arts among the ancients and moderns, and also the explanation of technical terms. My intention was, to confine myself to the arts relative to design; but at the instance of the bookseller, I have included *music*. I confess that I have very little knowledge in the theory or practice of this art; but I have extracted from the best authors, and in the *historical part*, some original and curious articles will be found. To combine as much as possible in this work, I have joined interesting and necessary details, sufficiently copious, on the manners, customs, and dresses, of the different nations. To the above I have added lists of the best works on every subject, extracted from the bibliography of Blankenburg appended to Sulzer's work."

The first volume occupies the alphabet from A to G inclusive; and notwithstanding the immense number of pages, the most striking defect is the want of terms. By the title Dictionary of the Fine Arts, we understand a book containing *all* the names and terms, with their explanations, which occur in the arts of sculpture, painting, architecture, music, dancing, &c. That is not the character of the Dictionary before us: in it the editor evinces great negligence of terms; and only gives a slight historical sketch of the various branches of the arts; their changes and progress in the different countries in which they have been cultivated. It is, indeed, rather to be considered as a series of historical essays, arranged in the order of the alphabet, than as a Dictionary explaining the arts, and defining their terms. In architecture, the editor is particularly defective; and it is in vain that we look for explanations or definitions of the architectural terms, *abajour*, *abavents*, *abbaye*, *aboutir*, *abreuvoir*, *afaissé*, *affleurer*, *alegé*, and *axe*, even in the first letter. The following article will convey a fair idea of the style and manner of this Dictionary, and is also one of the original articles of which the author boasts.

"Academy of Music. It was thus that we formerly called in France,

France, and that is still called in Italy, an assembly of musicians, or amateurs, to which the French have since given the name of Concert. It is to Italy that Europe owes the revival of music, as well as all the other arts: it was also in that country that associations for the performance of music first became permanent, and were sanctioned by the Government. In 1543, the *Academy of Philo-Harmonics* was instituted at Vicenza, whence it has since passed to Verona. In 1565, another Academy, under the name of *degli Incatenati* (the enchained), was incorporated with the former; and their members, united, obtained the grant of a piece of ground from the magistracy of Verona, on which they built a grand and beautiful edifice, where public concerts were held every week. About the year 1732, a theatre was added for the performance of the opera. In 1662, a society of the same kind was formed at Bologna, under the title of Academy of *Philomuses*, which took for symbol a hill, or mount, covered with reeds, with this motto: *Vocis dulcedine captant.* In 1663, emulation gave existence to another society in the same city, that called itself *de' Musici Filachisi*, having as a symbol two tambours, with the device: *Orbem demulcet atactu.* This Academy seemed to have no other object than to parody the preceding, neither of which, it appears, exist at present.

"In tracing the origin of the late *Academie Royale de Musique*, we perceive that it was not thus named because it was an establishment of the same nature as the Academies of Painting and Architecture, but that the title of Academy was given to it only in the sense of that word in Italy. To that establishment is added a theatre, now known under the name of *Opera*, or *Theatre of Arts*. It has often been wished, that this Academy of Music was organized like the other Academies, and in a manner to contribute more effectually to the progress of the art of music, and to its instruction. Several authors in different countries have wished that similar establishments were instituted. Formerly there were professors of musical theory in various places: Bartholomew Remo fulfilled this duty at Salamanca. In the Universities of Oxford and Cambridge, in England, music is no longer publicly taught; but they still confer the bonnet of Doctor of Music. In France, an establishment has been founded since the Revolution, destined to teach music, under the name of *Conservatory* of Music. Lately, the Abbé Volger has had an extraordinary chair in the University of Prague, as Professor of Music."

Few readers, we apprehend, will consider this meagre sketch as a *history* of musical institutions, still less a *definition* of the term, Academy of Music. No reference is made to the numerous musical societies in Germany and the North, as well as in this country; nor is the least notice taken of the particular regulations, and extent, of these institutions, or of the premiums and rewards which they voted to various performers. We have here, indeed, nothing more than the well-known fact, that music began to be cultivated in Italy about the middle of the sixteenth century, and that it has since flourished in France!

M. Millin has given a verbose account of *Alhambra*, the Moorish royal palace at Grenada, indifferently translated from Swinburne; but he

he acknowledges, with more truth, perhaps, than he is aware of, that it is far from conveying an adequate idea of this extraordinary edifice, which is beyond comparison the greatest curiosity in Europe.

The article on ARCHITECTURE is sufficiently diffuse, and abounds in repetitions; although the author, without any just reason, has entirely omitted *military* and *naval architecture*, as if they were independent of the arts! Civil architecture he arranges under the heads of the different styles, as "Egyptian, Persian, Indian, Phœnician, Judaic, Greek, Roman, Arabian, Gothic, Saxon, Chinese, &c. According to the epochs, architecture is distinguished into that of the best age of antiquity, that of the lower empire, that of the middle age, and modern architecture." We shall only notice the author's account of the

"SAXON ARCHITECTURE. The style called Gothic passed to England from France, especially from Normandy. The ancient English, in consequence of their connexion with the Romans, at first adopted the Roman taste in the construction of their churches. After the conquest of England by the Normans, this style was denominated *opus Romanum* by the monks, because it was an imitation of the Roman architecture degenerated. The two beautiful churches which still exist at Caen, are the archetypes of those in England built at that period. In this style of architecture, the delicacy of the members takes place of the quantity of sculpture elsewhere lavished: a great number of churches in this beautiful style are still found in England.

"Under the reign of Henry III. a style, characterized by its pointed arches, was introduced into this country. This style, due to the croisades, or to the Moors in Spain, was always undergoing changes and modifications, and prevailed during the reigns of the three first Edwards. About the middle of the fifteenth century, a taste for novelty invented a multitude of ornaments, and at that period the florid Gothic predominated. After having exhausted all the forms of leaves, of knots, and of roses, the artists introduced the figures of angels with instruments."

The editor here confounds the Norman with the Gothic architecture; and to gratify his national vanity at the expence of truth, falsely asserts, that the Gothic passed from France to this country. The Norman, indeed, is a degenerated style of the Roman, and was really imported into this country; but all the true Gothic edifices in France were built by the English—a fact which M. Millin, in common with all the writers of his country, studiously endeavours to conceal. There is also reason to believe, that the pointed arch is much older than the croisades in this country. It is certain, however, that this same pointed arch is still seen on the borders of the Red Sea, in Crim Tartary, and several parts of Turkey; but it is much more probable that it travelled through Germany to this country, than that it was discovered in the East by some of the croisaders, and thence brought to England, or France, according to the false assertions of the French antiquaries.

In a long account of BEARDS, M. Millin only details some common-

place

place facts relative to the Romans and French, and only incidentally mentions other countries, without taking any notice of their use in the sculpture and mythology of the East. A similarly defective account is given of the character and use of box-wood in gardens, &c. The different COLUMNS in architecture are better explained. The imperfect sketch on the art of DANCING is chiefly taken from Weaver's Lectures, and other English works. Under the head of EAU-FORTE (aqua-fortis), we are told, that the art of etching "has been principally perfected by the French artists." This is totally false: the French artists to the present hour are still ignorant of the art of etching, and in all their attempts to perform it, they have almost entirely failed, and abandoned it in disgust. Treating of the various SCHOOLS of painting, the editor refers to his translation of Dallaway's Anecdotes of the Arts in England, and mentions a few names of artists in this country, in terms of the highest commendation.

The second volume occupies the alphabet from H to O inclusive. M. Millin gives an interesting dissertation on the word HACHE, axe *(ascia)*; and after mentioning the principal uses of this instrument among the ancients in their sacrifices, wars, and implements of their gods, proceeds to notice its form in different ages and nations. It is evidently the origin of the halberd, or battle-axe, which has now degenerated to a simple pike, borne by our serjeants of infantry. The explanation of the axe on tombs and sepulchral monuments, however, has baffled all the efforts of the most learned and ingenious antiquaries. Many of these figures of an axe, with the words, *sub ascia dedicavit, sub ascia posuit, ab ascia fecit*, &c. are still seen on ancient monuments; but all the attempts to explain its real meaning have hitherto amounted only to vain conjectures. The childish conceit of Maffei, that it related to the monument's being white, or made with lime; or of Muratori, that it was a kind of prayer, are unworthy of notice: the most probable explanation is, that it had an allegorical allusion to the power and justice of the law, and that these expressions indicated their being done under or by the law.

Should the historical details under the words HARMONY and HERALDS not be found satisfactory, the number of works mentioned certainly must, as they constitute nearly the half of each article. The sketch of HISTORICAL PAINTINGS, and list of artists in this department, evinces much industry, and contains a considerable number of names. The long account of clocks and dials is rather misplaced among the fine arts; but it serves to shew, that the art of constructing instruments to measure time was first cultivated and brought to perfection in this country. The history of OIL PAINTING is shamefully imperfect: that of GAMES and INSCRIPTIONS, particularly the latter, is much less exceptionable. The analytical account of inscriptions, indeed, is neat and interesting. The author's observations on the ancient LAMPS are the most original and accurate article in this Dictionary. The same may be said of his illustrations of the word IVY and HAND, particularly the latter, as the *hand of justice, sacred hands,*

votive hands, hand on the head, &c. The article MUSIC, like that of architecture, is treated in the divisions of each country, and its history and progress detailed with much more copiousness than accuracy. After giving a rather laboured account of the progress of MUSIC in ENGLAND, and of the expensive establishments dedicated to this art in the latter end of the fifteenth and beginning of the sixteenth centuries, he avails himself of the opportunity of expressing his doubts whether the English have any national taste for music, and represents their language as inharmonious, and wholly unfit for musical recitation! The language of Pope, Goldsmith, and Gray, cannot be very rationally accused of want of harmony. The editor, however, does ample justice to the musical productions of our modern professors, particularly Dr. Arnold, whose merit has extorted his reluctant approbation to any thing English in the fine arts. To mere *curiosi*, these historical outlines of the progress and actual state of music may be one of the most interesting articles in this Dictionary of the Fine Arts. M. Millin, however, is much better qualified to treat with greater accuracy and interest the subject of *nummi*, or coins and medals, and he has accordingly here given a neat abridgment of the various researches in that curious and difficult study. To give some idea of the author's mode of treating what relates to manners or customs, we shall translate the article MOUCHOIR (handkerchief) entire.

"In general, the ideas of decency and propriety that prevailed in ancient times differed much from those in modern days. We are far from considering it unbecoming or vulgar to use a handkerchief to wipe the perspiration from the face, or to apply to the nose; on the contrary, it is a decent custom to which we are educated. It was, however, very different among the Greeks and Romans. A lady that in public would have used a handkerchief, would have singularly betrayed great want of delicacy. This custom not only reached to women, but was also a general rule of decency to which, by some sentiment of convenience, the men also submitted, at least in certain circumstances. The places where decency was observed with the greatest rigour, which the ancients very often transported into laws in common life, were the theatres and the temples. Tacitus and Suetonius agree in saying, that Nero subjected himself scrupulously to the theatrical etiquette: thus, he wiped off the perspiration with the under sleeves of his coat only, and was so much on his guard, that no person ever perceived that he had occasion to spit, or use a handkerchief. To spit, or blow the nose, in the temples, passed for an act of incivility and irreverence. In the daily occupations at the tribunals, or feasts, it appears that the men wore a handkerchief (*sudarium*) of fine linen, but only for wiping off the perspiration, and not for applying to the nose. The women and girls, as well as the men, bathed every day, and thus carried off, in the warm baths, all the perspiration and other impurities of the body. This regimen, joined to the constant use of perfumes, balsams, and crowns of flowers, induced a dry constitution, which necessarily prescribed the use of handkerchiefs. It is nevertheless necessary to observe, that the Latin language has the word *orarium*, which signifies a kind of handkerchief larger than ours. This is, at least,

the

the sense which Vopiscus has given it, when he tells us that Aurelian was the first to order handkerchiefs *(oraria)* to be distributed, that they might be waved in the air as a mark of applause, at the theatres and public games. According to Eusebius, this mark of approbation to sermons had been some time in use in the Christian churches."

The article OPERA meets our most unqualified approbation. It is, indeed, difficult to conceive any thing more irrational, or more injurious to good taste by combining greater absurdities, than this propagator of vice, to which the elegant satire of Addison, nearly a century ago, is still applicable. What is more extraordinary, perhaps, is, that such preposterous combinations of magnificence and low buffoonery should, in this country, still continue to please the most enlightened assembly in the world!

"In the exhibitions which the Italians have distinguished by the name of operas, there is such a strange mixture of grandeur and littleness, of beauties and absurdities, that it is difficult to speak of them in proper terms. In the best operas we see and hear things so absurd, that they appear as if destined only to excite the astonishment of children, or of those people who resemble them in ignorance. In the midst of these tasteless and miserable exhibitions, we sometimes find scenes which penetrate the heart profoundly, which fill the soul with the most agreeable voluptuousness, excite the most tender pity, and inspire fear and terror. A scene full of interest is often followed by one where the same personages appear to us no better than jugglers, who, by ridiculous pomp, but in an aukward manner, seek to inspire the populace with terror and astonishment. Offended by these absurdities, which we too often find in the opera, it is with difficulty we can resolve to make it the object of our meditations. As a dramatic performance, it demonstrates the levity of the moderns, who have employed it to degrade the arts of poetry, music, dancing, and painting, by exposing them to just ridicule and contempt."

The third volume commences with the letter P, and concludes the alphabet. Under the word PALLADIUM, we have a copious and interesting account of all the different opinions which have appeared relative to this celebrated relique of antiquity. The author, although intimately acquainted with the subject of gems and medals, has availed himself of the learning of Levezow, whose excellent dissertation on the "Stealing of the Palladium by Diomedes and Ulysses" (published at Brunswick in 1801), contains all the more interesting particulars relative to this statue, and the different figures to which it has given existence.

The German writers have furnished M. Millin with data for a very interesting article on the various substances used in different countries for writing on, and on the invention of paper made of cotton or linen rags. It is certain, that the knowledge of making paper of cotton was introduced by the Moors into Spain, whence it was disseminated over Europe. In France, the oldest manuscripts on paper do

not bear a date earlier than the latter end of the eleventh century, while the Bodleian Library contains one dated 1049. There is not, indeed, any certain document to prove the precise period when this cotton paper was introduced into this country; but there is abundant circumstantial evidence to prove, that it was known in England sooner than in France, and that it must have been between the eighth and tenth centuries. During that period, the Moors had overrun the greater part of Spain, except Biscay and the Asturias, where the Spaniards had fled to the mountains, and were almost destitute of every kind of provisions, till they received timely supplies from this country, which enabled them to rally, and again recover some of their fertile plains, then highly cultivated by the Moors. Our connexion at that period with Spain was much more intimate and more friendly than with France, and the English were also as much more esteemed by the Spaniards. The cause of this friendship developes the national characteristics of the three nations. England, always the friend and supporter of the distressed, furnished the Spaniards, *gratuitously*, with every kind of necessaries: France, it is true, aided them with troops; but these troops, not content with an exorbitant pay, also required power, and assumed an authority as if by right of conquest! Hence the ground and origin of the friendly emotions of the Spaniards for this country, and their aversion from the French, both of which prevail, to a certain degree, even at the present day.

With respect, however, to the origin or discovery of the paper now in use, and made of linen rags, Wehrs ascribes it to Germany. There is some plausibility in this opinion, though it may have been an Italian discovery. The following are the chief reasons for this judgment: "In Italy, no paper made of linen rags is found before the year 1367; at the same period it was not known in Spain; in England, there are no proofs of it before 1342, and in France, about 1314. On the contrary, Germany possesses documents on rag paper which may be dated certainly from the year 1308." This, however, is not conclusive evidence, as the custom of painting on the margins of manuscripts in Italy had become so general, that almost all the ancient records are on vellum; paper, whether made of cotton or rags, being unfit for such purposes. This fact might account for the rarity of rag-paper documents in Italy prior to those in Germany.

M. Millin, before concluding this article on paper, takes much pains to persuade his countrymen, that the drawing-paper which they use under the name of *English*, is really made in France, and sent here, where it is *sized*, and pressed between polished copper-plates, and then sent back to France! This ridiculous fabrication is told in order to convince the French, that the English cannot make good paper; yet they are allowed the *ingenuity* of *improving* that made in France. The author seems not to have known, that this drawing-paper is an *English* invention; that it is made on moulds wove in a peculiar manner, and the paper afterwards hot-pressed without any size, as he ignorantly supposes. Some recent attempts to introduce the manu-

manufacture of this wove paper in France have been made, but their success has not been very flattering.

The PAYSAGE (landscape) has furnished the editor with an agreeable and interesting subject, which he has treated copiously, by means of the English authors on this familiar, but arduous, branch of the pictorial art. His history of PAINTING details the most of the anecdotes of the ancient painters, the fortune of their pieces, and their relative merit. From an antiquary like our author, we should have expected much more accurate inquiries relative to the origin and progress of this pleasing art; but he evinces but little inclination for elaborate research, and his other literary avocations almost prescribe him sufficient time. Of all the English works on painting published within the last fifteen years, except one of the very worst, he seems to be totally ignorant, and it is probable that he really knows nothing of any of them but through the medium of the German. On the popular subject of PERSPECTIVE we find several judicious remarks; but generally too vague. The following instrument, the principle of which has been known above a century in this country, is falsely ascribed to French invention.

"PHYSIONOTRACE"—(a barbarous and illegitimate combination of a Greek and French word)—"A name given by M. Chretien to a *pantographer* which he had placed vertically, and to which he had added a moveable visual point attached to a horizontal thread, by which the parting point may be removed to any distance at pleasure, and thereby enabling him to delineate a portrait from nature in a manner infallible, and almost as large as life. Afterwards, this portrait is reduced with the horizontal pantographer, and engraved in any size required. Such a sure means would be extremely useful for taking the effigy of medals and coins, in which we have almost never a resemblance. M. Quenedey was the first who, in 1788, produced this kind of portraits in concert with M. Chretien. At that time they only did profiles, and engraved the outlines without shadows; but they have since much improved this manner of graving portraits, which has the merit of being prompt, and of seizing the true likeness."

The following account of POCKETS deserves the attention of those ladies, whose contempt of decorum has induced them to imitate their more abandoned neighbours in adopting a custom of the barbarous ages.

"The ancient writers never make mention of pockets: the girdle supplied their place, the same as with the people of the East at the present day. From the account of handkerchiefs it will appear, that they would not oblige the women, among the ancients, to wear pockets. Little fillets tied tight round the breast, and sometimes the girdle, served them for keeping every thing precious and secret. It is well known that the girdle sometimes supplied the place of a purse at that period, and that the pick-pockets had then particular address at robbing the girdles in the

mob: it is for this reason that they were called *cut-girdles*, as we now call them *cut-purses*. Nevertheless, it is not probable that this use of cinctures, that is to say, of carrying money in them, was common with the women of antiquity. They were not troubled with carrying money in order to purchase household necessaries: on the contrary, that was under the cognizance of the master of the house, and slaves particularly charged with this employ. It happened much oftener that the ladies wished to conceal in their clothes the ornament of a lover, a tablet, &c. This is the reason why they wore large fillets fastened round the breast, which were an article indispensable to the ladies' toilette at that period. There, also, love-letters sometimes found a place. 'How I am to be pitied!' exclaims a lover in a comedy of Turpilius, entitled *Philopater*, 'What shall I do? Unfortunate being that I am! I have lost on the road the letter which I had concealed between the tunic and fillet.' Ovid, in his Art of Love, also teaches his scholars to conceal letters in this manner.

"In the middle ages, the use of large purses obviated the necessity of having pockets in the clothes, as is still the custom among men in the present dress. The ladies, too, for some years, have proscribed the use of pockets; and not being able to dispense without a handkerchief, keys, and purses, like the Greek and Roman woman, whose costume they have imitated, have had recourse to the large purses, or bags, of Gothic times, to which have been given various forms, and different names, such as *ridicules*, *sacs*, *necessaries*, *indispensables*, &c."

The account of PORTRAIT PAINTING is perhaps one of the most interesting in this work; and the editor has added a list of the names of the most distinguished portrait painters, from the origin of this art in 1500 to our own times. The importance and superiority of portraits to every other species of painting, is here acknowledged; and the French now begin to perceive, that their reproaches *against the* English, for their supposed national vanity of preferring portraits, are as irrational as they are false. It is true, more genius is required to execute one good portrait, than twenty Venuses and Cupids; and this, perhaps, is the reason, why the French portraits are so execrable in every respect. The history of SCULPTURE is the most copious, and perhaps the most perfect, of any of our author's sketches. In the list of sculptors, those of Spain are the most conspicuous; and it is certain, that this art, since the barbarous ages, was practised in that country two centuries sooner than in Italy. In 1037, we find, *that* Ferdinand the Great patronized the arts, particularly sculpture, of which some vestiges still remain. It was not till about the year 1270 in Italy, and 1550 in France, that the art of sculpture began to be restored and cultivated.

We shall only observe, that these three massy volumes contain much curious and interesting information, chiefly extracted, indeed, from the German, and from other scarce and expensive works; but in order to render them a complete Dictionary of the Fine Arts,

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it is necessary to add the author's other works on Mythology, and French Monuments and Medals. M. Millin is also editor of the *Magazin Encyclopedique*, one of the best-monthly publications of miscellaneous science, literature, and antiquities, in France.

Dictionnaire Historique, Etymologique, &c.

An Historical Dictionary of the celebrated Personages of Antiquity, Princes, Generals, Philosophers, Poets, Artists, &c.; Gods, fabulous Heroes, Cities, Rivers, &c. &c.: with the Etymology, *and the Value of their Names and Surnames. Preceded by an Essay on Proper Names among both the Ancients and the Moderns.* By F. Noël, Inspector-General of Public Instruction, &c. &c. Pp. 520. 8vo. 12s. Paris. 1806. Imported by Deconchy.

WHEN we consider the influence of words, their power in creating new associations of ideas, and their importance as the vehicles of human knowledge, we shall not be precipitate in condemning any effort to illustrate the meaning of proper names, and their connexion with the progress of the human mind. Etymology is a science of much greater utility, and much more applicable to the study of national manners, than has hitherto been supposed. Much vulgar ridicule, indeed, has been ignorantly thrown upon it; but it should be remembered, that it has been the means of unfolding those principles which have now stood the test of ages, and shall for ever remain a monument of the strength, as well as the nature, of the "Human Understanding," as developed by the immortal Locke. By this science we are enabled to trace the origin, progress, and actual state, of words, or names, as used in the commerce of human life. In every stage they afford us the only certain knowledge of the then state of the human mind. At first, we have short simple names without inflections, which sufficiently characterize the ideas arising from simple impressions or sensations. Afterwards, the increasing multiplicity of nearly similar objects rendered it necessary to attach an epithet of some particular quality, or characteristic, of these objects: hence the origin of complex or compound terms, which from habit soon degenerated into arbitrary names. These names, at first perfectly understood, in the course of time became difficult to comprehend, and in proportion as the natural increase of society augmented their number, it also impaired the powers of traditional instruction; and the people, as they emerged from the common source of intelligence, forgetting the origin and full import of these terms, confused, abridged, or otherwise changed them: hence the origin of dialects. In this manner we are enabled to trace the real progress of the human mind from ignorance to knowledge. At first, their few simple ideas were

distinctly expressed by their distinct aspirations, or words; as their ideas became more numerous, their words necessarily became more complex. This opened a field for the diverse genius of men: some were occupied in cultivating their knowledge, and thence became chiefs; while others, more indolent and more ignorant, and, consequently, possessing only weak understandings, but imperfectly comprehended the relation of names with things; and in their diurnal use of terms, mutilated them often to an extent that rendered their origin extremely difficult, if not impossible, to be discovered. Thus, by the general corruption of language, we are able to ascertain, beyond all doubt, the low state of knowledge and civilization in any age or nation. The imperfect conceptions of the vulgar at the present day are likewise evinced, by their mutilating words which they do not perfectly comprehend, or to which they cannot affix a determined idea. Attention to this point would enable us to trace the capacity of the intellectual powers in conjunction with the natural history and progress of language, from simple and relative terms to complex and arbitrary names; from arbitrary names spring mutilated words, and even phrases, that in time become dialects, which finally constitute, with the progress of knowledge, new, and to a certain degree, entire, languages. Hence, too, will appear the utility of training the mind, at an early period, to associate its conceptions, or ideas, with words, and thus, perhaps, in some measure, obviate the dangerous influence of an ardent imagination, and the effects of the violent passions, on the juvenile mind.

But to return to the work of M. Noël: we are sorry that he has not always treated the science of etymology in such an enlarged view, and that he has designedly pursued it rather as a *litterateur* than a philosopher. As a preliminary to this work, the author has given a long "Historical Essay on Proper Names, both Ancient and Modern." It is divided into seventeen chapters, on the Proper Names of the Hebrews, Greeks, Romans, and other Ancient Nations; Names among the Moderns; Patronymics; Christian Names; Change of Names; *Pseudonymus*; Names attached to Sovereign Dignity; Nick-names; Superstitious and Poetical Names; Names of Animals, Cities, &c.; Anagrams and Acrostics; Allusions to Names; Art of Translating them; and Miscellaneous Anecdotes relative to the Distinction and Use of Names. In this Essay, indeed, there are many curious particulars relative to the use and power of names, or appellations, in different ages and nations; and if the author seldom discovers much perspicacity, or critical acumen, he as rarely deviates into the regions of imagination and visionary speculation. The following is the author's account of the etymology of the word *name*:

"The name, in general, according to the definition most commonly received, is the term which we are accustomed to use to designate a person or thing. This definition is founded on the import of the word *nomen*, which the etymologists derive either from the verb

nosco,

*nosco**, because, says Cicero, *quod rei nota est*, it is the characteristic mark which distinguishes each thing; or from the Greek word ὄνομα, in which Plato, by a decomposition somewhat subtle, found ὃν μαίνεσθαι, to seek the origin of being†. Pythagoras attributed the imposition of names to sovereign wisdom; and it is in this sense that Plato said, that it belonged to the sages to give names to things. Epicurus, who did not ascend so high, agrees, at least, that the names are the effect of the first idea that men formed of the objects which they designate. As to the diversity of languages, he explains it by the diversity of impressions received in divers climates."

Nigidius, and the Stoics, as well as Aristotle, sought in the propriety of names the nature of things; and it was long a disputed question, whether they were natural and founded in reason, or positive and arbitrary. Neither the ancients, however, nor the present author, furnish us with any important assistance in this inquiry, which embraces two essential points—the connexion of articulate sounds with objects, which includes the mechanism of oral communication; and the relation between signs and natural objects, which is the principle of writing. The former would be under the influence of the particular emotions excited by external objects as they presented themselves; while the latter would require some exercise of reason and genius, or inventive powers, to form new, analogous, and convenient characters, as emblems, or hieroglyphics.

The first chapter of this Essay treats of Names among the Jews; but it is much less perfect than many English tracts on this subject, particularly Jones's Philosophy of Words. The second chapter, on the Greek Names, is more interesting. The author briefly mentions the ceremony of giving children names on the seventh or tenth day after their birth, which differed little from that still practised; and also notices the custom, in the days of Homer, of the mothers naming their infants at the moment of birth. "This custom was afterwards prohibited by a positive law, which at the same time ordered the father to name the children. Observing the frequent dissimilarity of children to their fathers, and their no less general resemblance to their grandfathers, it was usual to name the eldest son after the paternal, and the second after the maternal, grandfather; the remainder bore the names of agnation and cognation. On the contrary, among the Lycians, the son took the name of the mother, because the succession passed to the daughters." The Greeks, it appears, at least in their decline, were as forward in changing or adding to their names as the people of the

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* "*Noscimen, novimen, notamen, notimen.*"

† "A third etymology is ὀνίσμαι, to be useful, because its use serves to make known things; and a fourth, νέμειν, to distribute, νόμος, law; the name giving to each thing its value, as the law gives to every one that which belongs to him."

present

present age. Lucian, indeed, humorously observes of the *parvenus* of his time, that from "a *dissyllable*, which their names had been in the lowness of their first condition, they became a *quadrisyllable* after the change of fortune." This hint is worthy the consideration of our modern *'Squires*, some of whom, although perhaps foster-brothers of Tom Jones, have not only added to their names the appendix of Esquire, but have now, we are told, prefaced it with *Sir!* Folly and depravity generally go hand in hand; the latter has desolated the Continent these last eighteen years; the former now begins to predominate in this country, and idiotism has attained supremacy in the West.

The Romans, although not the first, as Appian erroneously pretended, who used two names, were at least the first people who reduced this custom to a systematic and general use, after their union with the Sabines. The mother of Romulus, indeed, was called *Rhea Sylvia*, her grandfather *Numitor Sylvius*, and her uncle *Amulius Sylvius*. The chief of the Sabines had also two names; but it was a considerable time before the Romans attained such importance, or became so numerous, as to render the distinction of names indispensable: in the course of time, however, they augmented them from one to three, and even four.

"1. The family name, the *nomen* properly so called, was common to all the descendants of the same house *(gens)*, and to all its branches. Thus, *Julius* was probably the proper name of the first author of that house, as it descended, or pretended to be descended, from Iulus, the son of Æneas.

"2. The *prænomen*, or first name, distinguished the persons of the same family.

"3. The *cognomen*, or surname, was given to some as an honourable title, or a term founded on the vices or virtues in those to whom it was applied.

"4. The *agnomen*, or fourth name, was another kind of surname, or title.

"The *prænomina*, which distinguished the persons of the same family, drew their signification from some peculiar circumstances: thus *Tullius* from *Tullus*, a Roman *prænomen* of happy omen, *quasi tollendus*, an infant worthy of being reared. After the birth of the child, the midwife placed it on the ground, and the father took it up *(tollebat)*; hence the origin of this verb being used to express the act of cherishing and educating.

"The *cognomen*, or surname, was founded, 1. on the qualities of the mind, which comprehended the virtues, manners, sciences, and noble actions: thus, *sophus* indicated wisdom; *pius*, piety; *frugi*, good morals; *gurges*, *nepos*, bad habits; *publicola*, patriotism; *lepidus*, *atticus*, witty, facetious, eloquent, &c. 2. On the different parts of the body, the imperfections or peculiar qualities of which gave occasion to surnames, as *crassus*, corpulent; *macer*, meagre, &c. There were also two sorts of surnames; the *cognomen* distinguished one branch from a parallel one of the same family; the *agnomen* characterized a subdivision of a branch, and

and both were usually taken from some remarkable event which distinguished the chief of a division, or subdivision. *Scipio* (a walking-stick) was the *agnomen* of the conqueror of Carthage, and became that of his descendants, which were thus distinguished from those of his brother, who had the surname *Asiaticus.*"

From the chapter on Proper Names among the Moderns, it appears, that the noble families in France had no surnames before the close of the tenth century, when they began to adopt those of their possessions, or lands. Duchesne, Mathieu, and Mezeray, state this fact, and add, "that the rich merchants took the names of the towns in which they resided." We apprehend, however, that this statement is not quite correct; as we find, that not only the usual Christian names, or appellatives, were in use among the saints of the fourth and fifth centuries, but also surnames taken from places, or events; and if such names were in use, it is difficult to suppose that at least some of the nobles did not adopt them. About 450, when the Greek church claimed the superiority over the Romish, several of these local surnames occur among the champions of Popery. "But," says M. Noël, "it was not till the thirteenth century that surnames became general in France, although in the North they were common in the ninth. These surnames, however, were not transformed into family names, in a fixed manner, till the institution of coats of arms." The author, indeed, has so grossly misconceived the nature and use of names in the British isles, that it is certainly sufficient to invalidate his opinions respecting their use in other countries. As a literary historian, we see that he is frequently inaccurate, and even erroneous, in what relates to his own country, and consequently, still more so in regard to others. "Many families," he asserts, "in Holstein, and other countries, have still *no* family name; and they are distinguished only by their Christian name, and by that of their father, son of John, son of Peter, *Johnson*, *Peterson*, &c. This latter is familiar to the Scots!" It is strange that our author should be so far misled by his love of etymology, as to consider these names still merely appellatives instead of surnames. He has not perceived that *Mac* is Irish, *Fitz* is Norman, and that *son* is Anglo-Saxon, all of similar import, which were first used as a title of honour and endearment in consequence of some noble act, and hence became cognomens of noble distinction for several ages, some of which have continued to the present day.

"In Poland, about the end of the seventeenth century," observes M. Noël, "the peasants had no name; the nobles only were known by their names. In Hungary, surnames have been used since 1120. Their use in Dalmatia, Croatia, and Sclavonia, is much more modern. In Transylvania, the name is placed after the surname; and instead of saying Gabriel Bethlehem, they say Bethlehem Gabor. In Denmark, names were not fixed till after Frederick I.; in Norway, it was still later. In Sweden, since 1514, some took the proper names of their fathers, but no one surnames till a much more recent date. Family names were common in Germany

Germany in the twelfth century, in Spain in the eleventh, and in Italy and France in the tenth. In Guinea, on the Coast of Africa, the mothers name their children in imitation of the first sound which they utter, as *Corankin*, &c."

This account, considered as a history, is extremely imperfect, and in every respect contemptible from such a writer. The author has not determined, in any definite terms, the particular era of one fact relative to the imposition of appellations and surnames. In Portugal, even at the present day, many of the lower classes have no family name. It may be remarked, indeed, that whilst the peasants never think of more than the common appellation of *Senhor* Joaõ, José, Manoel, Antonio, Francisco, Joaquim, Simaõ, Pedro, &c. those of distinction seldom have less than two or three appellatives, or christian names, independent of their titles and surnames; as Antonio Manoel Francisco do Pinheiro. Many of the friars who distinguish themselves as preachers, and who have no surname, assume that of their order, or of the convent to which they belong.

The chapter on Patronymic Names is still more incoherent and uninteresting. M. Noël, in a style excessively heavy and confused, only tells us, that the Spaniards adopt the surnames of both father and mother, and that the Italians have introduced a refinement in the art of patronymics. "Instead of turning the appellative of their father into a surname, they make his surname both an appellative and a surname for themselves; as Galileo Galilei, Sperone Speroni, &c. The Flemings have done the same. Others have revived the Greek termination of *Stephanides* for Fitz-Stephen." Under the head of Nick-names, the author gravely tells us, that some "are ironical, like that of *poet-laureat*, which the English give to bad poets!" This, indeed, is worthy of Buonaparte's "Inspector of Public Instruction." M. Noël is better qualified to collect anedotes, than to write an historical dissertation; accordingly, we have a very copious collection, under the title of "Superstition of Names," whence omens, presages, &c, have been drawn. Such a *melange* is well adapted to the superstitious sentiments of the French people of modern days. In treating of Anagrams and Acrostics, the author boasts, that "good sense has made these laborious bagatelles disappear, and their imaginary merit has not been able to maintain itself against the empire of reason." Unluckily for M. Noël's "good sense," however, these "laborious bagatelles" still occupy a conspicuous place in the most popular periodical and other publications of Paris.

A preliminary dissertation so vague, verbose, and vapid, as what we have found the preceding to be, is not a very favourable presage of a good etymological dictionary of proper names, in which a sound judgment and great philological powers are necessary to the proper illustration of every word. An example will suffice to convey an idea of the author's style and manner.

"CHRISTOPHER, a saint, usually represented of a colossal stature; a custom,

custom, it is said, which originated from the superstitious opinion, that after having seen his image, one would not be subject to sudden death. Etym. χριστὸς *(christos)*, Christ. Prim. χρίω *(chriô)*, to anoint; φέρω *(pherein)*, to bear. Pret. m. πέφορα *(pephora)*."

"CHRYSOSTOME, *golden-mouthed*, a father of the Church renowned for his eloquence. Etym. χρυσὸς *(chrusos)*, gold; στόμα *(stoma)*, mouth."

In the latter explanation, no notice is taken of *Dio*, who was surnamed Chrysostome, which some good scholars have rendered *honey-mouthed*, in allusion to the sweetness and mellifluence of his eloquence. The name *Dio*, indeed, from Διος, divine, does not appear in this Dictionary; neither do we find *Ascanius*, and a multitude of other names which are necessary to the classical student. The author has endeavoured to flatter and deceive the vulgar, by accompanying the Greek terms with Roman characters, as above; but independent of the general inadequacy of these characters, they are particularly defective in the *subscriptum* vowels, and ought not to be given as faithfully representing the Greek. Upon the whole, we consider this Etymological Dictionary rather as a proof of the decline of learning in France, than a happy prognostic of its restoration. We shall only add, that M. Noël has confined himself to proper names in Greek and Latin only, without introducing the Hebrew and other languages, which were necessary to form a complete work.

MISCELLANEOUS.

VINDICATION OF THE RIGHT HON. JOHN SULLIVAN,

AGAINST THE ATTACKS OF VALERIUS PUBLICOLA, IN THE ANTI-JACOBIN REVIEW FOR DECEMBER, 1806.

Being a Narrative of attested Facts relating to the Ship Elizabeth, &c. &c. Printed 1788; *Reprinted* 1807.

A CORRESPONDENT, in possession of a copy of the above tract, containing the Narrative, together with Mr. Sullivan's Letter to the Court of Directors, explaining the documents with which that Narrative was accompanied, has communicated to us the following summary of its contents, which, in justice to Mr. Sullivan, we insert, presuming it to be correct.

In the year 1772, the embarrassed state of the Company's affairs in England having made them judge it expedient to limit the remittance through their treasury to a very small amount, and at a very reduced exchange, the necessities of their numerous servants abroad compelled a very general recourse to foreigners; and the French governors of Pondicherry and Chandenagore became the medium of British remittance between India and Europe; and continued to be so until 1775, when they failed in debt to British subjects, nearly one million sterling.

Such

Such was the situation of things, when the impaired state of Mr. Sullivan's health obliged him, with the permission of Government, to take his passage for Europe on board of a French ship in March, 1776; and in the month of August following he landed at L'Orient.

Upon his arrival at that place, through the attentions paid by the captain and supercargo of the ship to his imperfect health, he became the guest of the owners of the ship, Messrs. Admyrauld; and having, in his intercourse with them, found that a secure channel was open, through them, for drawing his property from India, he agreed to give them orders upon his agents in India.

It is in evidence upon the Records of the Company, that Mr. Sullivan's negotiation with the French house of Admyrauld, relative to the ship Elizabeth, in which he ultimately became interested, was concluded in September, 1776; that it was undertaken *solely with a view to the remittance of property from India;* and that the mode of remitting through foreigners had originated in a necessity, which the exigency of the Company's affairs had imposed upon all their servants.

It is in evidence, that the ship Elizabeth, which the house of Admyrauld sent to India in consequence of the negotiation of September, 1776, sailed from France in March, 1777; that is to say, at a period of profound peace, and fifteen months before the war broke out between England and France; that she was destined for the most limited voyage, namely, to the Coast of Coromandel *only;* and, that express orders were given for her being dispatched, *at the latest*, in the spring of 1778.

It is further in evidence, that, by an unforeseen delay in the provision of the goods for the returning cargo (by which the remittances were to have been made), the period for the dispatch of the ship was protracted; that in August, 1778, hostilities having unexpectedly commenced in India, within one month of the time when the rupture between England and France took place in Europe, the Governor of Pondicherry did, by an act of coercive authority, under date the 18th August, 1778, impress this ship, the Elizabeth, into the service of the French Government; in which service she was held by two succeeding acts of similar coercion, dated the 3d September, and 29th December, 1778; which acts, placing her under the immediate controul of the commander of the Pourvoyante frigate, unhappily occasioned her to be assisting to that frigate in the capture of the Osterley Indiaman.

It is also in evidence, that Mr. Sullivan continued in Europe from August 1776, until February 1781, that is to say, nearly two years subsequent to the unfortunate capture of the Osterley; and, that when he was informed, by a letter of the 5th of June, 1780, that the house of Admyrauld had made a claim, in favour of the ship Elizabeth, to a share in the prizes, he did, instantly upon the receipt of the said letter, utterly disclaim and renounce all participation therein, and withdrew himself altogether from every concern with Messrs. Admyrauld*.

In

* *Notarial Attestation of Mons. Admyrauld, dated 18th October, 1788.*

"Aujourd'hui est comparu devant les Conseillers du Roi, Notaires au Châtelet de Paris sous signés, S. François Gabriel Admyrauld, negociant de

In 1781 Mr. Sullivan returned to India, having been appointed unanimously, by the Court of Directors, to represent the Company at the Court of the Soubahdar of the Deccan. The state of public affairs upon his arrival occasioned his services to be required in another direction; and the most honourable testimonies are borne by the Governor and Council of Madras to those services, from which we shall extract the following:

---

de la Rochelle, etant de présent à Paris, logé Rue St. Joseph, St. Eustache, No. 14. Lequel, désirant de rendre hommage à la vérité, et satisfaire au désir que lui a témoigné M. Jean Sulivan, a, par ces présentes, déclaré et certifié, Que M. Jean Sulivan, originellement intéressé (avec lui le comparant et feu M. Pierre Gabriel Admyrauld son père) dans l'armement du navire l'Elizabeth, Capitaine Crozet, destiné pour le commerce de l'Inde, n'a nullement profité de la prise du navire Anglois l'Osterley, faite par la Frégate du Roy, La Pourvoyante, et par le navire l'Elizabeth. Qu'aussitôt que M. Sulivan fut instruit de cette prise, et du droit que les intéressés de l'Elizabeth y avoient, il fit témoigner au S. Comparant et a son père, armateurs de l'Elizabeth, par une lettre du vingt Juillet, mil sept cent quatre-vingt,

"Que quelque considérable que peut être sa part dans cette prise, comme elle etoit faite sur sa nation, il ne pouvoit se résoudre à en profiter; que plutôt que s'enrichir du malheur de ses compatriotes il céderoit sa part aux autres interéssés; qu'il dêsiroit en même temp n'etre plus regardé comme ayant intérêt au navire; et nous prioit de se décharger de l'interêt, ne demandant pour cela que le remboursement de ses fonds, avec l'intérêt de ceux, sur le pied de cinq pour cent l'an, seulement.

"Que cette proposition ayant été acceptée, effectuée, purement et simplement, sans autre avantage pour M. Jean Sulivan, il est dès lors devenu ètranger au dit navire l'Elizabeth; n'y a plus de droits, et réellement n'a eu aucune part, directement ni indirectement, dans les partitions faites entre les interéssés du produit de ce navire, ni de ceux résultans de la prise du navire l'Osterley.

"En témoignage de quoi, le dit comparant a fait la présente déclaration.

"D'un acte fait et passé à Paris dans l'etude de M. Margantin, l'un des dits Notaires, le seize Octobre mil sept cent quatre-vingt huit,

"Et signé, ADMYRAULD.
"FARMIN. MARGANTIN."

"We, His Britannic Majesty's Ambassador Extraordinary at the Court of Versailles, do certify to all whom it may concern, that Mr. Margantin, and Mr. Farmin, who have signed and delivered the above Certificate, are *Conseillers du Roi, Notaires* at the *Châtelet de Paris*; and that to acts so signed, delivered by them, full and undoubted faith is given, in and out of court. In witness whereof we have hereunto set our hand and seal.

"Done at our Hotel, in Paris, the seventeenth day of October, one thousand seven hundred and eighty-eight.

"DORSET."

Extract

Extract of a Letter from Lord Macartney to the Court of Directors, dated Fort St. George, 14th May, 1782.

"Whatever can be done for the public service, attainable by ability, resolution, and address, will be accomplished by Mr. Sullivan, whose mind is awake to every object within his reach, or within his view. We have thought it necessary, in our circumstances, to devolve upon him a considerable share of administration to the southward; as far as we could venture to do so, under the particular controul and restraint under which we have placed ourselves."

Extract of a Letter from Lord Macartney, and his Council, to the Court of Directors, dated Fort St. George, 5th September, 1782.

"Copies of the most important of the letters and papers to which Mr. Sullivan alludes, go a No. in the packet. They will evince the magnitude of the object which has so much engaged his solicitude, and his active zeal and ability, in the management of that branch of the administration which has fallen to his share. We lament, for your sakes, that that share has been circumscribed; and that, not possessing them ourselves, we could not invest him with the powers he requested: because we are persuaded he would have employed them to the advancement of your essential interests."

Such is the sum of the matters contained in the original Narrative, and its accompanying documents. The copy now reprinted, and from which the above summary has been taken, is followed by some further observations on the subject of the transactions relative to the ship Elizabeth; and we cannot, without injustice to Mr. Sullivan, conclude this article without adducing the following passages:

"If the judgment of a public body can afford any ground for inferring the opinions and sentiments of those who pronounced that judgment, every equitable and honest mind must infer from that of the Court of Directors, that, although the act itself upon which they pronounced was judged to be contrary to the letter of the law in favour of the monopoly of the Company, and therefore it became necessary, for precedent and example, that they should mark their disapprobation of similar transactions; yet that they considered themselves bound, in justice to Mr. Sullivan, so to express that disapprobation, as to confine it to such part of the transaction as related to the infringement of their monopoly; and thus, by fair inference, to justify him from imputation in any other part. And the more especially, as the Company had thought proper to direct their solicitor to commence suits at law, or in equity, against one of their servants (who held an high office in India at the period of those transactions in the Indian seas), 'on account of his conduct respecting the French ship.'

"In 1790, not two years subsequent to the date of the Resolution of the 5th November, 1788, and when the transaction to which that Resolution refers must have been fresh in the recollection of the Court of Directors, Mr. Sullivan had the gratification of receiving the most satisfactory proof that he had not suffered in their favourable opinion; a majority of them having, separately, assured him of their support, if he should succeed in an application to the Minister, with a view to obtaining the Government of Madras."

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percetus, percitus.
liccat, liceat.

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